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REV. JUSTUS DOOLITTLE

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TAO 道:—AN ESSAY ON A WORD.

BY T. WATTERS, ESQ.

In tenui labor.

There are few, I think, who have studied carefully either their own language or that of another country and not derived pleasure and instruction from the study. It is sometimes said, however, and more frequently thought that these advantages attend only the Indo-European and Semitic families. Our native tongue belongs to the former, and we find in it so many bonds of connexion with the other languages of this family that we always experience a certain amount of delight in tracing the relationship. Certain words have passed over from one member to another, and the changes which they underwent in the transition have presented a wide field of research, and have now their well-established laws. The internal history also of words in any of the Indo-European languages is of the deepest interest. It reveals to us the strange and often apparently capricious manner in which these change their significations, though it also not unfrequently discloses all the steps of the transition. Words once used to denote what is excellent and commendable now denote the opposite—some which formerly were indifferent are now explicitly declared on one of two sides—some which were once branded with infamy are now rather attended with honour—and some bear the impress of long since exploded notions and beliefs. Nor is the study of the mere building up of our words unattended with interest. We can see the fundamental word assume new meanings as new portions are attached to it as prefixes or suffixes, and these indeed sometimes serve to almost conceal the true nature of that to which they are added. Take such a common word as "jovial" for an example, and many better could easily be found. Jove is the name of a god, but we add a syllable or two and the sum means something very different. Again the epithet is at present applied without any reference to the influence rained on the individual by the cheerful planet which traverses its orbit attended by a body-guard. Finally the name Jove recalls us to ancient Rome, and Hellas, and our remote ancestors in India.

The study of the Semitic languages is of much less interest and importance to us. These are not so intimately connected with a busy progressing life as are those of the Indo-European family, nor have they played so important a part in the world's history. Yet the study of them has also attractions of no mean order. In two of these languages are written the sacred books of the Jews and Mahometans, and Christianity has adopted that of the former people as the foundation of its own teachings, while the latter have borrowed not a little from the Bible. For these and other reasons many terms have passed from these languages into our own, indicative of the thoughts and things that came

with them. But the words themselves of these languages are also worthy of being studied, though perhaps in a less degree than those of the other family.

That the study of a language such as the Chinese presents few attractions like those mentioned above cannot, I think, be denied. The Western world owes little to China, and has comparatively little in common with it. The language, literature, political institutions, and ways of life of the one differ from those of the other not as two species of one genus, but as different Orders. Yet the student who wishes to study the internal workings of the mind as made known in words will find much to interest him in the investigation of the changes in the uses and significations of Chinese words. The account given here of Tao is only a meagre outline of what might be done, and the writer is sufficiently conscious of its deficiencies. It has been of necessity prepared without the aid of a Chinese savant, and therefore probably fails in accuracy of interpretation and fulness of illustration, but it is to be hoped that it will not be without its use.

Let us begin with the externalities of the word. The usual mode in which Tao is written is 道, but other and older forms are 衜 and 衟. The last of these characters is made up of a *head* and a *measure*, while the others are composed of two characters meaning respectively a *head* and *to go*. * The written word has not always retained the same pronunciation, but has been read in various ways such as T'ao, Tao, Tu, at different times. In the dialects of Fuhkien and Kwangtung it is usually pronounced *Tu*, and this probably represents its old pronunciation. In Japan, I have been told, Du is used when the word is employed in its material or primitive sense, and *Tu* when it is used figuratively. Its tone in Peking is the Ch'ü-shêng (去聲) or Falling Tone, but it is not unusual to say that with a certain signification it takes the Rising tone, and with another the Falling tone. In the Amoy dialect Tu is in the Lower Falling tone, nearly corresponding to that of Tao in Peking.

The original signification of the word and that from which most of its other meanings are derived seems to be a way or road. In this sense it is nearly synonymous with *T'u* (途) and *Lu* (路). The former of these two words, however, is of comparatively rare use in the modern literature and language, though of frequent occurrence in the classics. *Lu* is often added to Tao as a defining suffix, thus Tao-lu, a road, is distinguished from Tao-li, principle: but it is also frequently used alone. It is not so varied in its significations nor so generally employed as Tao, and is perhaps not so old a word. Properly speaking Lu is any path or road, and Tao, a highway, but this distinction is by no means strictly observed. Yet there are expressions in which the one could not be substituted for the other; thus, for example, the river-route as opposed to the road is called Shui (水) lu, and not Shui-tao which has quite another meaning. How many miles to a place? again is always Tu shao li lu (多少里路). The difference between these two words is well represented in the Ninety Second of the Hundred Lessons in Mr. Wade's Tzŭ-erh-chi. There the speaker says that his party went all astray having left the correct highway (Tao), but that by making inquiries as they followed the path (Lu) they were in,

* See Kanghi's Dictionary and Morrison's Art. Tao.

they at least reached the lock. Sometimes the compound expression Tao-lu means simply a road, and sometimes it seems to mean highways and byways, as in the Chou-li (周禮), where Biot has translated it "routes et chemins." Another word which very closely resembles Tao in many of its significations but which is rather rarely used is Ti (迪)—a term of frequent occurrence in the Shu-ching.

In the sense of way or road Tao, when preceded by a qualifying word, has many and diversified meanings, a few of the more important or more common of which will be now given. A broad highway extending though a large extent of country is called a Chou (周) tao—thus one of the Odes in the Shi-ching begins "Riding away on his four-horse chariot on the great highway." But this expression means also the road to Chou, and is found in this sense in the above work where the road to Chou is said to be very level: and other significations will appear as we advance. Synonymous with Chou-tao in the sense of a large broad highway are Ta (大) tao and K'ung (孔) tao; and the opposite of these is a small or byway Hsiao (小) tao. An open passage between two places or objects—a thorough fare—is called a T'ung (通) tao, which originally meant an open or clear road, as between Chinese and the barbarians. The slope by which a city wall is ascended is called a horse road—Ma (馬) tao, and this term is also frequently applied to a pier or jetty which is properly called Road-head (Tao-t'ou 頭). Ma-tao sometimes denotes also the narrow channels in which equestrians exhibit their skill in archery, though arrow road—Chien (箭) tao—is the common name. Within the Imperial inclosure are roads reserved for the exclusive use of the Emperor, and, as the central way is always his, Chung (中) tao or middle road comes to mean the Imperial road. It also means half-way, to get on the way, and has besides figurative significations. Another name for Imperial road and one which denotes more exclusively, the path reserved for the Emperor is Yü (御) tao. Even the Mandarins in attendance on His Majesty are forbidden under severe penalties to walk on this road without cause, as the Penal Code limits it. Again the Emperor has within his private domains what is called his carriage road—Leen (輦) tao—a private street along which, when the day's work is over, His Majesty is drawn in a perambulator by his eunuchs to his harem or other place of amusement. This name is transferred to the sky, and Leen-tao is the name of a cluster of five stars "at the East foot" of the constellation Lyra. Along this starry way the Heavenly Emperor is said to saunter when he becomes a knight of the Moon.* Now the Mandarins like to imitate the Emperor, and there is in every official residence a raised walk from the central outer door through the middle of the court up to the reception hall which is reserved for the use of privileged persons, and is called the Yung (甬) tao. They also like to resemble the Emperor in having a clear passage as they are carried in their sedans through the streets, and Ch'ing (清) tao, or clear road, that is, free from people, is generally seen inscribed on flags or boards carried before them. A flight of steps or stairs is called a step-road—Chie (階)

* See the 廣事類賦 Ch. 1. p. 17.

tao, but the winding stairway made of stone in a pagoda is called Têng (磴) tao. A walk or passage between two walls or rows of trees is called a Chia (夾) tao, and this expression has a rather peculiar metaphorical use. When a Mandarin has by a fair and humane administration won the respect and esteem of the people they are said to *Chia-tao* him, that is, to stand up, as it were on either side of him, so that the figure makes him to be always between two lines of respectful and admiring citizens. Chia-tao is also said to be a walk on either side of a wall or line of trees, and Chü (跙) tao is the way between two walls. Again a long, rough, and winding way over mountains is called a sheep's-entrails-bird road yang-tsang-niao (羊腸鳥) tao, that is a road so steep, bad, and intricate that only a bird can pass along it, which the bird does by flying. Niao-tao or Bird road is a shorter and more usual name for this kind of road, and is the expression used by the poet Lipo, for example. Further the proper or regular road established either by law or custom, such as that which tribute bearers are to take when proceeding from Canton or Foochow to Peking is called the Correct road, Chêng (正) tao; though a general name for the route assigned to a tribute-bearer is Kung (貢) tao or Tribute road. The opposite of a Chêng-tao is a *Ch'a* (跠) tao or by-way. A suspension bridge which connects two sides of a precipice is called Chan-fang-kou (棧方鉤) tao and any ordinary bridge made of planks or chains is called simply a *Chan-tao.*

(To be continued.)

ON THE KNOWLEDGE OF A WEEKLY SABBATH IN CHINA.

BY MR. A. WYLIE.

Some months back, a question of considerable interest was opened up in the pages of "Notes and Queries," as to the existence in China, of any traces of a Christian Sabbath. As that serial is now defunct, it may not be amiss to resume the ventilation of the subject in the columns of the *Chinese Recorder*. It appears to me that the most notable piece of information brought forward in the discussion, is by C. D. of Amoy, in the following words:—

"The most remarkable trace that I have found is that in the edition of the Imperial Almanac published at Chin-chew, and used at Amoy and all the country round; the Christian Sabbath is *invariably* marked by the character "Mih" 密 (pronounced in Amoy *bit*) which means "secret," "quiet" or "silent." I have been told that it is also found in the almanacs published at Fuh-chau, but I am not sure of that. As to the fact of its universal use at Amoy and Chin-chew there can be no doubt. I have not met with any heathen who can throw any light on the meaning or history of this remarkable character as it stands in the almanac, though I have made enquiries both among the literati and at the office in Chin-chew where it is published. The only trace of its meaning (excepting of course the plain and unmistakable sense of *the word itself*) as used by the Chinese at present, is that it is *always* placed in that part of the page which contains the inauspicious elements of each day, which make it unlucky for doing work. This seems clearly to prove that the original use of the phrase was to indicate *a day of rest*: the actual use of the day has died out: the very use in all other cases of the phrase "mih jih" is lost, but there it still stands every year in the heathen almanac, a silent witness that it is a day on which work should not be done."

Mr. C. D. concludes by expressing the hope that "some one may be able

to throw more light on this extremely interesting subject."*

Having been a little more successful in my enquiries than C. D. and believing that I have a glimmering of light on the subject, it will not seem out of place to communicate the result to *The Recorder*.

Let me premise, that when at Amoy I procured a copy of the Almanac in question, where the *mih jih* was certainly recorded throughout under every Sunday, but there was not a word of explanation in the volume as to the meaning of the term. A few days ago however. I met with a copy of another edition of the same almanac† in Shanghae, in which I find three leaves of prolegomena, and a mass of other matter, which is altogether missing in the one got at Amoy. The prolegomena consist of explanations regarding the matters contained in the volume; and the seventh article gives a precise solution of C. D.'s difficulty; but curiously it furnishes also a reason why the "*mih* day" should be omitted from the almanac; so that it looks as if it did not exactly fit into the place where it is found.

Turning then to the imperially authorized manual of Astrology, 欽定協紀辨方書 *Kin ting hëë ke peen fang shoo*, I find the passage in question is a verbation copy of one of a long series of articles, which were presented in a memorial to the throne in 1740, praying for a thorough revision of the contents of the national almanac. It reads thus:—"In the 時憲書 *She heen shoo*, 'Imperial Almanac,' the 伏斷 *Fuh-twan*, 'Suppressed' days, the 密 *Mih* days, and the 裁衣 *Tsae e*, 'Cutting-out clothes' days, are all calculated according to the occurrence of the constellations. We find on investigation, that the method of selecting times by the twenty-eight constellations of the Zodiac, came from Central Asia.* The suppressions depend upon the pairing of the days with the constellations, theoretically similar to the 旬空 *Seun kung*, 'Decade blanks' and 路空 *Loo kung*, 'Road blanks,' and are consistent with principle. As to the *mih* days, they are marked by the four constellations 房 *Fang*, 虛 *Heu*, 昴 *Maou* and 星 *Sing*, which correspond among the seven planets† with 日 *Jih*, 'the Sun,' called in the language of the West, *mih*, the ruler of joyful events; so that in China, interments and the opening of mortuary sheds are avoided on those days. Now we find by examination, that in central Asia, the twenty eight constellations are apportioned in rotation among the seven planets, for registering the days; each day being suitable for certain things and unsuitable for others; entirely different from the customs of China. Merely to adopt the *Mih* day from among these is utterly indefensible. Finally, to say that the thirteen days marked by the constellations 角 *Keŏ*, 亢 *Kang*, 房 *Fang*, 斗 *Tow*, 牛 *Neu*, 虛 *Heu*, 壁 *Peih*, 奎 *Kwei*, 婁 *Low*, 鬼 *Kwei*, 張 *Chang*, 翼 *Yih*, and 軫 *Chin*, are suitable for cutting out clothes, has no reason in it; so that both these ought to be rejected."

From this passage we see that the "*Mih day*" is actually and literally

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* Notes and Queries for China and Japan. Vol. 4. p.p.

† 洪潮和曾孫堂燕通書便覽 *Hung tsaou ho tsang sun t'an yen t'ung shoo peen lan*. This almanac is of a reputation equal to Francis Moore's "Vox Stellarum," in England; and is to be found for sale in many of the principal cities of southern and middle China.

* In Chinese 西域 *Se-yih*, "Western regions," a name applied to the countries lying on the west of China.

† In Chinese 七政 *Tseĭh-ching* "Seven regulators," a name applied to the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. Some suppose the term was used in ancient times to designate the seven bright stars of Ursa major, which subsequently by an astrological device, were associated with the seven planets; so that by metonomy, the latter became the established meaning. This opinion however is by no means generally received.

"SUN-DAY, and we learn also that it was formerly marked in the almanacs issued by the supreme Board at Peking. Probably the Chin-chew publication is the only almanac that still retains it, and it is remarkable that *it* should continue to publish its condemnation also. It may be however, as we shall see presently, that its original admission into the state calendar had a deeper significance than the censor who penned the above passage was aware of.

When about leaving Amoy, through the assistance of a missionary friend, I was enabled to get the opinion of an astrologer on the subject, and the answer he gave was, that it was the day on which the people formerly used to worship the sun. Being just on the point of starting for Foochow, I had not then an opportunity of pursuing the investigation farther; but the perfect agreement of this reply, with the explanation given in the passage quoted, shews that it was something more than a random shot, and opens up a train of ideas carrying us far back into heathen mythology.

In the explanation above given, a practice is referred to, which is not of extreme antiquity in China,—that of pairing in regular sequence, the twenty-eight constellations, with the Sun, Moon and five planets, as applied in rotation to the days,—but a practice which has become to some extent familiarized in connection with astrological schemes. In the 1st book of the *Hëë ke peen fang shoo*, there is a short section on this subject, and as it is closely connected with the question under discussion and the septenary division of time, it may be worth while to translate the passage.

"*On the Association of the twenty-eight constellations with the days.*"

"In the Minutes of Research; it is said:—As the days are sixty, and the constellations twenty eight, it follows that four hundred and twenty is a complete cycle, being a common multiple of sixty and twenty eight; hence the source of the seven sexagenary cycles. The first day (甲子 *Keu tsze*) of the first cycle commences with the constellation 虛 *Heu*, and 子 *Tsze*, being represented by 鼠 *Shoo*, "the Rat,"* the Rat thus becomes the synonyme of *Heu*. The first day of the second cycle begins with 奎 *Kwei;* the first of the third is 畢 *Peih;* the first of the fourth is 鬼 *Kwei;* the first of the fifth is 翼 *Yih;* the first of the sixth is 氐 *Te;* and the first of the seventh is 箕 *Ke*. When the seventh cycle is completed, the series again commences with *Heu* for the first day, proceeds to completion and again begins as before. But in what year, month and day the first cycle began is beyond the reach of investigation. Now as the Sun, Moon and planets revolve through the twenty-eight stations, at varying rates of velocity, each has its own order of succession, conjunction, deviation, perturbation, retardation, immobility, concealment, retrogression and irregularity. If all these are calculated up to the chronological epoch, the result will be first day of the sexagenary cycle, the year, the month, day and hour. The Sun will be in 虛 *Heu;* the Moon in 危 *Wei*, and the five Planets successively in 室 *Shih*, 壁 *Peih*, 奎 *Kwei*, 婁 *Low* and 胃 *Wei*. But the moon immediately outstrips its limits; how can it be again reduced to the requisite order while passing through the stations from 昴 *Maou* to 鬼 *Kwei?* In consequence of the irregularities of the celestial motions, certain fixed stations have been determined on, according to the principle of utter absurdity. Whence arose the practice of pairing the seven planets with the twenty-eight constellation? We made extensive search through books, in order to get some information regarding this, but without success, until we met with the 西域

* The practice of associating the twelve animals of the duodenary cycle with the successive constellations is explained in the preceding article in the *Hëe ke peen fang shoo*.

吉凶時日善惡宿曜經 *Se yih kehh heung she jih shen gŏ sew yaou king*, "Western classic of lucky and unlucky days, and hours, and good and evil planets and constellations."* From this we learn that in the country in question, they are ignorant of the denary and duodenary cycle, and use the twenty-eight constellations to register the days; the seven planets being combined with the constellations, in the same way as the denary is combined with the duodenary cycle; not indeed implying that these planets are to be found in the corresponding constellations. In application of their rules, the planet and constellation which happen on a man's birthday preside over his fate, the latter being termed his 'Fate constellation.' To this add the planet and constellation marking any transaction. Try these by certain permutations, in order to ascertain their good or evil influence. Then combine the characteristics of the constellations and planets, with the degree of flexibility and compliance of the matter in question by which is determined the favourable or adverse character of the augury; similar to establishing or repudiating as used by astrologers in China. The constellations 虛 *Heu*, 昴 *Maou*, 星 *Sing*, and 房 *Fang* belong to 日 *Jih*, the Sun; 危 *Wei*, 畢 *Pehh*, 張 *Chang* and 心 *Sin* belong to 月 *Yuĕ*, '*the Moon*;' 室 *Shih*, 觜 *Tsuy*, 翼 *Yih*, and 尾 *Wei*, to 火 *Ho*, 'Mars;' 壁 *Pehh*, 參 *Tsan*, 軫 *Chin*, and 箕 *Ke*, to 水 *Shwuy*, 'Mercury' 奎 *Kwei*, 井 *Tsing*, 角 *Keo* and 斗 *Tow*, to 木 *Mŭh*, 'Jupiter;' 婁 *Low*, 鬼 *Kwei*, 亢 *Kang* and 牛 *Neu*, to 金 *Kin*, 'Venus;' and 胃 *Wei*, 栁 *Lew*, 氐 *Te* and 女 *Neu*, to 土 *Too*, 'Saturn.' For these, each language has its own names; take for instance,—日 *Jih* or the Sun; in the 回鶻 *Hwuy-hwŭh*, 'Ouigour' language, they say, 密 *Mih;* in the 波斯 *Po-sze* 'Persian' language, 曜森勿 *Yaou-san-wuh;* and in the 天竺 *Teen-chŏ*, 'Indian' language, 阿你底耶 *A-ne-te-ya;* all which are the equivalents of 日 *Jih*, 'the Sun' in Chinese. Similar remarks will apply to all the others. The completion and recommencement of the seven cycles is in thorough accordance with this. Again this book asserts that the same rule is used by all the nations on the west of China. We find that the rule for inserting in the Imperial Almanac, the several days of the sexagenary cycle, spread over the astronomical year, without their application, and the adoption of the Suppressions and 暗金 *Gan-kin* 'Darkened Venus,' from among the spiritual inflictions, originated from the same source. The other matters are irrelevant; but since the outside nations use this plan of recording their years, it is well for astronomers to keep a note of it; as it will be found very advantageous as a means

* It would probably be hopeless to expect to get a sight of this book. The only information I can obtain regarding it, is in one of the articles in the memorial from which our first extract is taken. The article runs thus:—"In the Imperial Almanac, the excursionary positions of Venus, do not agree with the actual directions. The rule is that on the 1st, 11th and 21st days of each month, it is in the east; on the 2nd, 12th and 22nd, it is in the South east; revolving through the successive stations to the North-east, when the eight positions are complete; so that an the 9th, 19 and 29th days, it is in the Central palace (Qu.? Nadir). and on the 10th, 20th and 30th in Heaven (Qu? Zenith) Investigation shews that the star Venus accompanies the sun in its rising and setting, moving to the right while it either precedes or follows the sun at no great distance. How can it under these conditions move to the left? Calculation utterly fails to solve the difficulty. The origin of the conception is found in the *Se yih keih heung she jih shen go sew yaou king*. A thorough search through the Buddhist catalogues has failed to discover this classic, and we are at a loss to know from which of the 印度 *Yin too*, "Indias" it has come; but it appears that in that country, the 3rd of each moon, as a rule is reckoned the 1st day, though sometimes the day of the First quarter, is reckoned the 1st, totally at variance with the institutions of new and full moon in China. So then when Venus is made to move to the left, this also is contrary to the solar positions of China; much more does it set all reason at defiance, and ought therefore to be rejected.

of indicating to the most distant regions and outlandish nations, that a given day is marked by certain characters in the cycle. Hence it must not be abandoned."

These two extracts then leave no doubt as to the meaning of the word *mĭh;* but the exact country from which it is derived is not so clear. In the only Ouigour vocabulary* to which I have access, the word for Sun is *Kün*, and the same word seems to run through most of the Turco Tartar Languages. It should be remembered however that the Ouigour language has been considerably modified since the conversion of the nation to Islamism, and possibly some terms—such as *mĭh*, —which have now become obsolete in the language as it exists, may still be preserved as exotics in the literature of other nations.

There is a Ouigour M. S. in the Imperial Library at Paris, the *Kaoudatkou-bilik*, which is supposed to be the oldest composition known in that language. The 5th chapter contains a description of the seven planets, in which the Sun is termed *Ishik;*† but I suspect that is a symbolical designation, or it may be the name of the regent of that luminary, rather than the common word for the sun.

In several of the languages of Asia indeed, the term used for the sun is sufficiently near to *mĭh* or *bit*, to remove any suspicion as to the probability of the genuineness of such a transfer. In some of the Birmese dialects the word for "Sun" is suggestive of a cognate origin, thus:—

in Maplu, it is *Mu.*
Plä, „ *Mui.*
Pussuko „ *Mumä.*
Moitä „ *Numit.*

The Lolo, a wild race in western China, neighbouring on Birmah have *Mo-cha.*‡

In Tibetan it is *Nima.*

The word in a number of the Caucasian dialects is evidently related, such as *Buk*, *Baak*. *Barch*, *Barje*, *Beri*, *Malch*, *Marra*, *Match*, *Mitchsi*, *Mitli.*

The word in the Finnish dialect is not so dissimilar as to render community of origin improbable; thus among others we find:—*Bĕiwats*, *Chipass*, *Päiw*, *Päiwäne*, *Päiwo*, *Peiwaz*, *Peiwe*, *Pewen*, *Poiwa.*

Among the languages of North-eastern Asia and Polar America even, the same root seems to crop up occasionally.

In the Afghan language we find *Nmar.*

But probably the closest resemblance is to be found among the Georgian and allied languages, thus:—

Mingrelian, ... *Bsha.*
Suanian, ... *Mij.*
Georgian, ... *Mse.**

It may be a question, whether the same root does not appear in the Semitic languages, as in Hebrew, *Shemesh*, and Arabic, *Shems.*

It is to be remarked, that the term given as the equivalent of the Sun in India, i. e. *A-ne-te-ya*,† is the name of a divinity who presides over the Sun, and is not the common word in Sanskrit for Sun; nor do we find it fre-

* Klaproth's "Abhandlung über die sprache und Schrift der Uiguren."

† See David's "Grammaire Turke," p. 34.

‡ See "The Miautsü," by the Rev. J. Edkins.

* Klaproth's "Asia polyglotta," passim.

† The slight discrepancy in the orthography between *Anetya* and the Sanscrit *Aditya*, is not in the least to the wondered at as a Chinese transfer. In the 佛說大孔雀咒王經 *Fuh shwŏ ta kung tsëo chow wang king*, as translated from the Sanscrit by the Chinese priest 義淨 E ting, during the Tang dynasty, we have the same word transcribed 阿姪底 *A-chih-te.* To remove anything like doubt as to the identity of the word, we have another translation of the same work, under the title 佛母大孔雀明王咒經 *Fuh moo ta kung tsëo ming wang chow kin*, in which the translator instead of attempting to give the Sanscrit sounds, give the Chinese equivalent 日 *jih* the "sun," being the first in the list of the seven planets, placed in the

quently used for that purpose in Hindoo astronomical treatises. It does occur however sometimes, and we have an incidental evidence that it was the common word in use for Sunday in the 16th century. Thus, in the Ayeen Akbery, an account of India, written by the emperor Akbar, there is a table of the days of the week in that country, where Addittee is given as the title of the Sun in Sunday.

(To be continued.)

MISREPRESENTATION VERSUS FACTS.*

BY ANOTHER ENQUIRER.

Having waited for over two years for a statement of the origin and progress of the "Protestant Mission in Lao-ling Shantung," one may imagine my delight at seeing the article with the above caption in the February No. of the *Recorder*. But what was my disappointment at the tenor of it! I did not, I could not implicity believe the sentiments of the quotation although made from an eminent Roman Catholic Periodical.

I was therefore very glad to see in *The Independent* published at New York December 8th 1870 under the heading "MISSIONARY NEWS" some remarks bearing on the statements which are contained in that quotation.

I beg an insertion in the *Recorder* of the whole of the article found in *The Independent*. Doubtless many will be glad to see it. It will explain itself, especially if taken in connection with what appeared in the *Recorder* for February. I will only add that "one of the Missionaries" referred to, in the article I send must I judge refer either to Rev. JOHN INNOCENT or Rev. Mr. HODGE, (both now in England) who have been intimately connected with the Lao-ling Mission in Shantung, and are familiar with its history from its commencement, either of whom is fully competent to witness to the state of things there.

FOOCHOW, April 1st 1871.

(From The Independent, Dec. 8th 1870.)

Some weeks ago we published a statement from the *Annals* of the Society for the Propagation of the Faith, giving a glowing account of Roman Catholic success in Northern China. We called attention to the remarkable statements in reference to the missions of the Methodist New Connexion in Shantung, and desired further light on the subject. The statement was that more than 3 years ago some 500 people in Chu-Chia-Tsai became Protestants, being won over by the English money and dinners; but that they have since so dwindled down that there are hardly 40 remaining, and the Catholics have received 60 of them among their catechumens. From a communication received from one of the missionaries we quote the following:

"Misrepresentation 1st.—'Three years ago about 500 people in Chu-Chia-Tsai became Protestant.' We have never had 500 mem-

exact order of our week. Who is this Aditya in Indian mythology? The following quotation from the "Translation of the Swrya-Siddhânta," by Burgess, will show:—"Vasudeva, the supreme principle of divinity, ... having in the first place created the waters, deposited in them energy. That became a golden egg, on all sides enveloped in darkness: in it first became manifested the unrestrained, the everlasting one. He in the scripture is denominated the golden-wombed, the blessed: as being the first (âdi) existence, he is called Aditya; and being generator, the Sun. This sun, likewise named Savitar, the supreme source of light upon the border of darkness—he revolves, bringing beings into being, the creator of creatures, &c., &c." Upon this Professor Whitney points out a false etymology, and remarks that "*âdítya* comes, not from *âdi*, 'first,' but from *aditi*, 'eternity.'" This then is the being to whom the first day of the week is dedicated; and as there was a wide spread and very ancient tradition that was the day on which our world was brought into existence, we cannot worder at the numerous traces of honour being paid to the day, as found throughout heathendom.

[* This article was in print last month, but was crowded out of the May No. This accounts for the writer's not making any reference to the article of Rev. Wm. N. Hall on the PROTESTANT MISSION AT LAO-LING. Ed. Ch. Rec.]

bers in connection with our churches there. At the time referred to, only 45 were baptized and admitted to church-fellowship. The number has increased every year, and the last return from that district give 149 members. It is possible we had 500 people as hearers from different villages; but our *hearers* are not in China considered Protestants on that account.

"Misrepresentation 2d.—'Being won over by English money and dinners.' This is absolutely false. Those acquainted with the origin of that work will remember that it had been going on for five months before an English missionary visited the place. Only native agents had been sent at the urgent request of men who had become deeply interested in Christian truth in that village through the reading of copies of the New Testament, and Christian books taken over by one of themselves who had been in the city of Tientsin. When the missionaries went over, they found a great number of people who had given up their idolatries, and had really embraced the Christian faith; and from these the missionaries, after the most careful scrutiny and examination, selected 45, who were baptized and formed into a church. No money was expended beyond what is usual in the renting of premises for religious meeting and the residence of a native assistant, and then a house for the missionary who went to reside there. The only approach to 'dinners' was a practice, adopted for a short time by the native preacher in charge, of providing a meal on the Lord's day for those members who came from a long distance, and some of them came twelve miles to join in the service of the sanctuary. Moreover, there were no shops in the village where provisions could be purchased, and no inns for travellers. This practice, however, was discountenanced by the missionaries and was discontinued. Many of those from distant places opened rooms in their own villages for religious worship, and are supplied by native preachers, The people cheerfully offer their hospitality to those who go amongst them to preach the Gospel. In three villages the premises now used for mission purposes are given free of rent by the owners, who are native Christians. Thus nothing in the shape of 'money and dinners' can be said to have been employed to bribe or 'win over' the people to Protestantism.

"Misrepresentation 3r.—'They have since then so dwindled down that there are hardly *forty* remaining.' Instead of having 'dwindled down,' they have, even against many adverse influences gradually increased, as I have already shown, for the number of members returned last March for the district of Lao-ling is 149. These are not all in the village of Chu-Chia-Tsai, it is true; neither were all the first converts natives of that village. It was and is the center around which a number of small Christian communities have grown and cluster.

"Misrepresentation 4th.—'And the Catholics have received 60 of them among their catechumens.' I could not say how many the Catholics have received of those who have heard the Protestant missionaries preach; but of those who have been admitted to our fellowship they have certainly not received 60. I have heard of two persons who for inconsistency or neglect were left off our church-roll, and they subsequently joined the Catholics. But the statement made by the writer, implying that the number of Protestant converts has been diminished by the secession of 60 to become catechumens of the Catholics, is false.

"Misrepresentation 5th.—'Of the four Protestant schools in the town and neighborhood, two have already died, and a third is almost extinct, and the fourth very weak.' These schools have all been *given up, not because* they were 'very weak,' or 'almost extinct,' or had 'already died'; but by the decision of the Missionary Board in England. In lieu of these schools, an institution for the training of suitable young men for the native ministry has been established in Tientsin, it being considered that the money spent on schools would be better employed in such an institution, especially as our society is not a large or wealthy one. There are three most promising students from the district of Lao-ling in that institution now, and others will soon be ready to follow them. So that, if our schools have 'died,' they have not been useless while they lived."

RUSSIAN ECCLESIASTICAL MISSION.

Fourth Part.

BY J. DUDGEON, ESQ., M. D.

The three former papers, and this more particularly, shew the great trouble Peter the Great took to place Russian commerce with China on a better footing. Russia nobly fulfilled and is still fulfilling her mission in Asia. Her future greatness must be in an Asiatic not European direction. She has carried her civilization and her religion from the Baltic to the Pacific and from the Artic Ocean to the Cau-

casus, with wonderful advantage to the peoples she has embraced within her wide arms. She has fostered religion, discovery and commerce in all parts of her dominions and she is yet destined to exercise a still greater power in the destinies of millions of the race. One of the governors* of Siberia—already frequently quoted—once remarked in 1716, that we must not marvel, when the great distances are considered and here and there were so many inaccessible places in the Russian dominions, that still so many heathen remained unconverted. The Czar, he said, just as he had already made a beginning with it, so his highest care was still further to carry it out. This was the principle upon which this great monarch proceeded in commerce as in religion, and as an instance in point (the whole Russian intercourse with China is one long continued instance of the same) let me quote a resolution of two merchants laid before the Senate in 1716. They proposed that by means of the union of many navigable rivers, seas and streams, merchants could transport their goods from Archangel to the Sea of Japan (or Oriental Sea as they termed it, for they knew little of Japan in those days) and at the same time easily and by a short way reach Japan and the East Indies; and thus produce for their country an incredulous advantage. The rivers that were to be serviceable were these, Dwina, Tafta, Irtis, Oby, Keta Yenisy-Angur, Lake Baikal, the Schulka and the Amoor, which last flowing through the country of the Daurs empties itself into the Oriental Ocean. In consequence of this it would not be necessary to think further of the discovery of a way, up to the present time nearly impossible to find, via Nova Zembla. (The Eastern shores of this island were not then known.)

Brusse (Bruce) of Scottish descent, General Master of ordinance and a great mathematician, whom the Czar always consulted and employed in the affairs of the Empire whether in Europe or Asia, assured the writer from whom we quote (Veränderte Russland page 219) that the kingdom of Japan, of whose true situation nothing was yet certainly known, must be contiguous with the great Tartarian frontiers which border on Russia. Two years previously he had worked out for the Czar an order on the commander at Nertchinsk, where formerly Prince Gagarin had held rule, that he should send two men to the farthest limits of the Russian territories and placing themselves in a boat on the coast of the Oriental Ocean, should cause enquiries to be made whether somewhere on the sea, land could not be discovered. Those men had not the slightest knowledge of navigation, but nevertheless, although they remained there only some weeks examining the coast, saw *terra firma* about 2 (German) miles distant, and thereupon had a boat built to carry them across. After two days delay there, in returning and when quite close to the shore, they were wrecked and those people upon the shore waiting for their return were not able to save them, so that thus it is not known, what they found.

Brusse wished to advise the Czar once more to send thither several competent persons, who understood the compass and the stars, with a tolerably large company, who, when they succeeded in building a good ferry boat would certainly there discover some-

* Prince Matthäus Petrovitch Gagarin was appointed Governor of Nertchinsk in 1693, Governor of Moscow 1708, and of Siberia 1711. The Czar was informed that Gagarin was guilty of having carried on illicit trade with China, way-laying and robbing the caravans by means of parties of Tartars, so that several Russians were killed. The Czar, anxious to pardon him, got him to confess, which he afterwards denied in presence of the Czar and the Senate, which so enraged the Monarch that he ordered his execution. He was hanged on a gallows in front of the Senate fifty cubits high, in imitation of Haman's, and was to hang till he dropt in pieces, to expedite which the Prince caused two bags of money, to be put into his pockets that some one might be enticed to cut him down. A guard was placed to prevent this, so that he actually hung till the money with part of his limbs fell down. He was executed on the 17th July 1721. This Prince occupies a conspicuous place in the Russo—Chinese transactions of the time of Kanghi, and as he has been so often already referred to, we thought this short notice of his career would not be out of place.

thing rare and open up a way to one of the most useful trades with Japan.

This Brusse had a rich collection of Chinese curios and lamented that the means and situation of this kingdom were not precisely ascertained, especially as the ambassadors sent thither and all Russian merchants dare not remain longer than three or four months at the most, or on the contrary must spend there the whole period of their lives, (referring here doubtless to the Albazines.)

The next embassy sent to China by Russia was that of Leoff Vassilovich Ismailoff, who with a suite of about 60 persons and an escort of 25 dragoons reached the capital of China on the 29th Nov. 1720. * The letter of credentials was written in Russian, Latin, and Mongol, with the following superscription:—"To the Emperor of the vast countries of Asia, to the Sovereign Monarch of Boydo, (equal to Augustus Imperator;) to the Supreme Majesty of Kitay, friendship and greeting." The instructions of the Ambassador were to the effect that he should try and secure from the Chinese Emperor, permission for a permanent Russian agent to reside at Peking who should have the care of the Russian caravans sent thither, and also for Russian Vice-Consuls in various Chinese cities; also the permission to build a Russian church in the capital. Everything was granted, and Lange remained behind as the first European Consul in Peking. This has since been extended by the treaty of Tientsin to other nations.

We shall speak particularly of the church, in a later paper when we come to treat of the Ecclesiastical Mission now properly so called as existing at the present time. It is worthy of note, in this connexion, to state, that a similar liberty was granted by the Emperor Taitsun to the 72 priests who came from Syria to China about 600 A. D., to build a temple in Peking. It is well known that they erected in Si-an-fu, the capital of Shensi, a marble slab upon which the articles of faith of the Christian religion were written in the Syrian language, and that this stone was dug out the ground in 1625 A. D.

Ismailoff objected to the *Kotow* and tried hard to avoid it but in vain. It was settled after much delay and many conferences with the officials and even correspondence with the Emperor, that the ambassador should comply with the established usages of the celestial court, and *when* the Emperor sent an Embassador to Russia, he should be instructed to respect the Russian ceremonial; and suiting the action to the word, the mandarin sent to propose this, uncovered his head before Ismailoff, and thus this difficulty was at once settled. Only criminals stand bareheaded before their superiors. This was adroitly put by a nation, intuitively diplomatic, that considered Russia and all other kingdoms its vassals; a nation moreover with the most degraded ceremonies. They never had any great idea of sending embassies to foreign countries out of courtesy and friendship or from political and commercial considerations—so long as other nations flocked to *the* capital of all-under-heaven (China) loaded with presents and apparantly in the capacity of tribute-bearers. In these days—Oh degenerate times,—embassies from the Middle kingdom to the outer states have become unusually common, and doubtless (though we are ignorant of state secrets) for very important ends. We have yet to learn that the late Mr. Burlingame or any of his coadjutors were instructed to follow the usages of the various European courts to which the embassy was credited or to Russia in particular.

Ismailoff had some seven audiences and one hunting match in the South Park with Kang-hi. He delivered his credentials without being obliged to prostrate himself and the Emperor told him that he had dispensed with the established customs of the Empire on

* The kwan was locked and sealed with the Emperor's seal, the first night of their residence in the capital. This was removed however on Ismailoff's expostulation. This is the usual manner in which the "Son of Heaven" treats his tribute-bringing subjects! The last Western nation that was so treated, was, I believe, the United States, which was shut up in a similar manner in a temple inside the Chi-hwa gate in 1859.

receiving the letter, on account of his friendship for the Czar. The Russians thought all was finished, when the credentials were delivered and so were rejoicing that they had escaped the degrading obeisance, when the master of ceremonies, brought them all back and made them kneel in the usual way before the Emperor. Bell says he could not soon forget the scene. They kneeled and knocked the head on the ground nine times and at every third time stood up and then kneeled again. At the thrice repeated shrill cry of the herald *moregu*, bow to the earth, *boss* stand up, and the ringing of bells, playing of lute and pipes and beating of drums, the noise produced resembling a volley of guns, this imposing and slavish ceremony was performed. What, if their ignorant pride, in the question of the future but destined audience now-a-days, should compel the outer barbarians to change the tune slightly, and sound their shrill clarionet to call forth from their deep-mouthed cannon, a volley, as has never been heard before in that sacred locality? A good account of the reception &c., is found in Bell's Travels and Ripa's Residence at the Court of Peking.

The object of Ismailoff's mission was liberty of commerce with the capital which had been withdrawn and limited to the frontiers, on account of the disorders and intoxication of the traders. Kanghi had threatened to drive the Russians out of his dominions and to have no more intercourse with them. The sober, quiet, and industrious Chinese could not endure the disturbances occasioned by the periodic visits of the merchants. This ill-feeling towards the Russians, was increased in the capital by the riots that occured on the eve of the departure of the caravans. As the goods were often sold on credit, all manner of means was had recourse to, to compel payment. Moreover, the fact that all their expenses were paid by the Chinese government from the time that they crossed the frontier until they returned, and a liberal allowance for brandy was included in this, only increased the evil. This Embassy was occasioned by these troubles here and at the frontier. The Chinese, too, looked upon the commerce with contempt; their markets were overstocked with Russian goods and the native merchants were impoverished thereby. The continuance of the caravans was owing to Ismailoff's importunity, who persuaded the Emperor to allow them offering at the same time that the commissary and his people should subsist for the future at their own expense. After this the disorders and excesses became much less frequent.

These caravans were on the whole very badly treated by the Chinese and were subjected to much delay and inconvenience, and this was particularly felt, after they had to bear all their own expenses. Interdicts were placed upon the Russia House, until the mandarins had purchased the furs for the court at their own prices, and even after removal of the interdict, they appointed a special and extra guard of honour! * as they said, to prevent thieves and idle persons from gaining admittance and molesting the traders as the Emperor had enjoined that no one should be allowed to disturb them, but in reality to keep a check upon the trade, to examine the goods bought to see if any were suitable for the court, to fleece the buyers and to report all the movements and actions of the Russians. In fact passports, for greater security (!) were issued at a certain rate and without these no one could gain admittance. On one occasion the caravan of 1713 from Russia was detained many months on the other side of the Great Wall, and under various pretexts the permission to go to Peking, could not be received. A courier was afterwards despatched with an earnest remonstrance, and the caravan was admitted. In an innumerable num-

* Up to 1860 the Nankwan or Southern Court (the present Russian Legation) the principal station of the Russian missionaries, was honoured with a white buttoned official sent by the Board of the Foreign Colonies (Li-fan-yuen). He had a special house assigned him, although he did not dwell here. He kept a porter, but came frequently himself to the Nankwan. A little Yamen was even erected in the neighbourhood for the benefit and oversight of the Mission!

ber of ways, delay in forwarding letters and despatches and in delivering the same, the Chinese officials attempted to thwart the Russian traders. It was against a fundamental law of the country that foreigners were ever admitted or employed in its service and that they were permitted to trade and live in the country, was entirely owing to the favour of the Emperor. So the officials thought and acted. In order to damage the trade, annoy the Russians and hurt their sales they were even mean enough—always mean enough to buy the best furs at the lowest possible rate for the court—in 1721, to order the sale at a greatly reduced rate of an immense member of the court furs. So much for the contempt in which the court held buying and selling! The Chinese urged, that it was to prevent them from being destroyed, and yet they were daily adding to their stock. In those days the best sables were sold at 2½ taels.

On account of these annoyances, the merchants were kept an indefinite period in the Capital, and after they subsisted at their own expense, this told seriously on their profits. Foreigners in China will readily understand what all this sort of surveillance means. News reached Russia in 1719 from China, that the Chinese had risen against their rulers, on account of the imposition of higher duties, which clogged commerce.

These caravans were stipulated for in a former treaty. The 5th Article of that of Nertchinsk merely permitted free buying and selling with parties provided with proper passports. I have been unable to find any trace, before the time of Ismailoff, of a treaty allowing caravans and stipulating for their expenses. Lange states that it was by virtue of a former treaty. We have no knowledge of any understanding of this sort, either with Ides or the Governor of Siberia. According to Krit (Russia's commercial Relations with China) "Ysbrand Ides secured the permission, that the Russians could trade with the Chinese and since that time, caravans came to Peking in 1705,1711,1713." This is not very definite information and it is remarkable, if such favorable terms were granted to the Russians in 1692 that they did not avail themselves of the advantage before 1705. We shall have occasion in the subsequent paper to refer to the arrangement made in 1727 with Wladislawitsh regarding these caravans, their numbers &c. The earlier caravans were often composed of a thousand men, and were under a commissary. They bartered furs and various other articles for tea, porcelain, silk, rhubarb. gold silver and all sorts of Chinese wares. First the Imperial and then the merchant's goods were exchanged. These goods were allowed to be stored in the Russia house only, and no one was permitted to go into the city, to offer any for sale. The Chinese were found to be very exorbitant in the price of their goods, but were often contented to take one tenth part of what they asked. Precious stones, watches and such rarities, they highly esteemed and paid three or four times their value. In other respects, the Chinese were very moderate and the Russians found they could get along very well with them. In politics as in commerce the Russians seem to understand Oriental character.

Such Caravans proceeded to China according to the Russian official accounts in 1705, 11, 13, 21, 28, 32, 36, 41, 46, and 55. They were Imperial caravans, permitted by Kang-hi, not ordinary ones. They did not proceed to Peking yearly as the French Translator of Lange asserts. (Bell's Travels Vol. II p. 278). It often took them more them a year to make the journey hither, nor were they triennial (at least, not at first by treaty, and never in reality), as Ritter has been made to say by one of his American reviewers. By Ismailoff's agreement, which afterwards became in substance the 4th article of the Treaty of 1727, it was stipulated, that these caravans, should consist of 200 persons only* and that from 1720

* The Coreans to this day are treated in a similar manner. Their number each winter is not allowed to exceed 199 They come in the double capacity, like the Mongols, of paying tribute and bartering their goods. They bring ginseng, cloth, paper, fans, combs and

they should subsist at their own expense. After 1755 there were no more caravans, the trade with the capital having been withdrawn and limited to Kiachta and Maimatchin.

On crossing the frontiers these caravans were escorted by 200 soldiers. Along the route, between Peking and Kalgan inns were appointed for the caravans, where they were cared for at the charge of the Chinese Government. The members of the Ecclesiastical mission up to 1860 were taken charge of in a similar way. These innkeepers were at the same time however, I am informed, always well paid by the Russians. After a residence of about sixteen weeks in Peking, the caravans were led back to the frontier. Their expenses in Peking, as agreed upon by both countries, extended to 100 days. The merchants found the journey one of the most difficult, requiring sixteen months at least to and fro, and no one would willingly have undertaken it, if the great gain had not counterbalanced the difficulties.

Although those Russian merchants were kept closely to their kwan, they were nevertheless the objects of much curiosity. On one occasion, the eldest of the 19 sons of Kang-hi (the 3rd was chosen by the father to succeed him) was so anxious to see some of them, that he requested the commissary to allow several of them to pay him a visit. Thirty of the most respectable were dressed in wigs and went to the Prince, who received them well and treated them to tea, cakes and fruit, in the usual Chinese manner. How unlike to the golden Augustan period of Chinese history, is the present time, when foreign ambassadors, royal Dukes, and ex-secretaries are not invited to the princes' palaces or see any society whatever out of the Tsung-li-yamen! The Emperor, then as now, dare not be seen by any one on the street, unless by disobeying orders, and if not a foreigner, suffering in consequence. In those days, also, two trumpeters stood at the lanes along which he was to pass and blew to warn the people either to retire within doors or cast their eyes to the ground until he passed. At present large yellow screens are employed to shade the people's gaze from the "Son of Heaven." This custom may have originated from the old Hebrew idea of not being able to behold the Supreme Being and live (?). And like the Jews also in another respect, that the reign-name is always mentioned when speaking of an Emperor and not his proper name which is not allowed on any account to be adopted by others or employed in conversation or writing.

Ismailoff and his suite left Peking on the 2nd March 1821 and returned to Russia. Bell, a Scotsman, who was physician to the embassy, published his Travels from St. Petersbugh into Asia, Glasgow 1763-4 2 Vol. Lange was Secretary to the Mission. His diary of this journey appeared in JETZIGER STAAT VON RUSSLAND and in the 8th Part of the "Voyages au Nord." George John Unverzagt, one of the suite, wrote "DIE GESANDTSCHAFT S. M. VON GROSS RUSSLAND an den Sinesischen Kaiser 1719 from Peterburg to Pekin. Lübeck and printed at Ratzeburg 1727-8." It contains besides, a description of the customs and manners of the Chinese, Mongols, and other Tartar people and is illustrated with several copper plates.

According to agreement, Lange remained behind as Russian Agent at Peking. A very liberal allowance was granted by the Emperor to Lange, his interpreter and domestics. It required great vigilance on the part of the Lange to prevent himself being cheated out of his provisions by the wily mandarins. He objected to the mean manner in which they were conveyed to him—his provisions on the first occasion being brought by a low underling, in fact a poor beggar, and deposited in his court yard as so much rubbish—a starved fowl, a little salted cabbage, and whiskey—and also to the quantity sent. He ultimately succeed-

medicines. The Mongols are under similar regulations. They have, like the Russians, been incorporated in the Mantchu banners and receive a monthly allowance of money and rice in return for certain military duties which they are supposed to perform. This will be noticed more fully in speaking of the Russian mission.

ed in securing all that was ordered for him by Kanghi, and thus thwarted the gentlemen mandarins who reckoned on supplying their own table with his provisions. The guard that had been placed at the gate of the Kwan, during the envoy's stay, was continued, along with two officials of the 37th order, who translated any business the Consul might have with the Council of foreign affairs. The men of the guard squeezed very extensively—levied black mail upon everything that was taken into or brought for the Kwan. And the more to watch his movements, the horses which were promised him, could never be had unless information was lodged the day before. He resolved to buy horses of his own, although forage was very dear at Peking. On one occasion they refused to admit a cart of straw for the horses because of the want of a passport. The houses of the Kwan were in a dilapidated condition and were hardly considered safe. The caravan was shortly expected and there was not a house rain proof, in which they could store their goods. Several walls fell; still the Chinese would not listen to remonstrance; they made fair promises but never fulfilled them. He asked to be permitted to take another lodging, but to this they objected, that no one dare let him a house or mention it to the Emperor, as it would look as if the Emperor had no inhabitable houses for foreigners. In other countries, private houses could be hired with one's own money, but "the usages in Europe were not practised by them; and as all countries in the world had their particular customs, China had her's which would not be altered *on any consideration whatever*." Matters went still further and the mandarins proposed that the Emperor might be petitioned to allot other quarters, without stating the miserable condition of the present buildings. By and by during a heavy fall of rain with some wind, the wall of the old house fell and the Agent moved into an adjoining small chamber. Still nothing was done, neither was Lange allowed to repair it at his own expense, as it might be the utter ruin of the officials, if the Emperor should come to know that one of his houses was repaired with foreign money. They promised to set to work very soon. Lange was entrusted to purchase a variety of articles, principally of japanned ware for the Czar, but these and all other articles even for his own use or consumption could not be had at the usual prices, because a great part of the gain of the sellers had to be given to appease the insatiable avarice of the soldiers of the guard for the liberty of entering the house. The Brigadier of the guard, a disgraced but honest official, threatened to acquaint the Emperor himself, with the negligence of his officers, thereby diminishing the Emperor's glory in foreign countries if they did not at once, without delay, cause his house to be repaired. A little jobbing was the result. Remonstrance was again made, and this time they promised to ask his Majesty, whose business it was to repair the house, seeing that the new convention did not oblige them to furnish anything to the Russians. When the house was at length repaired, the alteration was not much for the better. Lange's position became more and more unpleasant—they put every obstacle in his way in the transacting of business—the agent remonstrated, sent despatch after despatch, but they were not listened to—at all events never answered, and it appeared as if they had already determined upon his expulsion. The Jesuits were always intriguing against the Russians and working against their interests. It was on this account that Ismailoff was charged to promise them success for their order in Russia. But the Jesuits were more crafty than the Russians, and succeeded in undermining his influence and at last driving Lange out of Peking.

The troubles increased—the council refused to forward letters to the frontiers or grant passports, and nothing could be done, but through them. They intercepted letters, fearing that they had reference to the question of deserters which troubled the Chinese court at this time and regarding which they suspected the Russians of underhanded dealings. To the proposal that Lange

would furnish his own horses and pay his own expenses in the despatch of couriers and run the risk without an escort, they replied "that they would do nothing in it" and reasoned thus! "These foreigners come here with their commerce, to encumber us every moment with a thousand petty affairs, pretending that they ought to be favoured, on all occasions, neither more nor less than if they laid an obligation on us; and yet we are still to receive the first answer from them on the subject of our affairs." In this spirit they received all Lange's communications. The ostensible reason of his dismissal was the unreturned deserters. Ismailoff had promised on his arrival at Moscow to prevail with the Czar to send back the deserted families, but he found the court busy about the expedition to Persia. Lange left China in July 1722, after a residence of nearly seventeen months at the court of Peking.

We have dwelt thus minutely on these matters, as they have an interest for all those who would understand Chinese diplomacy and mandarin duplicity, and may help to guide the less experienced western nations, in dealing with this people. The Government seem to rest upon a widespread belief in the principle of doing nothing that can be possibly avoided; of self-aggrandisement to the detriment of the public weal, a great show of "Li" (etiquette or reason) and a determined system of extortion and hoodwinking their superiors. The greatest slave, the closest-kept prisoner, physically and intellectually, the Chinaman most mulcted, is the poor Emperor himself.

This mission remained destitute of results, on account of the desertions to the Russians of some Mongolians. It was this question also we have noted above, that drove Lange from Peking.

PEKING, 25th Jan. 1871.

CIVILIZATION VERSUS CHRISTIANITY.

My duties led me on a certain evening not very long ago to the missionary Chapel, which it is my custom to open on the week days for the benefit of those who may be desirous of hearing the Gospel. I had scarcely entered and taken my seat, before a Chinaman came in, and with a cool and business like air at once took a seat on one of the empty benches. Usually before the preaching has well commenced, those who do stroll in, do so in a lounging, easy, indifferent kind of way, as though curiosity were the only possible motive that could have brought them in. This man however seemed as though he had come by special appointment, and it were a matter of supreme importance that the subject in hand should be finished off as quickly as possible. It would have been difficult to say from the man's appearance to what position in life he belonged. His dress bordered on the shabby, and the style of the man seemed to indicate, that he was more familiar with the artisan class than with any other. His face however had a peculiar look of sharpness and intelligence such as one is more accustomed to meet with among the more educated. His conversation too was so interlarded with book phrases, and his general knowledge of his own literature was so very extensive that it was evident his dress gave no proper clue to his status in society. The more I looked at the man, the more was I struck with his general appearance. There was intelligence, but there was combined with it a certain look of dissatisfaction. He seemed like a man whose ambition had soared high, but whose projects had all failed, and consequently the disappointment that failure had produced had become stamped upon his expression.

After a few common place remarks in which he had said that this was the first time he had ever been in a missionary chapel—which statement however I mentally declared to be untrue—we turned to the subject of religion, at first he began to defend idolatry as a thing introduced and organised by the sages in older times, and that therefore the ceremonies in connection with it were binding upon the whole Chinese nation. He referred to the classics in confirmation of what he said, but upon a closer investigation of the texts quoted, he had to acknowledge that his interpretation of them differed very materially from those of the recognised commentators. Indeed he finally agreed that it was not till so late as the Han dynasty, which was very considerably later than Confucius, that idolatry began to be the fairly recognised medium of worship in China. Turning from this point be said, "very good, I grant you there is nothing very strong that can be said in defence of idolatry.—but, he continued, we have our sages with all the writings they have transmitted to us. They contain doctrines of the highest and purest character, and it is these that after all are the real powers in our nation's morals. It seems to come to this. You have the doctrines of your sages and we have ours. Why not rest content with what we mutually possess instead of your striving to induce us to lay aside ours and

believe in yours." I agreed with him that if it was simply a question of differing sages there was no use in our coming to China to interfere with the systems they possessed. The case however was very different from that:—the real questions at issue was one between the doctrines of the Bible and these propounded by man—whether in fact God was to be the teacher of the world or man. I however demurred to his statement that the doctrines of the sages, in their highest and purest aspect, had any appreciable influence at the present time in leading the nation to do what is right. I challenged him to produce me one instance either from among the literati or the mandarin class, who are the most thoroughly imbued of any of the Chinese in these doctrines, who were in any degree striving to carry out the principles they contain. He somewhat hesitatingly agreed that the instances were certainly very rare. Whilst in the very act of admitting this the easy manner he had hitherto assumed in his conversation with me seemed to slide from the man, and like a flash of lightning a look of suppressed hatred and bitterness spread instead. "Oh! then, he said, your object in coming here is to teach us charity and benevolence and truth and uprightness, is it." I said yes. "If this be your object then why is it that you yourselves act in a spirit so directly the reverse of these, and force upon us instead your abominable opium. If your nation believes in these doctrines as divine, why has it imported this poisonous stuff to bring poverty and distress and ruin throughout our land." And as he went on he became excited and his eye flashed, and his eloquence grew. Chinaman like he rolled his head from side to side, whilst the congregation (which in the meantime had grown largely) looked on with approving sympathy. I was so utterly taken aback that I could do nothing but quietly sit still, until he had given full expression to his feelings. My surprise arose not so much from the matter as the manner of his accusation. It was given forth in the most offensive language, and with a force such as I had never met with on any previous occasion. After he had finished what he had to say, the congregation that was scattered about—some setting on the forms—others leaning by the door way—and others again bending over the back of the seats listening breathlessly to what the man was saying—with one consent turned their face upon me, waiting without uttering a sound to hear what would be my reply. I must say that I never felt so uncomfortable in any public meeting in my life before. What the man had said I knew and felt to be the truth. I began therefore somewhat stammeringly to say something in self defence when the man at once stopped me by saying. "There is no use in your trying to get out of the matter by saying that you have nothing to do with this opium system. Your country has. It is your nation, England, that is responsible for all this ruin caused by opium. It was the English guns that compelled our Emperor to sanction the trade, and it is through England that it may now be sold throughout the length and breadth of the land without our government being able to do anything effectual to prevent its spread throughout the kingdom." The facts of the case were all on his side, through somewhat offensively stated. England's share in this opium question is one which no reasoning and no sophistry can turn to her honour. Whatever of greatness or of glory there may be in her history to which she can point with satisfaction, there is at least one blot upon her escutcheon which will not be easily effaced, and that is that she was the direct means of stimulating and protecting a trade that involves a third of the human race in evils which no language can describe. I replied that as far as regarded the opium itself, he and I were at one. If he condemned it, just as strongly did I; but I reminded him that if the Chinese would only cease from buying, the foreigners must of necessity stop from importing—an argument that seemed to have such weight with him that it completely silenced him, though to myself it appeared so utterly illogical that I was heartily ashamed for having to use it. But a drowning man will catch even at a straw.

Taking advantage of the turn affairs had taken I glided off into another subject and had been speaking for ten minutes or so, the man all the while listening most attentively, when something in my remarks again seemed to strike him; so he stopped me and said:—"It is not simply by your forcing your opium upon us that you manifest your hatred of us. You foreigners don't seem to be able to understand that we Chinese have any natural affection. You come amongst us and you separate husband from wife, and children from parents, and you break up the family relationships, and you leave many a family in mourning and misery." I was utterly astonished at this charge, not having the remotest idea at what he was driving. I endeavoured to stop him for an explanation, but his indignation was again hurrying him along at a pace it was impossible to controul. At last at one of his breathing spots I managed to make him hear that he must stop; for I could not allow him to go on. "Oh indeed, you insist that I shall stop, do you? You think you can come here to teach us, and the moment we begin to speak of the wrongs your country has done us, our mouths must be stopped. Pretty teacher of morals you are indeed! I assured him I did not understand his charge, and that I stopped him simply to get an explanation, not to silence him. My custom in the chapel had ever been to allow all fair discussion, and he had but to explain himself to get a fair and honest hearing. A few words from him enabled me to perceive that he referred to the coolie traffic which some years ago had been carried on in this place. Of the iniquities of this traffic in its earlier stage

it would be impossible to speak in strong enough terms. Many a home had indeed been made desolate—many a family had been bereaved by the man stealer, and throughout this region, the connection of the foreigner with it, had engendered a feeling which is even now only beginning to subside. Indeed only a week previously I had seen the lifeless trunk of a man carried by me who had been beheaded an hour before for decoying persons away to be shipped in the South as coolies.

Fortunately his accusation was stronger than the present state of the case would sanction, and I proceeded to show him that the evils he described did not exist now. The English government had made such arrangements for emigration that not only must a man's consent be obtained for his going abroad to an English colony, but also that the agreement entered into with him by English subjects must be faithfully adhered to to the very letter.

After sitting a few minutes longer he rose from his seat and left the Chapel.

The above is a brief description of a scene of which I have a very vivid but at the same time a very painful recollection. Of course I have given the substance of his remarks in my own words. To have reproduced his exact language would have been both impossible and indiscreet. As I have already hinted he spoke in the most offensive way. He did not stay to choose his words, and what he did say was of so strong and pungent a nature that accustomed as I am to every variety of Chinese character, I had never met with any one that has his ability to say things in such a bitter and sarcastic way.

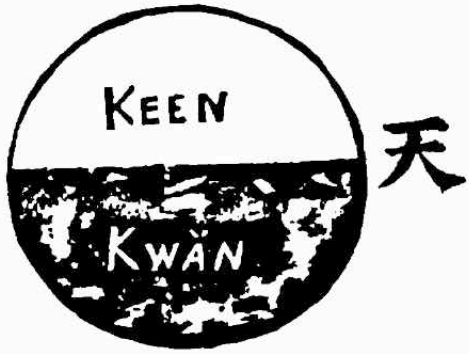
It is often suggested that if any attempt be made to elevate the Chinese nation, it, must be first done through the medium of civilization—that commerce ought first to lead the way, and after a while when the native mind has been in some degree prepared for it, Christianity might step in, and gathering up the scattered threads that civilization had been weaving, unite them all into one perfect whole. Now the audience that was gathered around me had come within the influence of two things that had followed in the wake of trade," viz. opium and the coolie trade. They had seen the effects of both in this immediate neighbourhood, and the only result that had been produced by them was still deeper hatred of the foreigner, and an additional argument for rejecting the Christianity that was associated with them. The comparatively slow progress of Christianity in some parts of China is often pointed out and commented on by those who believe in first civilizing the Chinese—all the while apparently unconscious that this is in a great measure owing to the state of feeling produced by the very questionable nature of at least one article that unhappily constitutes a prominent feature in the commerce of to-day. The grievances that the Chinaman has against the foreigner are not all ideal ones—not all the result of his intense conservatism. The Chinaman is shrewd enough to observe that whatever blessings the foreigner may bring with him, he is the cause of evils which in their present power for mischief overshadow all the effects that his good could possibly achieve. There is no one that looks upon the frightful net-work of opium shops that is spread throughout any Chinese city one visits, or that marks the fearful results in the thousands of pale and emaciated wretches that one may see issuing from these dens by day or night, but that must feel this. It is time that the nations of the west should learn—and in this particular matter of opium, England most of all,—that a true regard for their national honour, but, most of all for their Christianity imperatively demands that no commerce shall be deemed lawful that shall involve any nation, even though that be a heathen one, in wide-spread ruin and distress.

CHINESE MYTHOLOGY.

No. 5.

BY SINENSIS.

Fig. 1.

Fig. 2. 

1. Figure I. represents the dark Chaos to which the evil principle (Darkness or Demon) reduces "Heaven," or the world by Deluge; the whole circle being now *Yin* or Darkness (the female principle)—the *ovum mundi*—which ultimately becomes the Earth or the Great Mother, or Eve deified. In

this we have, not obscurely, the tradition of the introduction of sin into the world by woman, and the consequent destruction of all things. "By the pretended nymph Corycia," says Faber, "we are to understand, I have little doubt, the mystic, Cor or *sacred circle* &c. Corycia and Ila, in short, were alike that mystic circle, which at once represented *the enclosure of the Ark, and the circumference of the world.*" *Vol. I. p.p.* 354—55. From this *ovum mundi* (the Earth or the Ark), is born (Fig. 2) Këen, the Great Father Shang-te, Adam or Noah deified, who is Light, and Mind; and who, in Chaos, unlike the true Light *(see St. John's Gospel Ch. I. V. 5. Greek)*, is "*comprehended*" by the Darkness. Heaven or Shang-te is thus the *son* of the Earth (or Ark) from whose womb he is born; but, as he is the informing Mind or Demiurge, he, in his exit from chaos, equally casts off or generates the Great Mother Earth (or Ark *built* by him,) and hence she is his *daughter;* also these two beings, being both born from the same egg or circle, are equally *brother and sister* &c. &c. and lastly, Heaven or Shang-te marries his mother, or daughter, or sister, and these two become the Great "Father and Mother of all things." Thus we have in this Confucian system the precise jumble ("religion of hell" Faber designates it) of all heathendom, and the ground of all the fables concerning Shang-te's counterpart Jupiter; and we only want a Chinese with Grecian powers of imagination, to renew all the legends of the latter in connection with the former. As the Earth (*Terra* or Juno) was, in the Stoical system, the wife and sister of Heaven (*Cœlus*) or Jupiter, so here in China, the Earth is the wife and sister of Heaven or Shang-te; and the Chinese are well aware of the unlawfulness of the alleged union of their chief god and goddess for they tell us that "The Rainbow is the offspring of the *incestuous union* of Heaven (Shang-te) and Earth." *Yew-heoh Vol. I. Sec. I. p. I.* "This notion of the great father espousing his own daughter is precisely the same as that, which has prevailed both among the Hindoos, and among so many other ancient nations." *Fab. vol. II. p.* 146. "The hermaphroditic unity of Brahma or the supreme being (太一 of China) whom the meditative Hindoo *identifies with himself*, is an imaginary androgynous conjunction of Adam and Eve the universal parents of the human race; and consequently the divine unity, venerated by the pagans, and described by them as partaking of the nature of both sexes; an unity which has been *so often mistaken for the real divine unity of the true God*, is produced solely by *the fabled amalgamation* of the great father, and the great mother." *Ibid. Vol. III. p.* 67. "The Hindoo mythologists inform us, that ..... Isi or Parvati or the great mother, whom they mystically hold to be *the female principle of nature*, assumed the form of the ship Argha; while her consort Siva (*Shang-te in China*) who is analagously deemed *the male principle*, became the mast of the vessel" &c. The Phrygian "Cybele in short stands to him (Meon) in the very same double relationship of *wife and daughter*. that Ida does to Menu-Satyavrata: and in both cases the reason is still the same. Noah was the father of the diluvian Ship, because he built it: and he was its husband, because it was the mother of his children *the younger Baalim or hero-gods.*" The Hindoos call "the female principle of nature from which every thing living is produced" *Yoni*, which signifies a dove. "She is evidently the Latin *Juno*, and the Grecian *Hera.*" Isis (the female principle) was equally worshipped among the Gothic tribes under the appellation Frea: and they sometimes bestowed upon her the title of *mother Herth*, as Tacitus writes the word; a title, which is plainly no other then our English word *Earth.*" "Juno being thus connected with the mystic dove, we shall perceive the reason why *the rainbow also*, under the name of *Iris* is constantly assigned to her as a handmaid and attendant." The Chinese *Yin* or female principle, is the great "Receptacle" from whom Shang-te or Heaven, or Mind, or the Intellectual *Yang*, male principle, or Light, is born; and, "Plutarch tells us, that the Egyptians esteemed Isis *(the female principle)* the great receptacle: and he speaks of her as being in their opinion *the mundane house or habitation* of Horus, (same as Shang-te), the *seat of generation*, the nurse of the world, the universal recipient." The *Yin* destroys as well as generates; and "Proserpine is at once the life and death of mortals, because she alike, as we are taught by the Orphic poet, *carries* and *destroys* all things." "The Ark afforded safety to the chosen few who were shut up within it: but to the great mass of mankind it appeared under the opposite character of the genius that presided over death and destruction." The Chinese *Yin* is also Hades; "Sometimes also the great mother is absolutely identified with the infernal regions, of which at other times, she is described as being only the Sovereign." Hence also Shang-te and Yen-loo-wang are *identical*, independently of the statement that all the gods are one 太一. But the Chinese *Yin* is not only the Earth, and the Ark, and Hades, but, being the first *Yin*, or original female principle, the great Mother of all

things she is called the 太陰 i. e. the Moon; and Faber says of the female principle worshipped throughout pagandom; "Now we have seen that she (the great Mother) is at once the larger world or the Earth, the smaller world or the Ark, and the celestial world *or the Moon* viewed as the astronomical symbol of the mundane and diluvian Ship. But she is also the goddess of Hades, and even a personification of Hades itself.....And since Hades is thus the womb of the goddess; when she supports the character of the diluvian Ship, the interior of that ship being then her womb, *it* will likewise be mystically viewed as an Inferum." Shang-te or the animated Heaven then, bears precisely the same degrees of relationship to the *Yin* or female principle, which the chief Hero-god of every other pagan system does. "He was her parent considered as the creator of the World, and as the builder of the Ark: he was her son considered as produced out of the Earth, and was born from the Ark: he was her husband considered as *jointly with her* bringing all things into existence." *Fab. Vol. II.* 146: *III.* 5, 23-66: *I.* 260.

2. The *completed* Yin and Yang, are the *animated* Heaven and Earth *(See No.* 3. 7,) the Great Father and Mother of all things; hence we are told plainly that these are living beings, for, "the soul of the Yang (male principle or Heaven) is god (Shin—Shang-te proper, or (Mind); and the soul of the *Yin* (female principle or Earth) is Demon, "*anima mundi.*" *Choo-tsze's works Ch. LI.* 6. And, this hermaphroditic being, thus completed, is the first *Kwei-shin* or demon-god born from the chaotic egg; "Heaven belongs to the Yang and is *god* (shin); Earth belongs to the Yin and is *demon.*" *Sing-le &c. Ch. XXVIII. 5.* Of these two beings however, the animated Heaven or Këen, the soul or husband of the world, from whom the whole egg or circle, or universe, is called Heaven, is "the most honorable, and without compare;" e. gr. "How great is Këen! He is hard, strong, observes the due medium, is upright, pure, unmixed, and subtle ether." i. e. he is the very *Pater Æther* of Greece and Rome. *(Yih-king Këen Diag. Sec. I. p.p.* 3. 7.) "Këen is Heaven, is globular (the world), is *Prince*, is *Father*, &c. Kwăn is Earth, is *Mother*," &c. *(Ibid. Ch. X.)* "Heaven is honorable, Earth is lowly." "Këen completes the male, Kwăn the female." "Këen rules over the great commencement of things; Kwăn completes them." *(Ibid. Ch. I.)* "How supreme is Kwăn, the origin and generatrix of the myriad of things! she is the obedient helpmate of Heaven." *Ibid, Këen Diag. Sec I. p.* 9.) Such is the description given in the oldest Chinese Classic, of the Hermaphroditic Shang-te or 太一, who generates all things from himself, by his constant circumgyrations. It is of this being that Confucius says, *(Chung Yung Ch. XIV.)* "By sacrifices to Heaven and Earth they served Shang-te." i. e. they served the Demon-god Shang-te, or Mind, the twofold soul of world, by sacrificing to his visible body—Heaven and Earth.

3. These two beings, we also learn from the same authoritative source, are variously symbolized, in consequence of their various transformations in order to generate the various classes of animals, &c. e. gr. "*Këen* is the Horse, *Kwan* is the Cow, *Chin* is the Dragon, *Seuen* is the Hen, *K'han* is the Swine, *Le* is the Pheasant, *Kau* is the Dog, and *Thuy* is the Goat." *(Yih-king Sec. I. Ch.* 7.) Here the Horse, the Dragon, the Swine, and the Dog are the symbols of *Këen* or Shang-te, the Great Father; and the Cow, the Hen, the Pheasant, and the Goat, are the symbols of his wife *Kwan*, the Earth or Great Mother. But of whatever quadruped &c. &c. the Great Father is the male, of that the Great Mother is the female; e. gr. as Këen or Shang-te is a Horse, so we are told "Kwăn is the origin (of all things) and pervades them, the firmness fo the *Mare* pertains to her," &c. *(Ibid, Këen Diag. Sec. I. p.* 9.) "The *Mare* pertains to Earth," &c. *(p.* 10.) Also, as Earth is symbolized by the Cow, so Shang-te or Heaven is symbolized by the Bull which is sacred to him (as it was to Jupiter), and is always sacrificed to him and to his Avatars, e. gr. How-tseih, Confucius &c. The serpent is also a symbol of the Great Father Shang-te, being in fact the same as the Dragon by which all Emperors, being Avatars of Shang-te, are designated *(see legend in Mirror of Hist. Ch. III. p.* 4.) "The Duke Wăn dreamt that a yellow serpent descended from Heaven, and came in contact with the Earth. Its mouth pointed to the Foo Lake. The Duke Wăn asked the historian Tun (about this) and Tun replied: This is *a manifestation of Shang-te;* your Highness should offer sacrifice to him. Whereupon he (the Duke) erected an altar at Foo, and using the three sacrificial animals (the horse, the ox, and the goat) offered the most solemn sacrifice to the *White Te* (Shang-te). "*Kang-he* 時. Also, *Mirror of Hist. Sec. IV. p.* 31. Hence Shang-te is *Shaou-haou (White* Shang-te) one of the 5 Airs" (or *Woo Te)* decerpted from Shang-te's *one* Air (太 一).

Hence also, Fuh-he (Noah or Shang-te) is represented as having the head of a man, and the body of a serpent. *Ib. Sec. I. p.* 22. Këen or Shang-te, being the first Yang, born from Chaos is designated 太陽 i. e. the Sun, and his wife Kwan is designated 太陰 i. e. the Moon. "The Yin and Yang, placed in opposition, are Heaven and Earth, *Sun and Moon*," &c. *Yih-king Vol. X.* 13, 21. *Conn. (Large Edition).* Hence the Great Father and Mother are astronomically the Sun and Moon by whom the stars are generated; e. gr. "By the seminal influence of the Sun and Moon. the Stars were produced." *(Chin. Rep. Vol. III. p. 55.)* "The Sun and Moon are regarded as *the foci of the dual Powers*, the male and female principles, and the former as the lord of life, like a great prince, nourishes and bestows his favours, while the Moon his queen is matched to him." *(Williams' Mid. Kingdom Vol. II. p.* 151.) The Sun is the *body* of Shang-te and is animated by Shang-te's soul; e. gr. "The God *(Shin)* of Heaven (i. e. the rational soul of the world or Shang-te) resides in the Sun." &c. *(Kang-he's Sing-le tsing-e. Ch. III. p.* 20.) Hence Shang-te as the Sun, is thus apostrophized in the Book of Odes; "How majestic is Shang-te! Looking down on this lower world, *how gloriously does he shine!*" &c. *(Chin. Rep. Vol. XVII. p.* 170.) Hence also the Yin and Yang are thus depicted on guardhouses which figure represents the Great Father Shang-te or Noah, as the Sun, escaping from the flood in the Lunar boat or Ark.

3. In all this we have further evidence, that Shang-te is the very same Great Father, as he who is worshipped by *the whole Pagan world* under different names; "The Great Father and the Great Mother *are born from an egg.*" *(Fab. Vol. I. p.* 187.) "The egg is *the Ark*, from which was born *the triplicating* Noah; but when he is viewed as an hermaphrodite, the Great Father united to the Great Mother, *it is then his womb* out of which was produced the universe." *(Ibid.)* "A Bull, *in every quarter of the globe*, was one of the most common symbols of the Great Father." &c. *(Ibid. p.* 186.) The Great Father is represented "by a Dragon or Serpent;" and in the British Mysteries he is styled "the Dragon chief of the world," *(Ibid p.* 191.) Hence the Druidical fiction, that their sacred eggs were produced by Serpents, is exactly the counterpart of the Dragon or Serpent Shang-te generating the Yin or *ovum mundi* as he emerges from Chaos; and as this 太陰 is equally the Moon, the Chinese, like the Druids (and also the Greeks and Romans), thus connect their sacred egg with that luminary. (*Ibid p.* 198.) "The Dog was one of the many sacred emblems of the Great Father." (*Ibid Vol. II. p* 190.) "A Cow was very generally employed to represent the Great Mother; and that Great Mother, we are told, *was the Earth.*" (*Ibid Vol. I. p.* 21.) "Since they (the Pagans) perceived the Sun and Moon to be the two great lights of Heaven, and since they worshipped with an especial veneration the Great Father and the Great Mother, they would naturally elevate these two personages to the two principal luminaries. Such accordingly was the plan which they adopted." (*Ib. p.* 31.) "The Great Father was peculiarly venerated in the Sun." The Sun was *his body.* (*Vol. II.* 237.) "The Great Mother was peculiarly venerated in the Moon." (*Vol. I. pp.* 32, 33.) "We may observe a regular system pervading the whole of animal symbolization: by whatever creature the Great Father was represented, the Great Mother was invariably typified by the corresponding female. If the one was a *man*, the other was a *woman*: if the one was a *bull*, the other was a *cow*: if the one was a *horse*, the other was a *mare.*" &c, (*Ib. p.* 47.) In fact, this Këen, or Mind or twofold soul (Kwei Shin) or Shang-te pervades every particle of creation; "The Mind of Heaven and Earth (Shang-te) pervades all things; Man obtains it, and then it becomes *the Mind of Man*; things obtain it, and then it becomes *the Mind of things;* grass, trees, birds and beasts obtain it, and then it becomes *the Mind of grass, birds, and beasts;* all is but the ONE MIND of Heaven and Earth." *Choo-tsze's works, Ch. XLIX. p.* 23. Thus this one "Sovereign Mind," "the Lord of Heaven," or the world, divides into all the *Kwei-shin* or Demon-gods of the Confucianists, and forms the twofold soul in Man, grass, trees, birds, beasts &c. and each of these is consequently Shang-te. Thus the "Sovereign Mind of Heaven and Earth" or Shang-te is *one* 太一 and yet *all things.* Hence we are told that "The *Kwei-shin* (Mind or two fold soul) of my own body; the *Kwei-shins* which are the the objects of sacrifice; and the *Kwei-shin* of the revolving Air (i. e. 太一) are identical." *Chung-yung, Sec. III. Com.* also, *Theol. of Chinese, p.* 12. Hence the rational soul of man is the "virtuous nature" conferred upon him by Heaven or Shang-te, and therefore it is called *Shin*; just as the stoics held that the rational soul in man was his Virtuos nature conferred by Caelus or

Jupiter, and therefore called it *Theos* or *Deus*, "the god or divinity *within* them." "Deus *dominans in nobis*" &c. *Cicero.* Hence also Confucius says; "It is only the perfect man who can fully develope his nature (soul *or* Shin—*Theos, Deus*). Being able to develope his own nature, then he can develope that of other men. Being able to develope the nature of other men, he can develope the nature of *animals and things.* Being able to develope the nature of these, he can *assist* Heaven and Earth (hermaphroditic Shang-te) in transforming and nourishing; and being able to do this, he can form the third (power) with Heaven and Earth," i. e. Imperial Heaven, Empress Earth, and Imperial Man, who together form *one* Shang-te or 太一: or Noah and his three sons or triplications. *Chung-yung Ch. XXI.* Here also we see that the *Shins* or gods of the Confucianists, like the Theoi and Dii of the Stoics, *are all souls*, and not *personal beings;* and therefore every classical scholar will doubtless translate the *three* terms Shin, Theos, and Deus, by the same English word, viz., "God" or "Divinity." "But the material system," says Faber, "did not stop with representing merely the larger parts of the universe, as *members* or *forms* of the great parent, or with fancifully dividing the immense body of the god by the numbers *three* or *eight.* If the whole world was the varied deity, *every thing* in that world, though comparatively it might be small in size, would be equally one of his forms or members; he would breathe *in every bird, beast, and reptile* &c. This seems to have occasioned that endless variety of symbols by which the great parent was wont to be represented; a variety amounting almost literally, as the prophet expresses it, to *every form of creeping things, and abominable beasts.*" *Vol. I. p.* 47. "We find them," the Great Father and Mother, "severally denominated, according to their sexual difference, *a bull, a cow, a dragon, a cock, a hen, a bee, a dog.*" &c. *Ibid. p.* 51. "*Every river and fountain, every tree and animal* was, in the pagan Creed, endowed with a living and intelligent spirit." *Ibid.*

4, The elder Mind or Shang-te (Chaos) triplicates, as we have seen, into three younger Minds or Shang-tes; and on this point Faber says, "The person whom the Platonists called the Noös or divine Mind, *is the person whom Moses calls Noah;* and the persons whom they celebrated as the three younger *royal* Noös, are *the three sons of Noah.* considered as a reappearance of Adam." *Ib. p.* 174. "To the great triad of the Gentiles, thus springing from a *monad* (太一 in China) was ascribed the creation of the world or rather *its renovation after each intervening deluge.* It was likewise supposed to be *the Governing Power*, and *the Intellectual soul of the Universe.* In short, all the attributes of deity *were profanely ascribed to it.* This has led many to imagine that the pagans did fundamentally *worship the true God*, and that even from the most remote antiquity they venerated *the Trinity in Unity.* Such an opinion however will soon be found untenable, if we do but *thoroughly consider* the character of the triplicated divinity of Heathenism." (*Fab. Vol. III. p.* 471.)

(To be continued.)

CONNECTION OF CHINESE AND HEBREW.

III. Paper.

BY REV. J. EDKINS.

Two steps in the development of Hebrew roots from the monosyllabic to the dissyllabic type have already been pointed out. The first was the prefix of a sibilant letter as in TSADIK *just*, the same with SADOK in Arabic and ZADEK in Syriac and agreeing with the Chinese 直 DIK, *straight.* The second was the insertion of R or L as a medial letter.

A third step in the expansion of the root was taken through the desire felt deeply but unconsciously, by the Semitic intellect for uniformity in development. An addition was made to the root at the end. The second radical was repeated. As a young tree extends itself above and below, within and without, until its entire perfection is attained, so the Semitic stock grew from a simple type consisting for the most part of two consonants and an inserted vowel, first into a dissyllabic root of three letters, and then into the fulness of form shown in the complete paradigms of Hebrew and Arabic grammar. Among the methods by

which a third letter could be added was the repetition of the second.

The following words are examples: BADAD, *divided*, 別 BIT, *to separate, other*. BAKAK *made bare of inhabitants*, 白 BAK, *white, empty, uselessly*. GADAD, HHADAD, KADAD, HHATSATS, KATSATS, *cut*, Mongol hadaho *cut*, 割 KAT *to cut*. Among these Hhadad *to be sharp* resembles in sense the Chinese 快 k'wai or K'AT *sharp*. The Chinese aspirated K bears nearly the same relation to the natural K of 割 KAT *to cut* that the Hebrew Hheth does to Kuph or to Caph.

DALAL, *hung downwards*, Lat. de, English *down*, Chinese 底 TE *bottom*, 低 TE *low*, Mongol dor *below*.

HHAFAF *covered, protected*, KHAFAF *bent himself, submitted*. Chinese 蓋 KAP *to cover*, 甲 KAP *coat of mail*. Compare the Hebrew KHAFAR *cover, expiate crimes*, KHAFASH *cover one's self with anything*.

SABAB, *went round, surrounded*, 帀, 匝 TSAP *a complete circuit, all round*. This Chinese character occurs first in the Han dynasty, and had therefore been till that time probably an unwritten word preserved in colloquial use.

GHAMAM *congregated, collected*. Lat. cum, cumulus, Greek gamos, *a marriage*, homou, *together*, Chinese 咸 GAM *altogether, all*, 含 GAM, *contain*.

PASAS *ceased*, Chinese 罷 BA, BAT, 畢 PIT, Lat. pausa. The Hebrew S comes frequently from T as will be subsequently shown. In this instance the Latin has copied the Greek pausis, *a stop* pauo *to cease*. The Hebrew SHABATH *he rested*, Sabbath is the same word augmented by the prefixed sibilant. The Latin and Greek languages not having the sound SH when they received this Hebrew word called it Sabbath, using the initial S instead.

TAMAM *he completed, was complete*. The Syriac has TAMIMO *whole, sincere*. The Chinese has some words with a final NG which correspond to Semitic and Indo European words in M as will be afterwards shewn. Among these may be counted 成 DANG *to complete, accomplish*.

RAMAM *was high*. This is the root which gives its name to Aram *the high country*, the name given by the Semites to Syria. They formed it by prefixing an A as is their custom in many words. The Chinese equivalent word is 隆 LONG, *high, eminent prosperous*. The letter L is the common Chinese representative of the western K, and the Chinese final NG often corresponds to the western final M.

SHADAD *was strong*, SHOD *violence, oppression*, SHADDAI *the strong one, the Almighty*. The Chinese word is 勢 SHED, *strength, power*. Though in the modern pronunciation the final D is lost in this word, a glance at the phonetic element in it, the same as that found in 熱 NIT *hot* is sufficient to convey to the investigator the idea that it was once there. The Mongol for *I can, I am able* is c'hidana, where C'H, as always in that language, represents S except before the vowel I, when it should stand for SH.

YADAD *loved*, Arabic wad, *love, friendship*, *Hab. yadid beloved*, Syr. yadida *beloved*. The first name of Solomon was Jedidiah, *beloved of the Lord*. The Greek is eros, and the Sanscrit war *to love*, Waras *love*. The Chinese is probably 愛 AI. From it a final D seems to have been lost. In the Greek and Sanscrit forms R has taken the place of D.

Etymological inquiries into very ancient connections of words such as

those now given will to some readers appear of doubtful validity. They are not however all offered as certain but as worthy of careful examination. Let it be remembered that accidental coincidences are in language very rare, and when words are traced to their ancient forms the chance of their occurrence is very small indeed.

The German words mütie *hat*, Ohr *ear*, and morgen *morning, morrow*, might be compared with the Chinese 帽子 Mán tsï *hat*, 耳 er *ear*, 明兒 ming er (in Peking pronounce mir so as to rhyme with our word mere) *to-morrow*, and these words might be without further inquiry appealed to as instances of identity. Such a proceeding would be fallacious in the extreme. For the suffixes Tsï and Er are modern accretions, which vanish at the touch of investigation. The dialect of Peking is in many respects one of the most modern in China. The word 耳 for *ear* was formerly pronounced Ni. Thus very little resemblance remains if in each case the words be reduced to their true old forms.

The correct mode of procedure is to seek first the oldest discoverable root of the word and then to trace it in intermediate languages. Thus the root Ni for *ear* is approached by comparing the Persian and Sanscrit words Gosh and Gosha. The English hear and German hören indicate that an initial H, or G, which is nearly the same thing, may have been lost from ear and Ohr. But it may be shewn through the Turkish that Gosh is not an unlikely form to be met with as the equivalent of the Chinese Ni. It is a case of accidental coincidence that 耳 Er should be like Ear, Ohr, but there is still a strong probability of original identity.

So also if the Hebrew Mahar *to-morrow* and the Mongol Maragata be compared with our morrow which has lost a G or changed it into OW there is still hope for the identification of all these words with the Chinese Ming, *bright, the dawn*. What so natural as like the Chinese to name to-morrow from the dawn?

THE BRITISH SUBJECT CERTIFICATE.

BY G. MINCHIN, ESQ.

A Certificate for a British subject born of Chinese parents, which was issued by the authorities in the Straits Settlements, has come to my view, and I am surprised to see the insult offered to the British government made in the Certificate by its own employé passed unnoticed. As many may have not the chance to read it, I lay the precious document before them, leaving the choice with the readers to deal as they please. I now append a copy of the said Certificate as follows:

"This is to certify that (name) is an inhabitant of (place) and about to proceed to China, is entitled to protection as a British subject.

Given under my hand and seal of office at (place) this day of in the year

L. S. Resident Councilor."

On the reverse of this, is written in Chinese the following.*

One may clearly see that the individual engaged to write the Chinese version used the objectionable characters 紅毛 intentionally for a British official; and he may, with due respect, use some other characters instead of the "Red haired," and

* 不館點知字預準地照字
得所鐘情呈當限面身告
行者無倘報親四各字知
用此報過紅身十處要於
照知四毛携八若往你
身紅十館照點至唐有
字毛八所身鐘日山討

the wordings expressed in Chinese are plain contradistinctions to the English original.

It appears that the individual must have some knowledge of Chinese by his using the characters 呈報 Ching-pao; that is the phrase used in Chinese official business by an inferior towards a superior; clearly showing that he is a writer of no common ability, and these may be at times changed according to the taste of the man who conducts the work of translation.

The other two characters 不得 though not hard words are used by him with good sense, and are good proof of his qualification.

In order to explain it more fully to the uninitiated, I make an English translation from the Chinese version:—

"This is to inform you, that you have applied for a certificate to proceed to the land of China: on arrival you will have to produce this certificate and report personally within 48 hours to the Hall of the Red haired for their information; failing to give it, after the said 48 hours this certificate cannot be used."

I understand that many certificates of this nature have been produced at the several Consulates in China, and the gentlemen connected with them have made no objections or even remarks on the use of the objectionable characters.

It is somewhat curious to observe that notwithstanding the good knowledge which the gentlemen have acquired of Chinese, they could, under such circumstance, afford to bear the provocation and allow the insult to pass unnoticed. I shall find occasion to write on a future day concerning the false representation of a certain Chinaman at Foochow, passing as a British subject. False means have been once used in obtaining this certificate from the Straits. Therefore it is expedient that care should be taken in granting such a certificate to a Chinaman.

On account of the heavy imposts which the Chinese in China have to pay to their own government, they are anxious to secure the protection of some Foreign power, and means are devised to pass as Foreign subjects, who are required to be duly registered. Before doing so, some document is required as a proof to show that the parties are entitled to the privilege of protection. Such is the case of a British subject of Chinese descent, and under this circumstance the Chinese by all means try to secure this valuable document.

HANKOW, 25th April, 1871.

* MANUAL ON CHEMISTRY IN CHINESE.

BY THE EDITOR.

We are glad to see this much needed Book. It has been produced after much labor and care on the part of its author and translater, J. G. Kerr, M. D. of Canton. It is in two vols. profusely illustrated with 115 drawings from electrotype plates obtained from New York.

We are not able to criticise the work, as it should be criticised; but we express the hope that some practical chemist somewhere in China, will give the production the attention it deserves; and supply the readers of the *Recorder* with an estimate of its value. The appearance of the volumes is decidedly in their favor, large clear type and well printed. We understand that if printed on white paper it will be sold at 75 cents per copy, and on brown paper at 50 cents.

It is a translation of Well's Principles of Chemistry, inorganic part. The notation adopted has been taken from Frownes 10th ed. Rolfe and Gillet, and other works.

In regard to the Nomenclature, a few foreign names have been transferred where there was a manifest necessity for it. The ordinary terms for some known substances, used by previous writers have been retained. The names of some of the Elements have been taken from a list supplied by Mr. J. Frier. A single Chinese character has been used to represent each element. In this way the names of compounds were easily fixed. To quote from the preface in English (from which most of our information is derived):

"When several equivalents of an element enter into a substance, small figures at the right lower corner (as in our own text books) indicate how many: and

* 化學初階.

where two or more equivalents of a compound are required the small figures are placed at the upper end of a bracket which encloses the characters composing it."

Dr. Kerr modestly says: "This effort to introduce a Chemical Nomenclature into the Chinese language is an experiment; and whether it is a success or only a preparatory step, must be decided by Chinese scholars, after they have become familiar with the science. The hundreds of new substances introduced to the Chinese by Chemical science, cannot fail to find suitable names in a language so rich as that of this Empire."

Dr. Kerr in part prepared his work in order to meet a felt necessity; i. e. to aid the medical students under his care in understanding medical science, as well as the other arts in general. The work was thus designed to be of great practical utility, and we hope it will be largely used in all parts of the Empire where there are medical students under foreign instructors.

BIRTH.

At Shiklung, on the 28th of April 1871, the wife of Rev. A. KROLCZYK of a daughter.

JOTTINGS AND GLEANINGS.

A SERIOUS MISAPPREHENSION: — We learn that in some quarters it is understood that the CHINESE RECORDER is *established*, in such a sense as not to require the hearty aid of its friends in the matter of continuing to subscribe for it as liberally as hitherto. We are sorry to be obliged to assure them that such unfortunately is not the fact in the case. The number of subscribers for the last Vol. was a few more than for the 2nd Vol. But the prospects now are that the decrease of the number of subscribers for the 4th Vol. will be considerably greater than was the increase for Vol. 3rd. Should such be found to be the truth, after all the ports have been heard from, the connection of the present Editor with this journal will cease at the close of the present volume, unless there should be a reliable prospect of a much larger income from the 5th Vol. than for the present:—from raising the subscription price or in some other way. He respectfully asks that the friends of this Journal will not decrease their subscriptions, unless they wish it to meet the fate of the Notes and Queries of China and Japan.

DISSATISFACTION WITH THE RECORDER:— We learn that in some ports in China, perhaps in all, there is considerable dissatisfaction felt or expressed among missionaries, because this Journal contains so little bearing directly on the Missionary Cause, and so little Missionary Intelligence. Probably no one is so much dissatisfied in this respect as the Editor. But he has hitherto been unable to secure the desired contributions. The remedy does not lie in his hands, but in the hands of the missionaries themselves. If they wish the Recorder to contain missionary articles, they themselves are the parties to contribute such articles. The Editor cannot write them nor can he afford to proffer pay for such or any other articles.

The Editor soon after he took charge of the Recorder in a large number of small notices which he caused to be distributed in England and the United States, promised that it should contain matter which would "*render Monthly Concerts and other religious services more entertaining and profitable by having the most recent missionary as well as the most valuable intelligence relating to other subjects from China.*" But he has not been able to fulfill his promises, because he has not been supplied with the material. He wishes he could promise (with the prospect of not being obliged to eat his own words again) that Vol. 4th, would contain a large amount of valuable missionary information. But the experience of 18 months as Editor taken in connection with present prospects does not justify any such promise. This he deeply regrets.

BREAKERS AHEAD.—The Editor has been forewarned that there are *breakers ahead*. He thoroughly believes it, and so would publish the fact to all the contributors, correspondents, and subscribers, and patrons of this Journal generally. The *Recorder* will go down unless there is a greater liberality of mind and a larger forbearance than there seems to be in some quarters, in regard to the character of articles inserted. This Journal is not published in the interest of any party

or clique or denomination, missionary, or non-missionary. The object of the Editor has been to furnish as great a variety of matter as possible out of material contributed, and to encourage the contribution of articles on all the subjects which interest literary and missionary gentlemen in China. But his course has been repeatedly and severely criticised by friends of the *Recorder* in private letters and in conversation. Objections have been raised to a large part of the contents of Vol. III. Some object to one article and some to another and some to various classes of articles. And if all of the articles which have been objected to had been rejected, the *Recorder* would have been an exceedingly different Journal from what it is. In fact there would now be no *Recorder* at all. Its fate would have been that of the Ass in the fable of Old Man, Boy, and Ass.

One curious thing to be observed is that some of the articles of those who object to the insertion of certain articles or classes of articles contributed by others, are themselves strongly condemned and objected to by third parties. Those who throw stones have stones thrown at themselves. Besides, some complain of the character of articles who do not write a line for its columns.

The Editor has considered the plan of inviting certain three gentlemen residing at Foochow to form a Sub-Editorial Committee to whom all articles should be submitted, and only those approved by the three to be inserted. But he fears the plan would not succeed; 1st because they would not be willing to act in this capacity, 2nd because gentlemen would not contribute freely if they knew that their articles were to go through the hands of such a committee to determine upon their fitness or non fitness for insertion in the *Recorder*, and 3rd on account of the increased work it would entrail upon the Editor, who cannot even now afford to spend any time upon the *Recorder* for the income that is likely to be received for 4th Vol.

In conclusion the Editor begs the hearty support of all friends of the *Recorder* in regard to subscription for copies and contribution of articles *on subjects of general interest, carefully avoiding controversial matters*. In such a case, he will be sure to supply a journal worth much more than the cost of the paper and press work. But he cannot engage to make the *Recorder* pleasing to every constituant. But if such a hearty support be not given, this journal will undoubtedly run upon *the breakers ahead*.

Report of the Medical Missionary Society in China for 1870:—By Dr. J. G. Kerr. This is a valuable document, and to those who are specially interested in such subjects an important one as have been its predecessors. It abounds in the usual class of statistics. The New Work on Chemistry by Dr. Kerr of which it speaks is noticed elsewhere in this Journal. We notice that Dr. Kerr has also prepared a manual of Materia Medica which is in press. We are glad that medical work among the Chinese demands such books and that Dr. Kerr has the energy to prepare them. It appears that a translation of one of the standard works on Anatomy was commenced some time ago. It is desirable that this translation should now be pushed forward as fast as possible. There are many who would hail its appearance besides physcians and medica students in Hospitals.

The Chinese Recorder and Missionary Journal is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the *Science, Literature, Civilization, History*, and *Religions* of China and adjacent Countries. It has a special department for *Notes, Queries and Replies*. The numbers average at least 28 pages. Single copies $2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 4), and be made through the Agents of the Recorder, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. JUSTUS DOOLITTLE, EDITOR.

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AND

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PROPOSED REGULATIONS RESPECTING MISSIONS IN CHINA.

We are in possession of the following abstract of this important paper, an erroneous synopsis of which has already been presented to the public, and have confidence that the summary here given furnishes our readers with all the points that are of much importance. The object of the Chinese Government in drawing up these regulations has been partly misunderstood, and therefore some unjustice has been done to the officials in their attempt to regulate as well as they can the most difficult international question now before them. Living as foreigners in China do, under the protection and laws of their own countries, they are apt to forget the position of its rulers, who cannot be blamed for trying to uphold their authority over their own subjects, and preventing them from seeking the countenance and aid of foreigners. In doing this they are likely to go wrong and even act cruelly.

The residence of the Roman Catholic missionaries in distant parts of China, away from consular oversight and public criticism has led them, even according to their own statements and explanations, to assume a style and authority which has seriously irritated, if not alarmed the native officials, and which they would not have assumed in their missions in the maritime provinces. The difficulties likely to result from the assertion of the principle of protection of native converts present themselves very strongly to the legitimate authorities of these converts, and they grow more and more sensitive to any exhibition of interference on the part of those whom they suspect of seeking to interfere altogether. If the Chinese "have any rights which a white man is bound to respect," (to apply to this question the expression of Judge Taney about the negro,) then this right of undisputed full sovereignty over their own subjects is one of them, and the rulers of China should maintain it.

These eight Regulations seem to us to have been penned with this idea prominently in the minds of the Peking authorities. They had been startled by the tragedy of June last, acted almost under their own eyes, and were consequently led to inquire into its causes (perhaps they knew them partially already) with reference to ascertaining their strength and devising some measures to prevent a recurrence. The foreign treaties allowed the profession of Christianity, but their framers did not imagine the consequences which have even already flowed from this admission, and now they are perplexed and alarmed by what they see, and dread others which look more formidable. Another feeling in their minds while preparing these rules, seems to have been, that, as the Romish missionaries voluntarily went into the remotest provinces, they had voluntarily placed themselves in a degree out of the protection of French authorities under which nationality they are all reckoned, and none of whom could reach them at such a distance, or restrain them when complained against. It will be seen that nothing, expressly allowed by the treaties, is restricted by these rules, though from the position of their framers, we might expect that they would endeavor to restrain missionary operations within the strictest limits. The cause of truth and peace can afford to wait till they have oppor-

tunity to examine the whole subject, and this attempt shows that it has attracted the serious consideration of the highest officials in the land, and every such investigation will show them what are the true principles of Christianity and who it is that carries out the declaration of the treaties, "that the Christian religion inculcates the practice of virtue, and teaches man to do as he would be done by;" or as the French treaty briefly states it, 勸人行善 "urges men to be good."

The whole paper has reference to the Roman Catholic missions and missionaries, and affords them opportunity to state the truth in respect to the allegation, brought against them, and make known their mode of operations. That its scope includes only those missions is plainly to be inferred from the expression in the preamble, where fear is entertained lest in the popular indignation against the *T'ien-chu-kiao* in case of a riot, that the *Yésu-kiao* would likewise suffer, because a mob neither could nor would discriminate. Yet this difference may not have been altogether owing to the comparative smaller numbers of Protestant missions and converts, but in a measure to the repeated assertions that no Protestant country wished its representatives to interfere for Chinese subjects against their own rulers, and we do not suppose that France or Spain put forward such a claim. Any rules which might be hereafter drawn up would of course equally apply to all missions; but we have not heard that any are even contemplated, or that these will be accepted by any of the foreign Ministers.

EXPLANATORY MINUTE.

No question calculated to mar the good understanding existing between China and western countries has arisen since the treaties were ratified, except the propagation of Christianity. Although it is asserted that the original object of this doctrine is to exhort men to be good, yet the missionaries who teach it have continually excited trouble among the people, and aroused much enmity. This opposition is becoming more and more bitter and difficult to be appeased. When the Roman Catholic missionaries, first came to China, those who joined them were for the most part quietly disposed; but those who have professed their tenets since the treaties were made, and relying on the protection of the missionaries, have been ready to misuse their countrymen; this conduct has still further excited the ill will of all parties.

The local authorities, with every desire to protect all parties, find themselves unable to harmonize these conflicting passions, and the protection afforded by the missionaries stimulates wicked men and criminals to join the sect. Owing to the ignorance of the people who are generally unable to distinguish between Roman Catholics and Protestants, or between foreigners of different nationalities, there is great fear, lest the enmity felt against the first named involve the others in trouble, and the officers of government find their authority inadequate to restrain an outbreak.

The matter gives them great anxiety, and since the tragedy at Tientsin, they have been more solicitous, than ever to devise some mode of quieting the growing hatred. They however find that the flagitious conduct of the Romanists stirs up the anger of the people, and the two parties may provoke each other to such a degree as to pass all bounds, and break out into open rupture. If foreign ministers refuse to consider this question in all its bearings, knowing as they do the conduct of the missionaries and their adherents, and decline to agree upon some rules for restraining the evils complained of, they will be to blame if trouble arise. When an outbreak occurs, foreigners think only of force to repress it, caring little how they can convince and win the minds of the people, and thereby secure lasting harmony.

But the repression of these evils can best be brought about by mutual deliberation, with a full knowledge of the facts; and this is proposed by the members of the Government as the means most likely to secure friendly relations between China and other countries. They have learned that missionaries in other countries get along quietly, making it plain that there must be some rules, and that both they and their converts conform to the usages of those lands; and do not, as in China, arrogate to themselves the state and dignity of officials, oppose the orders of the local rulers, and incite animosity by injuring the people. If the missionaries in China took any pains to conciliate the people, the latter would not cherish suspicion, or be disposed to destroy their churches; if they would let the world know

what they did, and not set themselves against the authorities, the gentry would not feel so bitter towards them. But to have a number of foreigners in the country acting in such an independent way, is to have so many enemies in the land, and the consequences of such conduct will necessarily erelong produce evils which neither party can repress or endure.

The question is one of the greatest moment to all countries having dealings with China, and the foreign ministers should most carefully consider it in all its bearings. If they decline to come to some arrangement, they cannot excuse themselves, in case another rising should occur, that they had not been made aware of the merits and hazards of the subject; these eight rules are therefore now put forward for them to carefully examine.

Rule I.—The orphan asylums heretofore established in China have never been reported to the authorities, and the secret things done in them have caused much suspicion; if they can not be all closed, which would be the best way, then let the children of converts only be taken in, and their number, ages and time of acceptance, and whether any one afterward adopts them, be all reported to the officials; it is not necessary for the children of others to be admitted into these institutions.

Note.—It is the custom in China for these various particulars to be reported to the magistrates in relation to native asylums, where the parents of the children can go and see them, and learn their condition, and if any one wishes to adopt a child, or parents to take their own home again, both can be done. These regulations, we are informed, are enforced in western countries, where these asylums are open to examination; but in China alone, when once a child is put into these asylums, it can never be visited by its parents; they cannot get it back, nor can any body else adopt it. Such a mode gives rise to grave suspicions, and though it has been proved that nothing like gouging eyes or cutting out hearts is practiced, yet owing to this secret mode of managing them, the people still harbor suspicion. If the object and management of these asylums are all good, let the efforts be confined to their own converts, and let the Chinese people manage their own orphans, and thus no differences will arise as to the manner of doing this good.

Rule II.—Chinese Women should not be permitted to go into the churches, nor should sisters of charity (lit 女善士 female scholars) act as missionaries; * this will be more creditable to the character of the sect.

Note.—The separation of the sexes in China is carefully guarded, and when it is reported abroad that men and women assemble together in the churches, outside people have their suspicions aroused, and for the credit of the sect this ought to be changed.

Rule III.—Missionaries living in China should conform to its customs, and not set themselves up as independent, incroaching on the functions of its rulers, or interfering in the execution of the laws; nor should they vilify the doctrines of the sages: if they do these things they ought to be amenable to the local officials. Native converts are now excused from joining in or contributing to idolatrous festivals, but they cannot be excused from paying taxes, or doing public work, or contributing to the exigencies of government; nor can foreign missionaries protect them in resisting these calls and obligations, nor interfere when they come into the native courts, nor secrete parties in legal cases, thereby preventing any decision. If they act in this illegal manner, let them be deported. Those converts who trust to such aid to carry their ends, shall be more severely punished.

Note.—In China, Buddhists, Lamas, Taoists, and the Confucianists, all conform to the laws, and we have learned that the Romish missionaries do so in other countries, and are not permitted to act in this independent manner, and in those lands arrogate power or incroach on the functions of the rulers. Their proceedings in Sz'chnen and Kweichau provinces bring great odium upon their sect, and destroy all authority. These men interfere in marriages and break betrothals when one of the parties becomes a convert; and if some members of a family join their number they report the others as contumacious and making trouble. These and other causes of irritation are producing deep resentment in those regions against all Roman Catholics.

Rule IV.—It is necessary, when natives and foreigners live together in China, for each party to be governed by their own laws, and criminals to be punished according to their respective sentences. Missionaries are therefore not to conceal native

* We think the particular thing referred to here is the practice of women in the Roman Catholic missions going around among the people to baptize dying and other pagan children, but the sense of the passage is not easily determined, as the previous rule seems to define the work done in the Asylums.

offenders, or involve the innocent, and when they themselves do wrong they should be punished. No indemnity should be afterwards demanded because a man has been punished; and all missionaries who interfere in legal cases, either to screen their converts, or hide criminals, or in any other way to take up cases, should be deported.

Note.—One case in Sz'chuen, where the sum of 80,000 taels was demanded for the death of M. Mabiliau in 1865, to be paid by the gentry, cased much indignation; but when in the same province another missionary was killed in a mob in 1867, the murderers were punisned by the provincial officers. On the other hand when the native Romanists headed by a native priest, killed and injured more than two hundred people, the missionary declared that the leader had fled beyond sea, and could not be traced out.

Rule V.—When French missionaries obtain passports to go to any place in the interior, they should report their arrival to the officers; a passport should not be used by another person, nor transfered to a native, nor kept when the missionary leaves the country or changes his profession. The name given in Chinese should be identified with the foreigner, and no passport should be given for him to go to those regions where military operations are carried on.

Note.—Cases of false names being put into passports; and where native priests have screened themselves under foreign passports; and where persons leaving the mission have not returned their passports, are quoted; all such doings tend to throw discredit upon the passport, and reproach the Government which issues it, and lessen the power of His Majesty who guaranties it.

Rule VI.—Great care should be taken by missionaries as to the character of the converts, whether they have been convicted of crime or not. The number, names, and times of admission should be reported to the officials, as is done when persons become priests, giving the occupation of the convert, where he came from, and other particulars. If he is afterwards convicted of crime, he should be excommunicated; and quarterly or monthly returns made to the magistrates, as is done by the Rationalists and Buddhists for their converts, nunneries and temples.

Note.—It is well known that in Kwei-chau province, several rebels entered the Roman Catholic sect, who banded together to excite disturbances, killing and wounding people; and several others assumed great titles and authority, oppressing the feeble, and entering the public offices in a boisterous manner to intimidate and browbeat the authorities, producing the cards of the foreign missionaries as they demanded the release of the native converts.

Rule VII.—Missionaries living in China are not to use official seals, or write official despatches to the native authorities, nor overpass their proper functions; they are to address the local officials by petition as native scholars do, and when they wish to see them personally, treat them with the same courtesy; nor are they to rudely enter the courts to disturb the public business.

Note.—Several instances of French missionaries having offended in one or other of these particulars against the etiquette of Chinese society are given, one of whom sent a despatch to the Foreign Office by the Government post commending a native officer; another had an official seal cast; another styled himself a *siun-fu* or provincial governor; and a fourth asked that certain magistrates in Kwei-chau and Sz-chuen should be degraded,—all of which proceedings derogate from the authority of the Emperor and his officers in their own land.

Rule VIII.—No missionary shall hereafter be allowed to claim any place as having once belonged to the Roman Catholic church; and when a piece of land is bought to erect one, or a house is to be rented, the owner shall report the matter to the officers, and if no objection of any kind is brought forward, it can be obtained, and thus no ill-will will be caused. The deed for such places shall always be made out in the name of the church, (as has been already agreed upon with the French Minister) and that it is public property, and no one shall simulate names and falsify deeds in order to procure them.

Note.—The unhappy consequences of the resumption of the property claimed to have once belonged to the Roman Catholics in various parts of China are many and serious. The old buildings were destroyed in many cases, and the evidences of original ownership by the Church were imperfect or disputable; which opened out the opportunity for demanding that elegant houses, or public buildings, or places held in great consideration, should be given up to them, without any compensation for the outlay, or regard for the changes in ownership that had transpired, or thought to the public feelings of the community. If the original buildings had fallen into ruin, they demanded, that repairs be

made by the people. All these things having excited great indignation against the Romanists in all parts of China, therefore no more claims are to be made for property formerly said to have been owned by them.

Conclusion.—The above form only a portion of the grievances that exist between the Chinese and Roman Catholics and notably on account of the acts of the missionaries. The issues have come to such a pass that there is great danger that, unless some remedy be applied, some restraint be placed, the amicable relations now existing between this and other governments, and their entire commerce, will be put to hazard. If the people become exasperated even the power of the Emperor will be inefficient to restrain their excesses, or punish the evil-doers. These regulations are proposed in advance, in order that another catastrophe may be prevented; the authorities who offer them have no desire to destroy this faith or persecute it, but wish to treat their subjects everywhere with equal justice, but those missionaries who act so contrary to its tenet should be sent home. Let it be carefully remembered that these statements are honestly made, so that it cannot be said, if trouble arise, that full warning was not given.

TAO 道:—AN ESSAY ON A WORD.

BY T. WATTERS ESQ.

Second Paper.

As they will in some measure illustrate other meanings of Tao we may here notice one or two of the expressions which denote to make a road. The most common is K'ai (開) tao, that is to open a road. Another, and one of considerable importance is *hsing* (行) tao, which also means to walk on a road. In the Shi-ching we find the expression *hsing-tao-tui* (行道兌), that is, to make a through road—clear a way through the dense obstructing trees and shrubs. (1)

The next meaning of Tao which presents itself to us is the right of passage or simply a passage. Thus for one prince to obtain from another the liberty of passing through his kingdom the expression used is Chia (假) tao, that is, to borrow a way. In popular language, however, it has come to mean merely to get out, get a way through, and to get out by the back door is Chia-tao-yu-how-mên (假道由後門) (1).

Now a road is that along which one walks, and so Tao comes to mean a walk or journey. Yuan (遠) tao is a long and chin (近) tao, a short journey. The former expression thence obtains the signification of "distant regions," and the latter that of "the neighbourhood."

From the above is derived immediately the next use of our word, viz:—in the sense of to travel—to be on the road. So we read that the Emperor might while on a journey (天子道) use the milfoil to try his fortune (2). To advance on one's knees, as in the presence of the Emperor is K'uei (跪) tao. In a similar manner there were in old English the expressions "to way" and "to pad," and Browning even now actually says "If it should please me pad the path this eve."

But to travel implies a place of departure, and this also is indicated by Tao, for it comes to mean "from." Thus the wind comes from the north is Fêng-tao-pei-lai (風道比來) (3). It will be seen, indeed, that this word includes the significations of the source of a road, that through which the road passes, and the goal.

There are one or two idiomatic uses of Tao in connection with its significations above-noted which may properly come under notice here. One of these is the term used for a farewell entertainment, viz:—Tsu (祖) tao, literally to begin a journey, but Tsu is also written 俎, and then has a sacrificial allusion. Another expression with the same meaning is Chien-hsing (餞行). The phrases Pi (避) tao and Chwang (撞) are also worthy of notice. The former expression means to get out of the way, and is generally used of an inferior mandarin when he manages to avoid an encounter with a higher mandarin on the street or road. As the meeting would oblige the superior to get out of his car or would in some other way discompose him, the small mandarin always feels happy when he has succeeded in avoiding the dreadful event. Chwang-tao is the opposite of Pi-tao, and signifies an unwished for meeting.

(1) Ta-ya.

(1) See for instance the 聞見錄 Ch. 1.

(2) Li-chi (禮記) Ch. 9 p. 51.

(3) 山海經 Ch. 16 p. 6. The commentator quotes another example from Han-fei.

We pass on now to the next meaning of Tao, viz:—a district or region; just as the Greek word *oimos*, a road or path, denotes also a tract of land or region. The origin of this signification is perhaps to be found in the idea that a road formed a boundary line between two countries or districts. In a similar manner the words "region" and "tract" both derive their present meanings from the primitive signification of a line. This new use of our word gives such expressions as Tao-li, (里) that is, the distances between towns and villages in any country, or simply the area of a region. Again Tao-she (十) li is a circuit of 10 *li*: Ti (地)-tao-chi (記) or Record of the divisions of the Earth is the name of a book—as also is Hsi (西)-tao-fu (賦), or General Account of Western regions. Then it comes to mean a large extent of country capable of being, if not actually, subdivided into several sections. Thus one of the commentators on the Chou-li says of the nine political divisions therein described that they were all to be referred to three circuits or Tao, and Biot translates the term here used by Zones. In some places, indeed, these nine divisions are actually called Tao, though their most frequent appellation is Chou. Again when the founder of the T'ang dynasty distributed the Empire into ten provinces these were called Tao, and this name remains in many books, official documents, and popular expressions to the present time. Afterwards a new division was adopted and a new name employed, Tao, however, still continues in use, but as the designation of only a portion of a province. It now denotes a circuit made up of only two or three Prefectures, and is administered by an officer called a Tao-tai or simply a Tao. In the capital there is a distinct circuit called the Chi (畿) tao, that is, the circuit of the Imperial domain, and denotes that portion of the city reserved for the Emperor and his Court. *Chi* is an old classical word, and was the name given to the Imperial domain which was nominally of the extent of a thousand *li*. In connection with the above use of Tao we may notice a metaphorical employment of it not very common, viz:—as denoting the extent of meaning or compass of a word. Thus Chu-hsi says of Niu with reference to his question about kindness and the answer he had got that Niu thought the compass (Tao) of the word was exceedingly great. (1)

(1) Commentary on Lun-yü Ch. 6 p. 24. I regret that I have not a copy of the first Volume of Dr. Legge's Chinese classics to which I might refer.

The transition is very easy from a road along which we travel to the way along which inanimate objects proceed or are imagined by us to proceed. Thus Tao come to be the equivalent of course, orbit, and many similar words. So a river's course is Ho (河)-tao river-way, with which we may compare our own poetic use of the word way—

"Wanders the hoary Thames along
His silver-winding way."

This expression Ho-tao when not preceded by any qualifying word denotes specially the course of the Huang-ho or Yellow river, which has a Governor General with a large establishment to look after its vicissitudes. *Shui* (水) tao, water-way, again, denotes the stream or current of a river, as Hsia (下) Shui-tao, to descend with the stream—to follow the course of the river. Then we have Ji (日)-tao, the "Solar road," or course of the Sun from East to West. The Ecliptic is Yellow road Huang (黃)-tao, (1) and the Equator is Vermilion road, Chi (赤)-tao. The heavens have also nine Tao or roads and these are caused by the spring, summer, autumn, and winter roads—called respectively azure, vermilion, white, and black,—meeting each other on the equator. So there are moreover the moon's way, and the heaven's way which consists in the revolutions of the seasons. Without any word prefixed, indeed, Tao is sometimes used to signify the revolution of the heavenly bodies, as, for instance, in the Chung-yung. Again the Chinese say Hsie (血)-tao, or blood-way, meaning thereby not the course of the blood, but its action in any particular part of the body. Hsüe (穴)-tao is literally a hole-road, but *Hsüe* is also the name given to certain portions of the body where the vital principle is supposed to lurk, and hence the expression comes to mean a vital part. When a man is wounded it is usual to ask whether he has been injured in a *Hsüe-tao*, that is, whether he has been mortally wounded. Mr. Wade, however, says concerning this expression. "In anatomy, the space between the joints; the points at which, in acupuncture, the needle is introduced; applied in geomancy to the features of ground."(2) To proceed, the lie of the fur or

(1) Otherwise called Central road Chung (中) *tao*. See Yuan-chien-lei-han (淵鑑類函) Ch. 2.

(2) Key to Tsü-erh-chi. The Tone Exercises, p. 73.

skin of an animal is spoken of as *Mao* (毛)-tao, hair-way, but this expression denotes also, I think, simply the quality of the fur. The Chinese speak as we do of the "courses" of a dinner or any meal, but more especially of luncheons and other light repasts. In novels and common conversation we frequently meet with the expression tao-ch'a (茶), literally, "go" or course of tea, particularly with the word for two or three prefixed. San-tao-ch'a does not, however, denote, as Julien translates it, three cups of tea, but three courses consisting of preparations of tea, almonds, and lotus-root which are served in succession on the occassion of a visit from one to whom special honour is intended to be paid. Passing on to matter of a finer substance we find a ray of bright light such as issues from a lamp called poetically a way of brilliancy or light—Yi (一)-tao kwang (光), reminding one of the words of a living poet:—

"From the rock where I stand to the sun is a pathway of sapphire and gold." When a Buddha, fairy, metamorphosed demon, or any other ghostly prodigy is about to perform some extraordinary feat he generally preludes it by the emission of one or two *Chin-tao-kwang*—golden streams or rays of brilliant light, a much more magnificent thing than the Christian halo. A sunbeam Yi-tao-ch'i (氣), that is one-way-air; and a wave or layer of cloud is Yi-tao-yün (雲). This expression is used more especially of those "vermeil-tinctured" clouds which attend sunset—

"The western waves of ebbing day
Rolled o'er the glen their level way."

A wreath of smoke issuing from a chimney or a tobacco-pipe is Yi-tao-yen (烟), and hence the expression Yi-tao-yen-tsou-liao (一道烟走了), he went off like smoke. The taste or flavour of food is expressed by taste-road, wei (味)-tao, not tao-wei which have a different signification. This expression is applied also to books and men, and to say that a person or thing has wei-tao is to say that there is some taste about him or it. Coming now to the works of men's mind we find this figure still continued. Thus the way or journey of Poetry—the Progress of Poesy—in a nation is called Shi (詩) tao, poetry-way, and it is said to run paralle to that of Government. (1) So we have also the Tai-hsüe-chi-tao (大學之道), that is literally, the way of the learning for adults. But this expression means really the *heads* which constitute a cue or guide to all that is embraced in the term advanced study or learning for adults. Chu-hsi says that the subjects numerated in the passage referred to are the Kang-ling, that is, the leading or guiding ideas under which all the teachings can be arranged. This meaning will occur again, however, and we now pass on to notice the next signification of our word.

(To be continued.)

*SKETCH OF RUSSIAN ECCLESIASTICAL INTERCOURSE WITH, AND THE GREEK CHURCH IN, CHINA.

Fifth Part.

BY J. DUDGEON, ESQ., M. D.

Ismailoff's mission was rendered destitute of results by the desertion to the Russians, immediately thereafter, of some Mongolians. Lange the Russian Consul was driven out of Peking in 1722 by the intrigues of the Jesuits. The pretext for this act was the dissensions in Ourga, which had arisen through the commerce with the Russians at this place. The Chinese began very urgently to demand their deserters, from the Russian Government. The two countries were almost plunged into a war, but this was avoided by the sudden death of Kang-hi in 1722. Peter the Great, in 1723, resolved upon sending an Embassy to China, to fix accurately the boundary west from the river Argun. Its execution was prevented by the Persian war. (A good account of the latter expedition is found in Bell's Travels Vol. II.) His spouse Catherine I, immediately on ascending the throne

(1) 禮記, Ch. 7 p. 2. Here the expression used instead of *Shi* is Shêng-yin (聲音), that is, the popular ballad poetry or songs.

* [Title changed from Russian Ecclesiastical Missio by request of the author. *Ed. Ch. Rec.*]

(1725) carried out the execution of Peter's plans, and despatched Sawa Wladislavitch to China. The ostensible object of the mission was the announcement to the Chinese Emperor, of the accession of Catherine to the throne.

This was the fifth Russian Embassy to China. The Ambassador concluded a treaty on the frontiers, in which the boundaries were more definitely and accurately settled; Kiachta and Tzurukhatai, the one to serve as entrance to China, the other to upper Mongolia, were fixed upon as the marts for trade on the frontier; every three years permission was granted to the Russians to send a caravan to Peking with goods; the right to build and have a church and convent in Peking was also granted. This treaty, according to the Russian original was signed on the 20th August 1727 (according to the French writers, on the 24th October) on the banks of the muddy little river Boro; but on account of the death of the Empress on the 17th May, it was not ratified till the 14th July 1728 (according to the French writers 14th June, in which Timkowsky agrees, although he differs from them as to the time of concluding it, viz. the 21st Oct.) by Peter II. It is difficult to understand how this confusion in regard to these dates has arisen with the earlier writers. Later writers have perpetuated their errors. The change of style does not account for it, nor is it likely that the Jesuits had been so long in China as to forget the foreign month. We may suppose the Chinese delegates to have returned to Peking from the frontiers about the time given by the French. Certain it is that the caravan stipulated for by the treaty started, under Lange on the 13th Sept. *after* the signing of the treaty. But neither does the date given by Lange (27th August) agree with the Russian one. The chief points relating to the caravan were arranged between the two countries after the latter date.

One hundred years later, Timkowsky, remarks regarding this treaty, "that it opened to us the road to the Capital of the Chinese Empire, which is almost inaccessible to the other nations of Europe." This treaty was drawn up in Latin and translated into the Mantchu and Russian, and contained XI articles, relating to deserters from and the boundaries of, the two nations, regarding which there were very warm disputes before they were finally agreed upon, and also relating to religious establishments.

The IV article relating to commerce runs thus: "Free trade shall exist between the two countries; the number of the Russian merchants, which can come every three years to Peking shall not exceed 200 as has been formerly arranged. If merchants only are with the caravan, so shall they no longer be maintained as formerly. They must provide for themselves; but no difficulties will be put in the way of their commerce, and no duty shall be demanded. Besides these caravans houses for trade shall be established for ordinary commerce at Kiachta and on the frontier at Nertchinsk."

The V. article is to the following effect: "The residence of the Oros (Russians) in Peking, shall henceforth serve also for the abode of the Russians who come from Russia. With the assistance of the Chinese minister who shall be deputed to manage the affairs of the Oros, a church (miau) shall be erected in their compound. The priest (lama, in Tibetan, spiritual mother) who resides in Peking, shall dwell here with three other lamas who shall assist him. When these last shall arrive, they shall be maintained like their predecessors. It is allowed to the Oros, to practice their worship with all ceremonies and perform their prayers. Four young Russians and besides two of a more advanced age than these, shall be appointed to learn Chinese and these also shall be maintained at the expense of the Emperor."

The principal motive which induced the Chinese Government to admit so important a clause, was with the view of the proscription of the Roman Catholic missionaries from the Empire. The new interpreters were intended to re-

place the need of the Roman Catholics, as Yung-cheng had hated the latter, after he found out that they had wished to place on the throne, a prince converted by them to Catholicism. Again in July 1805 in the reign of Kia-king, when persecution raged against the Roman Catholics, on account of intercepted letters, detailing to their brethren in Europe, their success, and enclosing a map of one of the provinces shewing the places that had embraced Christianity, having created suspicions in the mind of the Emperor—several members of the foreign tribunal insinuated that it would be better to fill the place of astronomers &c. with the Russian ecclesiastical students.

Russian school It was early arranged by treaty that the correspondence between the two Empires should be carried on in Russian, Mantchu and Latin. On this account the students sent to Peking were expected to be acquainted with the Russian and Latin languages. The same regulations have been adopted in later treaties and in that of 1860 it is also stated that the correspondence shall be conducted in Mantchu. But as this is fast becoming a dead language among the conquerors of Cathay, although it is said all documents to be submitted to the sacred glance "must be drawn out in Mantchu and Chinese," the despatches are invariably sent in Chinese, and the students devote themselves now to the acquisition of the Chinese only, although both languages are studied by them in St. Petersburgh before being sent hither. A special school was established to suit this condition of things under the auspices of the Neiko according to Timkowsky to teach Russian to some 10-15 Mantchu scholars. *Neiko* is the Chinese senate. The affairs of the mission were managed by the *Li fan yuen* until the last treaty (1860). The caravans, as long as they came to Peking were, as we have seen, also under the latter yamen, which is situated in the N. side of the "Street of Perpetual Repose" (Chang an) and had to do with the Mongols, Ili, Eastern Turkestan, Tibet and Corea, in fact with the colonial and subject states of China. It sometimes happened however that in very important affairs, the Neiko wrote direct to the Russian Senate. The school is situated on the E. side of the moat of the palace in the Yellow or Imperial city, a little way to the North of the 武備院 *wu-pei-yuen*. The houses are of the most humble and limited description. Over the outside door is a tablet with the characters *nei-ko-o lo-sz-wen-kwan*, (內閣俄囉斯文館) the only thing by which it can now be recognized. The quarters occupied by the school and the residence of the master are now rented, and the small monthly income from this source, sustains the blind keeper. It has long since been given up by the Neiko, owing I was told, to the cessation of the usual Imperial funds. There is some ground, however, for believing that the higher officials still draw the allowance by virtue of long custom, which is so common in other affairs in China, and also that the sums granted to and accepted by the Russian mission up to 1860, but since then refused by the Russian Government, which now defrays the resident expenses of its political mission just as the Synod does that of the resident Ecclesiastic mission—are still drawn as before by the same wily mandarins. This practice is not inconsistent with the usual policy and corruption of the officials.

This school except in name has long since ceased to exist. Timkowsky refers to it in 1821 at which time it had some twenty pupils, but so little Russian was then understood, that the Master had to request one of the Russian students to translate the message from the Tribunal (*Li-fang-yuen*) to the Senate out of Mongol into Russian. The Russian students, made themselves perfect masters of Mantchu, a tongue with alphabet and grammar like most Asiatic languages and of Chinese, whereas the Mantchus were unable to learn Russian. So badly indeed did they learn, that the Prince of Ourga in 1820 said, that he had proposed to the government to remove the school to Ourga to facilitate their studies by frequent

intercourse with the Russians. At Ourga in 1805, whither they had been sent as translators to render application to the Russians unnecessary, they failed to understand a single word of what the Russians said and were therefore next day sent back to Peking. The school was a failure, they never succeeded in translating Russian and their efforts shewed that they did not comprehend the grammar of the language. For the last 40 years no teaching has been carried on.

The pupils 24 in number according to Hwashih received three taels monthly. Each banner furnished three scholars who, for the most part were the sons of officials; the teacher was chosen from among the former pupils. It is said by Timkowsky that the Albazins first taught the pupils, afterwards the chiefs of the Russian Missions, who received a special salary for their services. It existed *de facto* until 1862 when it was transferred to the Tsungli Yamen, and the late Mr. Popoff was appointed teacher by the Chinese, for which he received, a salary from the Chinese, and at the same time from the Russian Government. The latter has ever been most anxious with the most praiseworthy motives to help forward this movement, The English school was opened in June 1862 (Tung-chih 2nd year). The French school was opened simultaneously with the Russian a short time afterwards. In 1866 the institution, embracing only the English and French schools however, which was at first designed for the education of interpreters, was by Imperial decree raised to the rank of a College with the addition of a scientific department, and provision for the admission of Chinese scholars of an advanced grade. Some of the regulations of the present school and languages, particularly those relating to the stipend of students, were at first modelled after those of old Russian school A still more tangible connection was established by the transfer to the *Tung-wên-kwan* of an old Mantchu by the name of *Kwo-shih-ch'un*, who enjoyed a sinecure mastership in the said Russian school. This school it would appear was originally under the auspices of the *Kwo-tsze-chien*, as may be seen by referring to the book of statutes of the present dynasty (*Tu-tsing-hwui-tien*). I have failed however to get any explanation of the confusion here between Neiko and Kwo-tsze-chien unless perhaps the former includes the latter. The Russian school under Mr. Popoff became an integral part of the intended *Tung-wên-kwan* or College in 1869 and the salary was raised from 1000 taels yearly, the sum likewise formerly enjoyed by the foreign teachers of the other two schools, to the minimum of 1500 taels—the sum specified for the first five years of the remodelled Tsung-wen-kwan. In enlarging the scale and elevating the grades of this institution in 1866-7, there was however no intention on the part of the Chinese to discriminate between the existing schools to the disadvantage of the Russian. Pupils of the other schools, who previous to 1869 had been admitted to the higher pay and advanced standing of the scientific department, were so advanced in consequence of having served as assistant teachers, and in that year the principle was adopted, of advancing the best scholars in each of the schools of languages to the scientific department as the result of competitive examinations. At the same time the Russian Professor was formally recognized as on the same footing as the new professors in the other schools, and any difference previously existing having arisen from the fact that the English and French were regarded as the principal languages of the new department of Science.

Independently of a teacher of Mantchu the Chinese government always appointed two readers to the Russian students. The latter, maintained at the Emperor's expense and after having acquired the languages of the country returned to Russia with the relief mission; their stay at Peking being co-extensive with the residence of the Ecclesiastical Mission. Panthier (Histoire des Relations politiques de la Chine avec les puissances occidentales p. 103, 1859)

commits an egregious error when he says "Le gouvernement Chinois qui s'etait charg', de loger et d'entretenir la mission russe, l'installa dans le magnifique établissement de jesuites á Peking (ou elle est encore) apres leur expulsion"

Under the new treaty, only six caravans proceeded to Peking The last was in 1755, after which trade began to be developed at Kiachta and has remained so to the present time. Ourga and Kalgan have lately also become commercial centres of considerable value. Russia has consular officers at both places; the number of Russians at the latter place at present amounts to 15.

In the last paper we ventured some remarks on the caravans, for which we were entirely indebted to Russian authorities, who agree in regard to the number of and the year when, such caravans proceeded to China We quoted Wenyukoff and Krit, two Russian authors, who have written on the treaties of commerce between Russia and China. The latter asserts that Ides worked out this permission, but in Ides' work it is nowhere so said, in fact from what we there stated as to the reception of his mission and the untruths with which his account is filled, we are inclined to believe that he gained no such solid advantage. As then hinted, it was more than probable, that some private arrangement between the two countries, arising out of the treaty of Nerchinsk, had been entered into. The jealous Chinese Government has always sought to restrict commerce with foreign nations and to recede from treaty stipulations. Of course it may be said that this, and all other privileges conceded to the Russians, were the result of the supposed vassalage of Russia and that even to this day, the fundamental code of the Empire devotes a chapter to the manner of receiving the tributary embassies from Russia and even particularizes the provisions to be furnished daily to the Embassador and his suite. Under the liberal policy of Kanghi, Russian caravans came more frequently to China, than we gave the reader to understand in the last paper —oftener, in fact, than the later treaty stipulations—of once only in every three years and then not to exceed 200 men—arranged for. Their privileges were limited not increased, and for this the Russians—always the most troublesome of China's supposed tributary states—had themselves to blame. The casual statements of several writers support the idea of more frequent commerce. Raynal, for example says, without quoting his authority that the Chinese granted the Russians the liberty of sending a caravan every year to Peking. I learn also from a reliable authority here, that a Russian merchant named Oskolkoff came to Peking and pressed upon the government the question of allowing priests to come to Peking, to superintend the religious instruction of the Albazines and that he also arranged for caravans. It was probably his importunity that caused Kanghi to request priests in 1715. This merchant went repeatedly to Peking with caravans and between 1692 and 1720, 15 yearly caravans had been sent by him. If the first took place, as said, in 1705, there would be yearly caravans down to the time of Ismailoff, which would give the Chinese grounds for the limitation of the trade from this date, owing to the complaint that the trade was overdone—and that the Chinese merchants, were impoverished thereby. In this way also the numerous disorders already referred to may have been easily occasioned. That these yearly caravans came by treaty, or at least with some understanding between the two countries, is evident from the confident manner in which Lange appeals to the Chinese mandarins, that their conduct in regard to the caravans was a breach of faith of an old treaty and would disturb the amicable relations of the two countries, and that existing by virtue of a solemn engagement, they could not be broken off without embroiling the two empires. All this existed before the time of Ismailoff, and to this reasoning the mandarins never offered the slightest objection. Nay, as we shall see in Lange's third journey (1727-28) (vide Appendix.) the mandarins urged him to depart as the time formerly agreed

upon by both countries had expired. Such agreement is nowhere explicitly stated in the treaties.

Auber in his "British and Foreign Intercourse with China" is wrong where he states (p. 102) that the caravans by which Lange left (1722) was the last that was admitted into Peking. He adds that the Chinese then came to the resolution to carry on no transactions except upon the frontiers. He here loses sight entirely of the treaty of 1727 and in his further notice of the Russian intercourse, he overlooks the IV Article of the said treaty, although he gives the V Article with its errors as to the number of students and priests—faults of the translator of Timkowsky's Travels—and also the incorrect dates of that treaty, thus perpetuating errors of Timkowsky's translator. The source of his information is moreover unacknowledged.

Regarding these caravans, Lange is made to say on the authority of Auber, that the emperor often advanced money to his subjects to prevent the Russians being detained. In 1717 it is said that trade being so dull that the Russian merchants could find no vent for their goods, the Emperor gave his subjects leave to trade with them without paying the usual duties, and that it occasioned for that year a deficiency of 20,000 oz. of silver. Such a circumstance could only have occurred during Lange's first journey to Peking—when he was well received by Kanghi. We know how badly the caravans of 1721, 28 and 36 under Lange were received and treated.

The treaty of 1728 was, down to the middle of the 19th century the only basis of Russia's relations with Chinese. It is known that peaceful relations predominated between the two countries. Serious misunderstandings, however, also occasionally arose, which will be briefly referred to in the proper place. The events of 1727 and 28 in connexion with the caravan, are so fully detailed in the Appendix—which is for the most part a translation of Lange's Diary from the German of Pallas, that we shall not stop here to particularize.

(To be continued.)

ON THE KNOWLEDGE OF A WEEKLY SABBATH IN CHINA.

BY MR. A. WYLIE.

(Concluded.)

Here then is a well authenticated case of the knowledge of the Week in China. Are any other traces of such a knowledge discoverable? I believe several such might be found, and will here refer to one which is at least as old in China as the preceding, and I think much older.

In the 九執曆 *Kew chih leih*, a translation in the 8th century, by Gotamsida, a Hindoo missionary, of an Indian treatise on astronomy,* or rather astrology, there is an incontrovertible recognition of the hebdomedal period. The first chapter is on calculating the number of days elapsed from any given term, the lunar fraction, the day of the sexagenary cycle and the day of the week,—or which is the same thing, the day of the 七曜 *Tseih yaou* "seven planet" cycle. In the example given, after dividing the whole number by 7, there is a remainder of 5; and to illustrate the application of the rule to this number, the names of the days are given in the following order:—1. 熒惑 *Yung-hwo*, "Mars" *(dies Martis)*.

* This was translated by imperial command, from the Sanscrit, but does not appear to have been authoritatively adopted by the astronomical Board. In 733, there was a practical test of three systems; the 麟德 *Lin-tih*, which had been previously in use; the 大衍 *Ta-yen*, newly invented by 一行 *Yih-hing*, a native Buddhist priest and astronomer of some celebrity; and the *Kew-chih*. The result of the ordeal was that the *Ta-yen* proved correct in seven or eight cases out of ten; the *Lin-tih* in three or four, and the *Kew-chih* in only one or two. The consequence was that the latter was utterly rejected, and although the event is spoken of in many Chinese works, the translation itself is not preserved in the astronomical section of the dynastic history of the Tang. The only edition in print is to be found in the 開元占經 *Kae-yuen-chen-lking*, but it is evidently full of typographical errors.

2. 辰星 *Chin-sing*, "Mercury" *(dies Mercurii)*. 3. 歲星 *Suy-sing*, "Jupiter" *(dies Jovis)*. 4. 太白 *Tae-pih*, "Venus" *(dies Veneris)*. 5. 填星 *Teen-sing*, "Saturn" *(dies Saturni)*, which is the day sought.*

The coincidence here between the order of the planets and days of our week, as also in the extract given above from the *Hēĕ-ke-peen-fang-shoo*, cannot but strike one as something remarkable; seeing it is not the natural order according to the Hindoo astronomy, or any other system of astronomy on record. It is not difficult to suggest an explanation. The difficulty rather lies in choosing between the different solutions that have been proposed.

All writers on this subject have quoted Dion Cassius (3rd century A. D) as the earliest authority, who remarks:—"that the custom of naming the days after the seven planets was first adopted by the Egyptains, and had in no very long time, been communicated by them to all other nations, especially the Romans, with whom it was then already quite familiarized" †

On this passage Biot observes:—"By the Egyptains he doubtless means the astrologers and new philosophers of the Alexandrian school, then much occupied in reviving and extending the abstract speculations of Plato and Pythagoras.....We may indeed trace the invention up to the Chaldeans; for knowing nothing, or next to nothing of their astrological doctrines, we are always safe in referring to them any matter on which we are in the dark." ‡

Dion Cassius gives two hypotheses to explain the naming of the days of the week. One of these has been given by Mr. Goodwin in Notes and Queries;* but as there is evidently a very important typographical error in it, it will be well to reproduce the passage from Humboldt.—"If the hours of the day and the night are counted from the first (hour of the day), and this ascribed to Saturn, the following to Jupiter, the third to Mars, the fourth to the Sun, the fifth to Venus, the sixth to Mercury, the seventh to the Moon, always recommencing from the beginning; it will be found, if all the twenty-four hours are gone through, that the first hour of the following day coincides with the Sun, the first of the third with the Moon; in short, the first hour of any one day coincides with the planet after which the day is named." † The planets here are placed in the assumed order of their distances from the earth as the centre of the system.

After shewing that this application of the names of the planets was not known at Rome in the days of Cicero, M. Biot continues:—"But, two centuries later, Dion represents these superstitious relations as having become to some extent national among the Romans, and he assigns two objects which form a sufficient key to their origin; these are to express, under a philosophic form, the occult connexions between the parts of time and the order of the stars which regulate its succession; and also, to combine, in a single mathematical conception, the harmony of the celestial motions with the harmonic intervals of music, two great subjects of the imaginary speculations to which the Neo-Pythagoreans of Alexandria were addicted. This double mystery is revealed by an inspection of the annexed figure, which I borrow, slightly improved, from Scaliger, (*de Emendatione temporum*, book 1, p. 8) without knowing the source from which he was taken it.

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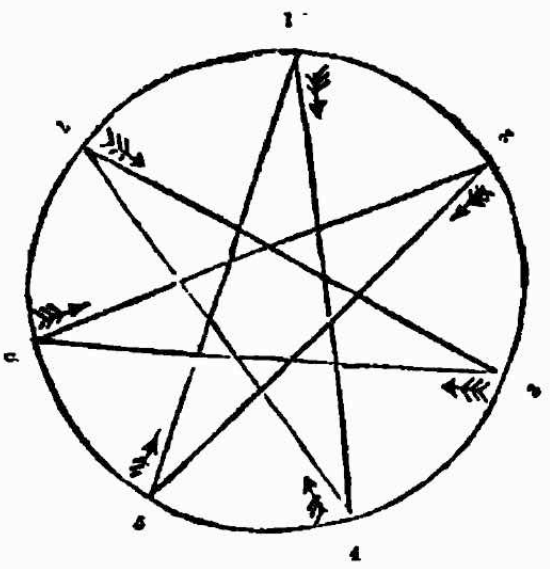
* In the 佛國曆象編 *Fuh-kwo-leih-seang-peen*, a Japanese work, published in 1810, I find the following incidental remark, speaking of the Hindoos, 以七曜紀日不用甲乙 *E-tseih yaou-ke-jih-put-yung-kea-yih*. "They register their days by the seven planets, and not by the denary cycle." (Book 1, p. 18.)

† Humboldt's "Cosmos." Vol. 4, p. 412. (Bohn's edition.)

‡ Etudes sur l'astronomie Indienne, pp. 98, 99.

* Vol. 4, p. 77.

† "Cosms," Vol. 4, p. 415.



1 Sun, 2 Venus, 3 Mercury, 4 Moon, 5 Saturn, 6 Jupiter, 7 Mars.

Divide the circumference of a circle into seven equal arcs, representing the parts of the heptachord. At the points of division place the signs of the sun, moon and planets, in the order given above. Connect these points four and four by a continuous series of chords, separating each pair by an interval of four. Then ascribing the first day to the sun, and commencing from this point, follow continuously the series of seven chords, in the direction indicated by the arrows. These will lead successively to the planets in the following order: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, answering to the several days of the week, and which were called in the 4th century of our era *the gods of the days.*" *

A third way of explaining the names of the days of the week has been proposed by Letronne, i. e —"The distribution of any three planets over a sign of the zodiac. ....If those planets are separated. which in each of the signs are the first of the three, the succession of the planetary days in the week is obtained. (Virgo: Sun, Venus, Mercury; Libra: Moon, Saturn. Jupiter; Scorpio: Mars, Sun, Venus; Sagittarius: Mercury, &c .....which may here serve as an example for the first four days of the week: Dies Solis, Lunæ, Martis, Mercurii)." *

This theory he seems to have sustained on the evidence of an ancient Greek Kirgese zodiac preserved in the Louvre at Paris. In connection with this it may be remembered that the Chinese claim to have received from the Kirgese, a Turkish tribe closely allied to the Onigours, the cycle of twelve animals. † Possibly they may have got other astrological devices also from the same source.

As it appears that the above notions in regard to the division of time, were widely spread throughout the Roman empire in the beginning of the 3rd century, when the various nations of that empire adopted the Christian faith, the church was constrained to accept the pagan nomenclature, which was too firmly rooted to give way, and has retained its place to the present day. The Teutonic and Scandinavian nations, who adopted the same practice prior to the reception of Christianity, replaced the Roman gods by their own national deities, retaining only the Sun, Moon and Saturn. Thus in the Anglo-Saxon, Mars is replaced by Tin, making Tuesday; Mercury is supplanted by Woden, for Wednesday; Jupiter by Thor for Thursday; and Venus by Friga for Friday.

It has been seen that M Biot repudiates the Chaldean origin of the week as ruled over by the seven planets. Humboldt expresses himself to the same effect, though his reasoning does not seem by any means conclusive. On the other hand, Mr. Goodwin, an authority to be much respected, is persuaded that Chaldea was the birth place of the institution.

This cycle is also found in the astronomical and astrological treatises of of the Hindoos, but none of these are of such an antiquity as to render it improbable that they received it from the Romans or the Greeks.* Should it

* "Etudes sur l'astronomie Indienne." pp. 99-101.

* "Cosmos." Vol. 4, pp 415, 416.

† 文獻通考 *Wan-heen-t'ung-kaou.* Book 348.

* The number of Greek technical words found in the Hindoo astronomical treatises, seem a sufficient indication of the source of

however be made to appear, that the Hindoos were in possession of this cycle prior to the Christian era, of course the Neo-Pythagorean origin theory must fall to the ground, and the way is open for the possibility of a Chaldean origin, or any other origin suited to the postulates.

Assuming however that the Hindoos received the cycle through the Romans or the Greeks, they have retained the use of the Sun, Moon and five Planets, substituting their own national deities as the regents, in place of the Roman gods.

At a later period, the Chinese seem to have received it from the Hindoos, merely using the names of the planets in the translation.

Here then we have two distinct channels through which our week has been introduced to the notice of the Chinese, previous to the arrival of Romish missionaries; one from India, in the 8th century or earlier, and the other from the Oaigours, which I fancy must have been much later. Although not prepared just at the moment to adduce any documentary evidence, yet I am strongly inclined to believe that it was not earlier than the 12th century. In either case the institution has never taken root among the Chinese, and the very existence of any record of a seven day week, is among the things confined to the knowledge of the archœologist. The retention of the solitary character *mih* in the Amoy almanac, is one of the few lingering traces, that are now all but inexplicable to the mass of the people.

Whatever may be the origin of the names of the days, however, there can scarcely be a doubt of the great antiquity of the use of a period of seven days. This is confirmed by some statements in the Mosaic writings, referring to pre-Judaic times. The knowledge of the zodiac of twenty-eight constellations, among most Asiatic nations, from the remotest ages, is presumptive evidence of a very high character; for if these were applied to the continuous numbering of a series of twenty-eight days, it is hard to believe that the shorter period of seven could escape being specially set apart. In China indeed, where this zodiac is divided into four groups of seven,* corresponding respectively to the four cardinal points, the seven day period necessarily enters largely into the speculations of the astrologer, but the strong practical tendency of all their national institutions has been adverse to its general adoption by the people.

Another of the articles in the memorial, in the introduction to the *Hëĕ-ke-peen-fang-shoo*, mentioning this cycle, notices one or two facts of some interest:—In the order of succession of the twenty-eight constellations, according to the Star lists and Uranographies, originally the constellation 觜 *Tsuy* was before, and 參 *Tsan* after. When the selectors of times find the 酉 *Yew* day coincide with the constellation *Tsuy*, they suppress the day. Astrologers, in pairing the twenty-eight constellations with the seven planets adopt the following order,—Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. *Tsuy* belongs to Mars and *Tsan* to Mercury, as determined by the ancient order of succession. The 新法算書 *Sin-fa-swan-shoo* † takes a star in advance of

much of their science; and especially as in connection with the present subject, the division of the day into twenty four hours is first found, and the name they use for hour, *horâ*, is obviously the Greek *'ora* there can scarcely be a doubt whence they derived this seven-planet cycle. In the notes to the *Ken-ekik-leih*, the Sanscrit sounds for several of the terms are given in Chinese characters: and among these we find one. 立多 *Leih-to* for the Sanscrit *liptâ*, which is from the Greek *lepton* and signifies a "minute" of a degree. (See Whitney's notes on the Surya-Siddhanta.)

* It is worthy of notice that the four constellations attributed to Sunday, are the respective centres of the four groups; and as the centre place is always the post of honour in China, and probably in other Asiatic nations also, it may be, that it is not without a special meaning that these constellations have been associated in theory with the sun. A similar thought suggests itself in view of the heptachord diagram in a preceding column.

† This was an astronomical thesaurus, drawn up by Longobardi, Terence, Rho, Schaal and others, under imperial patronage, and published about the end of the Ming dynasty.

Tsan as a determinant, places *Tsan* before and *Tsuy* after; so that the constellation *Tsuy* cannot come in contact with the 酉 *Yew* day; but astrologers consider that Mercury and Mars are thus transposed. We know that the determinants of the constellations, are merely what men select, and have nothing to do with the accuracy of calculations. Again, as to the seven planets, the 羅喉 *Lo-how (Râhu)* * and 計都 *Ke too (Ketu)* † of the Imperial almanac are the places of the moon's ascending and descending nodes. Anciently *Râhu* was considered the ascending node; but the *Sin-fa-swan-shoo* makes it the descending node. Astrologers consider *Râhu* to belong to Mars, and *Ketu* to Saturn; and say that the two are transposed. Now we find that there are really no such stars as *Râhu* and *Ketu*; still less do the meanings of the words in any way affect the calculations So then both these matters ought to be corrected, according to the ancient standard."

The writer of this note points out a curious circumstance in connection with the zodiac in question, i. e. the transposition of two of the constellations, while the week-day order of the planets, is a standing testimony to the original sequence of these constellations. In order to understand this it must be observed that the twenty-eight constellations are measured by one star selected from each as a determinant, and the distances of these vary among themselves in equatorial extent, in such an extraordinary manner, that while one reaches over more than thirty degrees, another is less than one degree, and this discrepancy is continually increasing. In the 3rd millenium before the Christian era (B. C. 2357). we find the measure of *Tsuy* was 2° 42' 24", but by the perpetual variation taking place in the obliquity of the ecliptic, the circles of declination are necessarily undergoing a continual change also. From this cause it appears that the circle on which stands the determinant of *Tsuy* (Lambda Orionis) was actually crossed by that of the determinant of *Tsan* (Delta Orionis), about the 13th century of our era; since which time, *Tsuy* which was formerly in advance of *Tsan*, was in the year A. D. 1800, really 34' 59" behind the latter, and by this time is still more so. * Thus we see that the statement made above that the two constellations *Tsuy* and *Tsan* have changed places, is literally true in the natural course of things. Notwithstanding this transposition however, the traditional sequence is still preserved in the lists of the twenty-eight; and on the reformation of the Chinese astronomy in 1683, by the European missionaries, the emperor strenuously opposed any change being made in the order of the ancient catalogues. † Such is the characteristic tenacity of this people for the institutions of antiquity.

Many occurrences of the number of seven days, have been noticed in the popular customs, rites, superstitions and traditions of the natives; among which may be included the passage so often brought forward from the "Yih-king." All these are probably the relics of a very ancient observance of a seven days period, and it may be of a Sabbath in prehistoric ages, of which we may seek in vain for any account from the natives themselves. Much remains to be said on this subject, but I fear I have already overstepped the limits prescribed for an article in these pages. There is however one other point on which I would make a few remarks.

Dr. F. Porter Smith, who originated this discussion, concludes his communication thus:—"It may be observed that the characters 大曜森文日 *Ta-yau-san-wan jih* occurring on the Nestorian Tablet, are understood to refer to the Sabbath" ‡

Referring to this, C. D. says:—"Dr. F. P. Smith is probably correct in identifying the Nestorian Sên wên which the

* The word *Râhu*, the Sanscrit name for the moon's ascending node.

† *Ketu*, the Sanscrit name for the moon's descending node.

* Biot. "Recherches sur l'ancienne astronomie Chinoise," p. 95. (Reprinted from the "Journal des Savants" for 1839-40).

Biot. "Etudes sur l'astronomie Indienne et sur l'astronomie Chinoise," p. 267.

† Souciet. "Observations mathematiques, astronomiques, geographiques, &c. Tome. 3, p. 89.

‡ "Notes and Queries." Vol. 4, p. 16

Sabbath, especially as the old sounds seem to be Sham-bun."*

Now the quotation given above from the *Hēĕ ke peen fang shoo* enables us to answer this question with greater certainty. We have seen there the reference to the Indian and Ouigour Sundays. Here we have a reference to the Sunday as introduced by the Christians. The Nestorian missionaries came from Persia, and doubtless transferred some Persian words in their teaching. The word in question is one such, and although the characters given by our authority, *Yaou-san-wuh*, are slightly different from those on the Nestorian tablet, yet we cannot fail to identify both one and the other, as an attempt to express the sound of *Yaksanbah*, the Persian word for Sunday. Probably an expert at the ancient Chinese sounds would discover a much closer phonetic resemblance. Whether C. D. is right in conjecturing that Sham-bun is a corruption of the word Sabbath, I do not know, but the Persian Dictionary gives no hint of any such derivation. *Sanbah* is the word for "day," and is also the name of Saturday, which may favour C. D.'s conjecture; which *yak* is "one"; so that *Yaksanbah* is equivalent to "First day"; Monday is *Dusanbah*, or "Second day," and so on. Etymology alone then might decide the question.

We have another confirmation, equally if not more conclusive, drawn from chronology. The date on the stone tablet, in which the expression occurs, stands thus; 建中二年歲在作噩太蔟月七日大耀森文日 *Keen-chung-urh-nēĕn-suy-tsae-tso-yo-tae-tsuh-yue-tseĭh jih-ta-yaou-san-wan-jih.* Having already, in another place, entered minutely into an explanation of this date, it is needless to repeat it here. The translation in modern phraseology is:—"2nd year of Keen-chung (A. D. 781), on the 7th day of the 1st month, being the great (*yaksanbah*) Sunday." Now it is a very simple operation, with the aid of De Morgan's "Book of Almanacs," to ascertain that this day was February 4th, 781 (Old style), and that the day was actually Sunday, new moon that year falling on January 20th. Why it is called the "Great Sunday," is not so clear to me. According to the present Church ritual, it would be the Fifth Sunday after Epiphany. But as the Feast of Epiphany is said to have been first observed in the year 813, it is improbable that the epithet has any reference to that. Any one having some acquaintance with the Nestorian calendar and rites, might be able to throw light on the question. Possibly it derived its significance from being the first Sunday in the Chinese year.

An independant calculation of this problem, by Le Shen-lan, the present Professor of Mathematics, in the Peking College, may be found in the Chinese Serial, 遐邇貫珍 *Hea-urh-kwei-chin*, for October, 1855; in which he proves the day to be Sunday. The piece is interesting as a specimen of Chinese mathematical chronology.

From the preceding statements, I maintain the historical fact of the introduction of the week day names into China, on at least three separate occasions. But although many traces of them, more or less distinct may still exist, yet we have reason to believe that the institution never became a popular or a national one. As to one day out of the seven being set apart as a Sabbath or day of rest, I see no indication of any such custom. The fact of a Septenary division of time in China, as in most other nations, however, appears to me of far greater antiquity than the preceding, and the question of a primeval Sabbath remains untouched by any evidence we can collect from Chinese records or tradition.

Perhaps some contributor to the Chinese Recorder may be able to shed more light on the subject.

SHANGHAE, April 10th 1871.

* Ibid. Vol. 4, p. 38.

*MANUAL OF THE FOOCHOW DIALECT.

BY THE EDITOR.

We noticed at considerable length in our October issue of last year the "ALPHABETICAL DICTIONARY OF THE

* A Manual of the Foochow Dialect, by Rev. C. C. Baldwin of the American Board Mission: Foochow; Methodist Episcopal Mission Press. 1871: Price $ 3.00

CHINESE LANGUAGE IN THE FOOCHOW DIALECT," by Messrs. MACLAY and BALDWIN. We have now the pleasure of inviting attention to a much smaller and less pretentious but exceedingly valuable volume by the second of the above named gentlemen. As in that notice we described the peculiar eight tones of this dialect, we need not speak at length on that subject here in connection with this volume.

We regard this Manual as an inestimable boon to the student of the Foochow dialect. Without intending to speak disparagingly of Manuals prepared in other dialects, or exaggeratedly of this, we deem its manner and matter as eminently suitable and valuable. A careful and dilligent study of it for several consecutive months will help a foreign learner to master the peculiarities of the dialect, and make at least twice as rapid progress in the acquisition of it in the same time as he could without this Manual.

The Manual and the Dictionary may be used in connection with each other with manifest advantage. The orthography of both being the same the Romanized words of the Manual, with perhaps a few exceptions, may be readily found in the Dictionary where various meanings may oftentimes be found and several phrases be seen illustrating their uses and application.

The plan and scope of the Book may be seen by a synopsis of the index.

Part *I* treats of GRAMMAR under 14 sections and contains about 800 Chinese words and expressions on 46 pages. Part *II* consists of PHRASES in 28 sections occupying about 54 pages and has about 1130 Chinese expressions. Part *III* is devoted to COMMERCIAL TERMS in 6 sections, and occupies 23 pages and has 720 expressions. Part *IV* speaks of RELIGION, LITERATURE, AND GOVERNMENT under 11 sections on 27 pages with 730 expressions. Part *V* is a MISCELLANY and has 17 sections, occupying 43 pages with 1220 expressions. Part *VI* is a VOCABULARY of the words and phrases found in Part second on 25 pages with 1150 expressions. Part *VII* is an ENGLISH AND CHINESE VOCABULARY and occupies 36 pages having 2850 expressions. In all there are about 8600 expressions. After making a suitable reduction from this aggregate for repetitions of the same expressions, there remain in the author's opinion about "6000 different words, terms and phrases." "These" Mr. BALDWIN remarks, "may be memorized and employed as models by the learner in the prosecution of his studies."

The author tenders his cordial thanks to Rev. Dr. MACLAY for his contribution of Part 3rd on commercial terms. He acknowledges Mrs. C. C. BALDWIN to have prepared "Parts 2nd and 6th and most of Part 5," but he offers no thanks for such aid, (at least not publicly.) The students of the dialect using the Manual will, however, feel greatly indebted to Mrs. BALDWIN; for the phrases she prepared are without question well prepared, and relate to subjects which interest every one.

This Manual and the Alphabetical Dictionary of the dialect comprise most invaluable aids to the Learner of this Vernacular. They have not been prepared by tyros in the language but after the authors have resided here over 21 to 23 years each, and had learned the peculiarities of the dialect. From their own experience they knew precisely what helps the Beginner needed.

CHINESE MYTHOLOGY.

BY SINENSIS.

No. 6.

We learn from Scripture that the whole earth was divided between the three sons of Noah. "The remembrance of this grand triple division of the world, which seems, under the influence of divine inspiration, to have been ordained by Noah himself, though it was not effected until many years after his death, was never obliterated from the minds of his posterity." As the patriarch is the chief Demon-god worshipped by the whole pagan world under various names and titles; e. gr. Baal, Jupiter, Mithras, Brahm, Shang-te &c., so we find him styled a Monad in each system, and triplicating into three younger Noahs. "As the earth" says Faber, "was divided into three portions

among those who were esteemed the principle gods of the Gentiles; so from the number of those gods, emanating from *a yet older god* who was sometimes said mysteriously to have triplicated himself, were derived the various triads of Paganism. Each of these, *with its paternal unity* was thought to appear at the beginning of every mundane system, for the purpose of *governing the world*, and of *replenishing it with inhabitants* after the flood by which the former system had been dissolved." *(Vol. III. p. 469).*

1. Brahm is the Great Monad of the Hindoos, and he triplicates into Brahma—Vishnou—Siva, while he remains but *one in essence.* The Peruvian Monad Tangatanga is stated to be "one in three, and three in one," and they venerated the Air under three names as the Chinese do. The Persian Monad triplicates into Mominus—Aziz—Ares; the Egyptian into Emeph—Eicton—Phtha: and the Greek and Roman Monad into Jupiter—Neptune—Pluto "*three* in number, though *one* in essence, and all springing from Cronus, a fourth yet older god." *(Fab. Vol III p. 470).* The Canaanites had their self-triplicating Baal, called *(2 Kings IV. 42)* Baal-shalisha; the latter term signifying "*three.*" The Goths and Celts have equally their Triads springing from a Monad; and the Triads of the Orphic, Pythagorean, and Platonic schools, like the imperial Triad of the Chaldees, spring from a Monad. This last, Damascius describes as "a triad shining throughout the whole world, over which presides a Monad." *(Fab. Ibid).* And with all these must rank the Chinese Monad 太一 or Shang-te who—"embracing *three* is yet *one*," and who divides into the three younger Shang-tes or Minds," Imperial Heaven—Imperial Earth—Imperial Man." the "three (hermaphroditic) powers of nature," representing the three sons of Noah, amongst whom the empire of the world was divided.

2. In the *material* system, Chaos or the Great Monad, is Noah, or more properly, in consequence of the succession of worlds, both Adam and Noah; and this Chaotic Monad, as we have seen, was the oldest of the heathen deities. In the West he was called Cronus (or the elder Jupiter), Janus, Osiris &c., and *by all the heathen*, "Heaven," or the World. This *ovum mundi* or Monad, at the formation of each world, splits into two beings a male and a female, or "Heaven" who is "the soul and the *husband* of the world,"—"the Great Father or principal Demon-god of the Gentiles;" and "Earth," who is "their primeval Great Mother or chief goddess." These two, were "the most ancient of their deities, and the first of the Cabiric gods; and they were ever venerated conjointly in different countries under the names of *Cœlus* and *Terra*, *Osiris* and *Isis*" &c., *(Ibid. Vol.* 1 p. 165*)*. The offspring of Cœlus and Terra in this material system was the First Man, or the human Jupiter: and here we have precisely the Chinese "three powers of nature," composed of two gods and a goddess, or, Father, Mother, and Son. "Thus we find triads consisting of a god and two goddesses, and again of *two gods and one goddess.* Each of these principal varieties had its subvarieties. Under.....the second, we have a *a father, a mother, and a son.*" *(Ibid. p. 24).* The younger or human Jupiter, who is Ham *(See Fab Vol. 1. p. 172).* is deified by the succession of worlds which makes him eternal, and is transformed into the hermaphroditic Heaven or world, thus usurping the throne of his fathers. Heaven was his head, the Sun and Moon his eyes, the earth his womb &c, and "the pure either *(Theos)* was his intellectual soul, the mighty *Nous* by which he pervades, animates, preserves and governs all things." *(Fab. I. 42).* Hence we have here a man from first to last. As Chaos, he *precedes* Cœlus or Heaven, and as the First Man, he comes *after* Cœlus and Terra, being their son, or the union of both; the ether forming his soul, and the Earth giving him his body. Cœlus, or the *second* Jupiter, therefore, henceforth received all the worship of the Greeks and Romans. In China we have a most minute parallel to all this. Chaos, or Monad, or Heaven, the elder Shang-te, History tells us, is Pwan-koo *(Mirror Vol. I. p. 2.)* and he splits into two beings, viz, "Imperial Heaven, and Empress Earth; and the First Man, or the human Pwan-koo is the son of these two beings or the union of both. Pwan-koo or Ham, (like Jupiter) now usurps the throne of his father; Heaven is his head, the Sun and Moon his eyes, Earth his feet, or lower part of his body including his "sacred womb," &c., and the pure ether *(Shin)* is his Intellectual Soul or "Mind" by which he pervades and governs all things. Thus we have here also a Man from first to last, who is the first universal Sovereign or Sage. Hence as the other pagans designated Heaven, or the world "a Great Man," and Man a microcosm, *(Fab. I. 103,)* so do the Chinese; *(No. 3. 5)* and, as in the case of the Chaotic Jupiter (or Cronus), so this Chinese "Great Man" both precedes and follows Heaven and Earth; e. gr. "Now the Great Man's virtue is *one with* that of Heaven and Earth; his brightness is *the same as* that of the sun and Moon &c. When he *precedes* Heaven (i. e. as Chaos or 太一), Heaven does not rebel against him, and when he *follows* Heaven, (i. e. in his human capacity) he respectfully

observes Heaven's seasons." &c. *(Yih-king Këen Diag. Sec. I. p. 8.) See Fab. II p,* 239.

This *second* Heaven, or Pwan-koo deified under the title of "Imperial Heaven," now receives the chief worship of the Chinese, and is therefore their literal ancestor, deified in consequence of his virtues; e. gr. "Parents are those from whom we individually sprang, and the Ruler (Shang-te) is the Great Ancestor who produced things in general" *(Le-ke Chin. Rep. Vol. XVII.* 116*)*. "In the Yih-king, Heaven (Shang-te) is said to be the Ancestor of all things." *(Ibid. p.* 122.*)* So also, "The old Scythians believed their principal god to be their literal ancestor. They styled him Targitaus; and supposed him to have been the father of three sons, Lipoxais, Arpoxais, and Colaxais: but the youngest of the three (Pwan-koo or "Imperial Man" in China), by whom they doubtless meant Ham in the line of Cush, acquired the sovereignty over his two elder brothers." *(Fab. Vol. III,* 472-3*)*.

3. With regard to the *material* Ogdoad, the division of Jupiter or the world into eight forms is as follows:—

"Fire, Water, Earth, Air, Night, Day, Metis, and Eros" *(Fab, Vol. I.* 46.*)*:—and the Chinese Ogdoad; "Heaven, Earth. Fire, Water, Thunder, Wind, Hills, and Seas." Of these Pagan Ogdoads, Faber says, "Eight forms were not ascribed to the great Father, because the universe is capable of a natural division into eight parts; but that *it being already known* that the great father as a Demon-god (鬼神) *had precisely eight forms,* the universe was arbitrarily divided by the number eight, because that number was requisite to complete the system. The propriety of such a remark will further appear from the circumstance that *the same enumeration of forms was not always adhered to, though the exact number eight was duly retained.*" *(Vol. I* 46*)*. These Ogdoads arose from the knowledge that the family of the chief Demon-god (Adam or Noah) "at the commencement of both worlds, consisted of eight persons. *(Ibid. p.* 45*)*.

CONNECTION OF CHINESE AND HEBREW.

BY REV. J. EDKINS.

IV. Paper.

A fourth change in Hebrew roots, which may impede the progress of him who seeks to discover the equivalents in the old Semitic vocabulary to ancient Chinese words, is sibilization of D and T. These letters are changed often in Hebrew into the sibilants Z, Ts, S and Sh.

A familiar example is Tyre. This celebrated city was called Tura in the old Aramean language and by the Greeks Turos. But the Hebrews spoke of it as Tsur. The same principle of change is found in German, where our "tide" becomes Zeit and our "toll" becomes Zoll.

Another instance is the Hebrew Shlosh or Shalosh, *three*. This in Aramean was Tlath. Which is the older in this case, the Hebrew or the Aramean? The probability is on the side of the Aramean, because the Greek, Latin and Sanscrit words for *three* prefer the T form. The united Indo-European tradition must be regarded as more ancient than the written Hebrew. As then the Hebrews left Babylon approximately about 2000 years B. C. it may be supposed that the change from T to Sh in the word for *three* took place not before that date.

The pronoun *this* is Zeh in Hebrew, and in the Biblical Chaldee the word Di *who* is identified with it by Semitic scholars. Here again the Indo-European analogy helps us in determining the comparative age of the Hebrew and Chaldee forms. In making the comparison let us also include the word Sham *there* which is in Chaldee Tam. In addition to the English forms This, There, we have the German der, da, the Welsh draw *there*, the Breton di *there*, the Latin tum and tunc, the Sanscrit, tam *him*, tat *that*, the Greek to *this*, touto *this*, tote *then*. These words with a multitude of others demonstrate the extent to which the demonstrative Di *this* has been changed according to the needs of various languages, all agreeing in one thing, viz. that the senses *this, that, there, then the, thither, thence* grow naturally from one primary idea expressed by the pronoun *this*. India, Persia and the whole of Europe are occupied by populations using this pronoun. But we find it also in Arabic where Zak, Zi and Tilka are *that* and ha Za is *this* (ha is the article). Here the same Sibilization which marks the Hebrew is also found. The northern part of the Semitic area preferred the older form in D agreeing with Europe and India. The southern Semites, the Hebrews and Arabs, preferred a sibilant initial. The Ethiopic was Ze. and this confirms the correctness of the division (in regard to sibilization) into North and South.

But look eastward beyond the Hindoo Koosh and the Himalayas. Here we still find this wide spread pronoun, and it is not sibilized. The common Tibetan word for *this* is Di and the old Chinese 第 Di *this* is still used in the Shanghai dialect. The

modern Chinese 這 che *this* and the relative 者 che *that which, he who,* are both altered from the old Di by the common law of change in the Chinese language, where D or T become Ch. The Malay also retains the same primitive root in dia *it,* disitu, disana *there.*

The history of this root would lead then to the supposition that the departure of the Chinese, Malay, Tibetan, Indian, and European races from western Asia took place before the Hebrew migration from Babylon. The vicinity of the Caspian sea, was chosen to be the locality for man's creation apparently for convenience in colonizing the world. Adam was there placed by the Creator, as in the centre of the old continent. There is evidence of design in the circumstance that the successive bands of emigrants that left the parent home after the time of Adam, and also after that of Noah, should have as their starting point, a spot in the temperate zone nearly equidistant from the extremities of Asia, Africa and Europe.

It must not however be forgotten that Sibilization may take place from natural causes, in any language. In Chinese the change of T to Ch is an instance. In Mongol the old initial of all words beginning with J is D. When the Greeks said Su *thou* instead of Tu which the Latins preferred, they did so in obedience to the law of sibilization. As they were in immediate proximity to the Semite area I suppose that this is an indication of old Semitic influence on the formation of the Greek.

Semitic scholars have been accustomed to compare with the Hebrew Zeh *this* the Latin Suus, the English she, such, self, so, and the Sanscrit Sas, Sa, *he,* but it is perhaps better to refer all these and like instances to two separate demonstrative roots in S and Sh. We have the Hebrew Asher *who,* the Chinese Ts'i and Tsi 此, 茲, *this,* 誰 Zhui. *who* 啥 Sha *what.* As the relatives and interrogatives originate in demonstratives we find here traces of a demonstrative pronoun in SH. and another in S. The ancient equivalent of Chinese words beginning with TS is always S. Thus we have for the demonstrative in S, the words 此 t'sī *this,* 自 tsī self, 茲 tsī *this,* 斯 Si, *this,* Sanscrit, Sas, Sa, Latin Suus, Se, Sibi, Greek Sos *his,* German Sie, English she, self, so, such.

For the demonstrative is Sh we have the Chinese Shui, *who?* Sha *what?* Shen, *what?* 所 Sho *which,* the Hebrew asher, 是 shī *this.*

To place all these in one class with the demonstratives in D would be too bold. Safe philology will be content to say that we do not yet know whether these three demonstratives in D, S, and Sh, are connected or not. If the whole class of words in S are identical ultimately with those in T and D, as the Greek Su is with the English thou, simply by the natural change from a dental mute into the corresponding sibilent, it is a relic of amazing antiquity. Its date must be prior to the separation of the great families of language.

Disquisitions on Hebrew will it may be justly feared attract but few readers, yet the novelty of some views here presented, as for example the identification of a common Shanghai pronoun with the English *this* may to some extent compensate for the dull company in which they are found. They are however not more novel than true. It might be said by the sceptical, if the identification of the demonstratives in T, D and S is to be relied on, what comes of the other equally well known and wide spread pronouns in K and H. If Tung, Tota, This and That are found in Chinese, what of their correlatives Quando, Quare, Who, Where, How and the Hebrew Hu *He?* It is by no means difficult to answer this question. The Chinese 其 Gi, 厥 Kit *that,* 幾 Kui how many? 何 Ga what? and some others, shew that in these languages the finding out of genuine resemblances is far from difficult. They come to view everywhere, in the dialects as well as in the written language. The similarities to European and Semitic words which force themselves into notice in all parts of the Chinese vocabulary have only failed to arrest attention and command faith on account of the thick deposit of oddities in idiom, sound and sense in which they are embedded. The petrified fish found in the slate quarries of Yunnan are believed by the rich Chinese who keep them as ornaments in their houses, to have been formed by a freak of nature where they lay. They do not suppose them to have once swam, fought and frolicked in the ancient seas like the living fish of our own time. So by many students of Chinese the genuine identities with our own vocables which exist there are also regarded as mere freaks of nature and the mind is not allowed to rest upon them as proofs of oneness in origin. But this unbelief will not last a very long time.

I now give further examples of the Hebrew change of D and T into the Sibilants.

Shub returned, Chaldee Tub, Arabic Taubat *conversion.* The Chinese has Tap 答 *to recompence, to answer.*

Shen tooth, dens, Greek odous, odontos. Syriac Sheno. The Chinese form 齒 T'i probably from an older form T'it agrees

better with the English *tooth*. The finals N and T are apt to interchange.

ZAMAR *pruned* the vine, ZIMMER *sang*, Syriac ZMAR *sang*, Hebrew MIZMOR *a psalm*, i. e. that which is cut into lengths for rhythmical purposes. ZAMAN *time* i. e. originally a definite *section* of time, Latin tempus *time* temno *cut*, templum *a temple* i. e. section of land set apart for religious purposes.

In Chinese 墠 chan or T'AM is the boundary round an altar or grave. This agrees in sense with templum. The words 剸 T'AM *cut in two*, and 譚 T'AM *calumniate*, correspond in meaning with temno and contemno. The sense of 撢 T'AM is *to stab, to pierce*. Hence the kinds of cutting expressed by this root is that of a pointed instrument. The physical idea which lies at the bottom of the English word contempt is therefore that of piercing. The Chinese word 点 tien or TAM *to point* and the Hebrew ZAMAN and SAMAN to *define, determine*, are probably also connected with the same family. The Chinese 錟 T'AM means *a pointed instrument, knife, sharp stone*, or *coulter of a plough*.

SAKHAKH *wove* branches, for a hedge or booth. This word is connected by Gesenius with DAGAH *wove* and with tego, Greek stego, German decken. The Chinese is 織 TIK *to weave*. Another word that corresponds in meaning is 遮 CHE *to cover* which has doubtless lost a final K and was formerly called TAK. This is the English deck *a covering* and German dach *roof*. When Gesenius said the sibilant S in Sakhakh *weave* has changed into the dental D in dagah, *weave*, he should rather have said that the dental has changed into the sibilant. Otherwise how can the coincidence of sound and sense in so many European and Chinese words with the Semitic root be accounted for?

TSAB a *sedan couch*, from TSABAB *go slowly*, Chinese 榻 T'AP *couch*.

SHAGAGH *erred*, Syr. SHGO *erred*, Heb. TAGHAH *erred*. The Chinese word is 差 C'HA or T'A for T'AK *fault, to make a mistake*, Arab sahu *error*.

GHETSEM, *bone* is the Chinese 骨 KUT *bone* as the Mongol yesa, is the Latin os, ossis.

GAZAR *cut* is the Chinese 割 KAT *cut*.

GHOZ, *strength*, GHAZAZ *was strong*, KASHAH *was hard*. In Chinese we have 結 KIT, *firm, strong*.

GHATSAM, *bound, tied*, KASHAR *bound, conspired*. In Chinese we have 結 KIT *to tie*.

BUS *trample under foot*, BUZ *despise* BAZAR *despise*. This root is connected by Gesenius with pes, pedis, foot, path and all the numerous derivatives which form one family with these words. We find distant cousins of the same family in China. The words 階 Bo, formerly BOT is *a step*, 鼻 PI, more anciently PIT is *low*.

In the Arabic occur words with S for T and D in nearly the same proportion as in Hebrew.

FASIL separating, BASAR seeing, sense Buddha, Chinese 別 BIT.

KUSUR, defect, want, 闕 K'IT *deficient*.

BAST expansion 播 POT *spread*.

SHABAH, *image* 答 TAP, correspond.

SAWR, *bull*. In Hebrew SHOR. This is the Greek TAURUS and English steer. The Chaldee TORAH and Syriac TARO shew what the older Semitic initial was.

The great extension of the Sibilants in the various Semitic alphabets is striking. The Hebrew has two letters pronounced S, one SH, a Ts and a Z. The Syriac has one S and all the others. The Arabic has three letters pronounced S, three called Z, and an SH. It has also a sibilated form of G as in the word for mountain spelt gebel in maps and occurring in the word Gibraltar. This is the Hebrew root GAB *high*. The Latin genius is the JINN of the Arabian nights. The Hebrew Gehenna *hell* is in Arabic jahannam. The initial G is here sibilated.

By the comparison of Hebrew and Chinese roots under the light of this principle, consisting in a tendency in Hebrew to the sibilization of T and D, some errors of distinguished Hebraists may be corrected. Gesenius compares ZAKHAH, ZAKHAKH, *he was pure* with the Latin sacer, and Greek 'agios *holy* and says that *castus* pure is the same word as sacer some of the letters being transposed. He would have been saved from the possibility of venturing on this uncertain etymology by a correct knowledge of the law of sibilization. The Syriac D'KHA which he identifies with ZAKHAH ready contains the old initial which was D, as in the Tibetan DAKPA *pure* and the Chinese 濯 DIK *to wash* which are the true equivalents of the root. As to castus we are spared from the improbability of a transposition of letters by referring it to the Chinese 潔 KIT *clean*. Perhaps sacer and 'agios may be connected with the Chinese 聖 sheng, *holy*, the initial SH in Greek and Latin being represented by S and H being in Greek as in Celtic the frequent representative of

the Latin S. Compare the words for the sun sol, helios, Welsh haul.

Gesenius is equally unsatisfactory in his explanation of the Hebrew Shafat *he judged*. He says "this root which is wanting in the other Semitic languages seems to have originated in the notion of *setting up, erecting*, compare the cognate roots SHAPATH *placed* SHABAT the supposed root of SHEBET *rod*." But all obscurity is at once removed by referring SHAFAT judged to the root BIT *separated, divided*, in Chinese 別 BIT and 分 PUN. This gives a very natural way of accounting for the Hebrew idea of judging attached to this root. They viewed the judge as the *divider*. The root is then seen to be connected with the large family of European vocables of which our words, *part, portion, bite*, are representatives.

The comparison of Hebrew with Chinese may prove to be of the greatest advantage for the progress of Semitic philology, by thus weeding out from Lexicons of authority no small number of insecure etymologies.

The result of this inquiry is that the Semitic change of T to S and SH and of D to Z was chiefly limited to Judea and Arabia. Mesopotamia and Syria retained the old form. The comparison with Chinese shows that the Sibilants are new and their correlatives in the dental series, old. The change took place after the migration of the Hebrew and Arabian stems, and was later in time than the prefix of sibilants to the root which forms our first law. The change of sibilants to dentals is limited to the southern half of the Semitic area. The prefix of Sibilants to roots belongs equally to all the languages of the Semitic family.

This two fold expansion of the letters S and SH appears also in Tibetan, a language which exhibits some most striking resemblances to the Hebrew andthe other Semitic languages. For *encircle* the Tibetians say Skor. Of this the root is KOR *circle* the same fundamentally as the Hebrew GALAL *revolve* and the Latin circulus. The Tibetians also say Skam for *deep* where the root KAM is the Hebrew GHAMAK *deep* in Arabic Ghamik. As they also say Sgong for globular and the Chinese say KANG for some round things, the root may have had originally a final N G. which was dropped and its place taken by R. or L.

The Tibetan Sa, *earth*, So *tooth*, Sum *perfect* seem to me to be derived from the roots of terra, tooth, and the Hebrew TAMAM *was perfect* by a change of T to S. If any one doubt this let him consider whether zang *copper*, t'zang *straight, right*, t'zeng *whole*, t'za *nephew* are not the same at the Chinese 銅 DONG, *copper*, 正 TING *right*, 整 TING *whole, unbroken*, 侄 DIT *nephew*. But the Tibetan vocabulary has also TAM *whole, complete*, which like RAB *chief, first*, also extensively used there, is undoubtedly Semitic. From it SUM was probably formed by sibilization.

The Tibetan sibilization takes place in roots different from those in which the Hebrew sibilization occurs. The same is true of the prefixed S in Tibetan. The law by which it is prefixed is a Semitic law, but it does not appear in the same words.

The Tibetan having several Semitic formative laws, such as the change in vowels to aid in constructing the verb paradigm, the sibilant prefix, the sibilization of T and D &c., is in part a Semitic language, and forms a convenient stone between Hebrew and Arabic on the one side and Chinese on the other.

The Tibetan language bears marks of being nearly contemporary with the Teutonic branch of the European system. Both vary the vowel with the tense and mood or to form derivatives. For example our speak, spoke, spoken, speech differ from each other much as do ktol *kill*, katal *he killed*, katul *killed*. The past tense has a liking for A, the past participle for O, the derivative noun for E. There is in these points an evident analogy to Hebrew formative laws.

Hence it may be concluded that the Tibetan and Teutonic stems are newer than the Semitic drew some principles from it, and were later in leaving the neighbourhood of Semitic tribes than many of the kindred stocks to which they are respectively allied.

NOTES, QUERIES AND REPLIES

ON THE CH'UN-TS'IU.

NOTE 1.—Dr. Legge, having seen my notice about the *Ch'un-ts'iu* in my article on Chinese Botanical Works, wishes for information regarding translations of this Chinese Classic into European languages. (April Number of the *Recorder*). I take occasion to add to my former statement, to the effect that all the Chinese Classics had been translated into European languages, the following few remarks:—

Some 40 years ago Father Daniel, of the Russian Ecclesiastical Mission at Peking, translated the Ch'un-ts'iu into Russian, but as far as I know this translation has never been published. The manuscript exists still. Besides this, parts of the Ch'un-ts'iu were translated into Russian and published by other Russian Sinologues. As Dr. Legge's query came to

my knowledge only in Shanghae, on my homeward voyage, I am not able to give more detailed information. Moreover the said translations, being written in a language hardly known to Dr. Legge, would be of no use to him. The only translation of the Ch'un-ts'iu, published in Russia, which can interest this erudite Sinologue is that published by *Bayer* in Chinese with a Latin translation (but only the first book) in the Comment. Acad. Petropolit Vol. 7 p. 398,399. (See Mr. Wylie's Notes on Chinese Literature page XIV).

E. BRETSCHNEIDER.

SHANGHAE, May, 9th 1871.

SITUATION OF HEEN-TOO.

NOTE 2.—As a rule, a person should be held responsible for communications appearing over his signature. Experience has taught me, however, to make an exception in the case of "Notes and Queries for China and Japan; for in that periodical, notwithstanding its many excellencés, I never felt sure how much we ought to debit to the subscriber and how much to the printer. Mr. Phillips has apparently been impressed with somewhat of a similar feeling, from the delicate way in which he alludes to a contribution of mine in the above-named serial. In the *Chinese Recorder* for February, he remarks:—"I have nothing more to mention about this Southern Road, except I do not think that 悬度 Hien-tu means Hindoo kush as suggested in Notes and Queries, Vol. 2, p. 153. Matwanlin states that Hien-tu means 'suspended way', and is applied to mountains in the Tsung-ling range, owing to the suspension bridges thrown across the mountains and vallies along the route."

This affords me an opportunity of saying that the passage in question does not stand as I wrote. I think the following is an almost verbatim repetition of my MS:—"Heen-too, we are told in the commentary is the name of a mountain. It is probably Hindoo-cush."

The text isan extract from the Biography of Pan Chaou, in the "Dynastic history of the After Han," Book 77, p. 12. thus: 超遂踰葱領迄縣度 which I translated:—"Chaou then crossed the Tsung-ling range, and reached *Heen-too.*" Although the character *Heen* is slightly different from the one given by Mr. Phillips, yet the meaning is the same; as the commentary says 縣音玄 "the character is pronounced *heuen.*" It explains also that the character means ropes suspended across impassable spots. I imagine however that this explanation is an after thought of Chinese authors; for it is not an uncommon practice with them, to endeavour to force a Chinese meaning out of the characters used phonetically in foreign proper names. Another practice equally common is to use significant characters, in phoneticizing foreign words. The plain statement of the commentary, that it is "the name of a mountain" (縣度山名), fixes it down to a certain locality. Further, it is said to lie to the west of the 皮山國 "country of Pe-shan." and east of the country of 罽賓 "Ke-pin." The identification of these names might afford a clue to the position of Heen-too, although I do not think we must bind down these statements to a rigorous accuracy in regard to the points of the compass. All we must look for is a general easterly or westerly direction in view of the traveller's route from China.

I have not the *Wan-keen-t'ung-k'aou* at hand to refer to.

The Hindoo-cush range, near its junction with the Tsung-ling appears to me to satisfy the conditions of the text.

It is probably the same that is alluded to by Heuen-chwang in his letter to the king of Kaou chang, thus:—"Je ne crains plus de traverser les périlleux glaciers de 悬度 *Hiouen-tou.*" (Histoire de la vie de Hiouen-thsang. p. 44.) Where then did he actually cross these "perilous glaciers?" Referring again to Julien's translation, in the absence of the original, I find it was at a point N: E. from the city of Kapiça, thus:—"Le roi (*de Kapiça*) envoya un de ses grands officiers avec une centaine d'hommes, pour accompagner le Maitre de la loi, pendant qu'il passerait les montagnes neigeuses (*Hindou-kok,*) et transporter pour lui des fourrages, des vivres et des provisions de voyage." In

a graphic description of the passage of the mountain, which is too long to quote here, on the fifteenth day, having reached the northern slope, it is said:—"Dans ce pays, on rencontre une multitude de ruisseaux converts de neige et des revieres glacées, où l'ou pourrait tomber et périr si l'ou n était pas conduit, pas à pas, par des indigènes. On marcha, depuis le matin jus-qu'au soir pour traverser tous ces précipices converts de glace."

The same passage of the Hindoo-cush is described more concisely, but with scarcely less force in the 西域記 *Se yih ke*, which I quote again from Julien's translation (Memoires sur les contrées occidentales. Tome 2, pp. 190, 191). En partant du nord-est de ce royaume, il franchit des montagnes, passa des rivieres, et, apres avoir traversé plusieurs dizaines de petites villes situées sur les frontieres du royaume de *Kia-pi-che* (Kapiça), il arriva à un grand passage de montagne, appelé *Po-lo-si-na* (Varasêna), qui fait partie des grandes montagnes neigeuses. Ce passage est extrêmement élevé; les flancs de la montagne sont rudes et abruptes; les sentiers sont tortueux les cavernes rentrent les unes dans les autres. Tantôt ou entre une profonde vallée, tantôt ou gravit les bords escarpés de la montagne qui, même au fort de l'été, est converte de glaces épaisses. Ou entaille la glace pour passer (monter), et ce n'est qu'après trois jours de marche qu'on peut parvenir au haut de ce passage. Là, on est pénetré par un veut glacial. Les neiges amoncelées remplissent les vallées, de sorte que les voyageurs qui les traversent ne peuvent s'y arrêter. Les faucons eux mêmes na sauraient les franchir au vol. ils marchent pas-a-pas et reprennent leur essor. Lorsqu'on regarde en bas les montagnes inferieures, elles ressemblent à de petites buttes de terre. Ce passage de montagne est le plus élevé de sont le *Tchen-pou-tcheou* (Djamboudvipa). Aucun arbre ne surmonte son sommet; on aperçoit seulement une multitude de rochers à pics qui sont groupés ensemble et ont l'apparence d'une forêt."

These extracts leave no doubt on my mind that the passage of the Hindoo-cush here spoken of refers to the same place as the "perilous glaciers" of *Huen-too* in the traveller's letter to the king of Kaou-chang. That the *Heuen-too* there spoken is identical with the *Heuen-too* of *How-han-shoo*, appears to me equally probable.

If such then be the frightful character of a passage across the Hindoo-cush, the conduct of an army over such a tract by Pan Chaou, with far inferior skill or military appliances to Hannibal or Napoleon, would have thrown into the shade the feats of these renowned generals, and we cannot wonder at his progress being there arrested, and his turning back appalled at the prospect.

A. WYLIE.

SHANGHAI, April, 17, 1871.

SELECTED ARTICLES.

A MEMORIAL CHURCH IN NORTH CHINA.

(FROM AMERICAN PAPER).

The Rev. Charles R. Mills, of the North China Mission of the Presbyterian Board, in soliciting aid for the erection of a church edifice in the city of Tung Chow, takes this method of presenting the principal facts in the case to the notice of Christian friends. Attention is respectfully called to the following points:

1. *A church of ninety Chinese members, twenty candidates for baptism, and numerous inquiries.* Since the spring of 1868 the Christians have met for divine worship in a heathen temple rented by the Mission. It is now crowded to excess, and they are forced to seek a larger room.

2. *A Christian Church, converts from heathenism, who, in their comparative poverty, entirely support three Mission stations, thirty, eighty and one hundred miles from Tung Chow.* The leader at one of these stations commenced his life as a Christian in December, 1868, by walking from his native village, one hundred miles, to Tung Chow to learn about Christ. He was converted, returned to his home, and now there are twenty Christians there as the result of his zealous efforts. The other stations are also very hopeful fields of labor. One of these was commenced by Tong Foo

Hsi, a Christian man who supports himself by manual labor as cook and steward in the Boy's Boarding School. He volunteered to give for the support of a Chinese Missionary in his native village the entire proceeds of his small mountain farm, and has actually done so for several years. But these enterprises exhaust the means of these poor Christians, and leave them unable to build a church for themselves.

3. *A comparison with other Mission Churches in our communion.* There are reported to the General Assembly, and entered in the minutes of 1870, forty-one churches in connection with the Foreign Missionary Board: among the American Indians, in Brazil, Africa, India, Siam and China. Many of these are the result of twenty or thirty years of labor. The Mission at Tung Chow is one of the youngest thus reported, being established only in 1861, by the Rev. Messrs. S. R. Gayley and J. A. Danforth. But there are only two of these forty-one churches that equal this young church in its contributions. There are ten that equal it in membership, as reported to the Assembly. But there have been numerous additions to the Tung Chow churches since this report. From the numbers known to have been added, it is probable that only three exceed it in membership, viz: one among the American Indians, one in Brazil and one in China. It is the first two that exceed the Tung Chow Church in contributions.

4. *A substantial brick building with stone foundation, in a most eligible location, actually commenced.* This building which is 36x59 feet, with a vestibule 10 feet square, is estimated to cost about $4,000, most of which must be raised by special contributions in this country. There has never yet been a church edifice in Tung Chow, a walled city of about 50,000 inhabitants, the political and literary center of a district embracing ten walled cities and numerous villages, with a population of perhaps two million (2,000,000) souls

A friend of the Mission in Albany, through the Rev. Dr. Nevius, has already presented the church with a suitable bell The enterprise has been delayed several months by the disturbed state of affairs in China. The Missionaries have now returned to Tung Chow and resumed their labors, and there is reason to hope their good work there will not again be interrupted

This cause was specially commended to the churches by the Synod of Western New York, at its meeting in October last. Further information can be obtained from the Secretaries of the Foreign Mission Board, Rev. J C. Lowrie, D. D, or Rev. D. Irving, D D., 23 Centre Street, New York City; or from Mr. Mills, whose address while in this country is 38 North William Street, Buffalo, N. Y.

Moneys contributed to this object will be credited to the Memorial Fund, and may be sent with a careful specification of the object to Rev Frank F. Ellinwood. D. D., Secretary of the Memorial Fund, 23 Cliff Street New York City.

BIRTH.

At Peking, June 18th 1871, the wife of Rev J. Edkins, of a daughter.

JOTTINGS AND GLEANINGS.

Mr. Wylie's Article on the Weekly Sabbath in China:—We finish in this No. this learned and valuable article. It discusses an interesting and important subject in an able manner, and we are sure will be read in other lands beside China with profit, and be referred to in the future as an authority

Essay on a Word:—The earnest students of the Chinese Language and of Chinese Philology, will be indebted to the Author of An Essay on a Word. There is enough manuscript for insertion of a few pages in several Nos of *The Recorder*. The Essay shows the richness of the language at the same time the difficulty of thoroughly acquiring it, on account of the vast variety of the meanings and uses of some of its characters. Doubtless there are some of the patrons of this journal who

like the Editor of the North China Herald will not see in it much "*raison d'être*,"—which we suppose means that he did not see any reason for its being in *The Recorder*. But we are sure, judging from our own experience and views, that there are many who will find in it, if not much amusement at least considerable instruction. It is not a sensational article, but it is none the worse for that.

REPORT OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN ENGLAND FOR 1870:—We are indebted to H. M. Matheson Esq. London for copies of this report The part which relates to the Amoy and Swatow Districts and to Formosa, contains many interesting statements, which if contributed directly to *The Recorder* we should have been glad to insert. We express again our regret that missionaries in China who have facts and incidents of general interest relating to their work do not take the trouble to honor this "*Missionary Journal*" with them. It can hardly be expected that the Editor will reprint reports which reach him *viâ* England or the United States. We do not care for long formal reports for publication in *The Recorder*, but incidents and facts on interesting subjects, grouped and arranged in an interesting manner. Such would be read with avidity by nearly all of the subscribers of this Journal in China; and would in very many cases be republished in foreign religious Newspapers

NINTH ANNUAL REPORT OF THE PEKING HOSPITAL *in Connection with the London Missionary Society* for 1871. By John Dudgeon. M. D., C. M. We do not remember of ever having seen a Hospital Report so uniformly readable as this. It abounds in interesting statements relating to Chinese opinions and practices, about a large variety of subjects, and also facts in regard to medical and mission work in connection with the Hospital. If distributed largely in England. Europe, and the United States, it would accomplish very desirable results. We can make room for only one extract. It relates to a "Shop for the Sale of Anti-Opium Pills and the Diffusion of Knowledge," opened last summer, adjoining the Hospital.

The *Kiao Kwei Sin Pau*, or "Church News, (published at Shanghai) has been added to the works on sale at the shop. This weekly is deservedly popular amongst the people, from an increasing desire to know more about passing events and the views of Foreigners regarding them, than can be obtained from their official Gazette or other native sources. The books advertised in it, as well as works of all kinds, prepared by Foreigners in the Chinese, were eagerly sought for. The war in Europe increased the popularity of this newspaper so that several persons, to make sure of it, paid the subscription in advance. Thus from one step to another the little shop has become an institution which the Chinese would not now willingly let die. As many as 400 copies of the "Church News" are sold monthly in Peking; over twenty copies of Dr. MARTIN'S Natural Philosophy, and twice that number of Dr. HOBSON'S Medical works have been sold since the opening of the shop. An average of nearly fifty Taels is realized monthly. Trusses and feeding bottles are also on sale, and the utility of these contrivances has greatly amused the people and supplied a pressing want. We do not, however, calulate the importance of the enterprise so much by the monthly receipts, though, under the circumstances, not to be depised, as by the number of literary and influential persons that have been drawn to the new shop and continue to frequent it, and the amount of information thus widely diffused. A large circle of acquaintances has sprung up. This free interchange of ideas has quite dispelled their old opinions of Foreigners. Many come to the shop during their leisure hours as the most profitable method of spending their time. One Prince, a frequent visitor at the shop, with his sons, after being taken to the gasworks and shewn the Customs Inspectorate, remarked to me that, "all that is wanted by our people is to know more of you Foreigners; the more we know of you, the better we like you, and we cannot know you and not like you." Many of the visitors have been shewn the gasworks, photographic apparatus, and such other Western appliances as Peking can boast of, to their great satisfaction and delight; and some of these things have since been ordered from England by several rich Chinese. The little foreign shop —the first in Peking—may congratulate itself on it's first half year's existence. The shopman, a Christian, is ever busy explaining our religion, books and science to inquiring groups.

THE EMPEROR'S BIRTHDAY. A correspondent states:—The Emperor's birthday was celebrated on the 12th May at Peking when he took his seat on the throne and received congratulations for the first time in that hall. The go-between to arrange his mar-

riage has been appointed, and the empress expectant designated.

KIUKIANG ITEMS. June 6, 1871. Rev. J. Ing and Mr. Cardwell, returned from an extensive trip on the Poyang lake a few days ago, after making a very successful Bible selling, and preaching tour.—Again: July 5th.

To-day the Rev. Mr. and Mrs. Hart and family left for Shanghai, *en route* for home by the mail of the 13th instant This rather sudden departure is owing to the serious illness of Mrs. Hart, who has been in very poor health for some months past, the warm weather rendering it very dangerous for her to remain longer.

All Mr. Hart's friends here deeply sympathize with him in his present affliction, and trust that Mrs. Hart may soon be restored to health, and strength again, with a speedy return of Mr. Hart to his work here. The kindest wishes follow them.

ARRIVAL OF MISSIONARIES AT CHEFOO AND TUNGCHOW Our correspondent under date of June 24th writes:—

Dr. Patterson, of the Presbyterian Mission, and wife arrived at Tungchow a few days ago. I am glad they have a physician there at last. Dr. Brown of the English Baptist Mission arrived here some time ago, and Dr. Henderson of the U. P. Church of Scotland recently. Mr. Murray has just arrived to labor in connection with Mr. Lilley for the Scottish National Bible Society.

ITEM FROM TIENTSIN. In a letter from that port under date of June 22nd, a correspondent states:—

I see Mr. Turnock has written concerning the work of grace among us the last winter. The whole number of conversions for the winter was 20; while some we have reason to believe have given themselves to the Savior since the vessels left us. We received to the church 17 from the *Avon* (H. B. M. S.); 1 from the (U. S.) *Ashuelot*; and 2 from merchant vessels. This work commenced in a total abstinence reform:—a lesson to those who love or accept an occasional glass with a friend (?) and thus lose much of their influence for good. Some were added after Mr. Turnock wrote—hence I give final and total number.

ITEMS FROM CANTON, July 11th.

A young Siamese, who has just graduated in medicine at the University of New York is now in Canton, on his return to his native land. He is stopping at Dr. Kerr's for a few weeks to see the working of his hospital and to obtain a little more practical knowledge of his profession. He was educated at the Mission School of the Presbyterian Mission in Bangkok, where he was received into the church. He worked his way to New York, and was there supported by a benevolent gentleman who is now in the East. It is hoped that the young man, Dr. Tien-Hee, will be the means of doing much good in elevating and christianizing his countrymen.

The Chapel in Fat-shan has been rebuilt, and a guard of soldiers has been stationed near to guard it. Mr. Uhlman, agent of the B. and F. Bible Society has been canvassing Fat-shan, selling Bibles, and reports that he found the people there more abusive than in any other place he has visited.

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REV. JUSTUS DOOLITTLE, EDITOR.

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THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

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THE MISSIONARY QUESTION.

BY BOOMERANG.

In the ventilation of opinions on the recent "Missionary Question" there has certainly been on the part of a body of men especially interested, no conspicuous forwardness to put in an appearance. What reasons they all may have in particular for this reticence is best known to themselves individually, but chief among them would be found, I suspect, a conviction quite general in the Missionary body that their condemnation is a foregone conclusion. Therefore words in selfdefense would fall upon unwilling ears, and it remains only to appeal to the more candid and considerate judgment of friends at home who are willing to make enquiry before giving their adhesion to a conclusion that all the men they have sent out as missionaries, have, alone of all the foreign community in China, suddenly become idiotic or gone stark mad; and farther to wait patiently for that vindication which will inevitably come when the Missionary Question and the points involved being disposed of to the satisfaction of the Chinese will be found full of principles and precedents for the restriction of Merchants.

It may seem a harsh charge to make when it is said missionaries have little reason to hope for a patient and righteous hearing, but it is a pity they should have so much reason for thinking so. If these reasons were pondered, missionaries would be exhonerated from the imputation of being over suspicious, and others would justify them in silence for the present or at least until they can submit their case to the consideration of a less hostile tribunal than that which claims to set in judgment upon them now.

Take for example the ungenerous and even untruthful way in which the missionary case is presented to the public at home. Here is the Blue book No. 3. 1869, on the title page of which in imposing Capitals are the words

CORRESPONDENCE

Respecting

MISSIONARY DISTURBANCE

AT

CHEFOO

and

TAIWAN (FORMOSA).

It is a formidable document of fifty six pages and what else would one expect to find it but a repertory of Missionary "indiscretions" at the two places named. And yet the only thing in it about Chefoo is a short note from Mr. Alabaster in which he states he had some difficulty in securing to a missionary the right to occupy a house he had rented but that all had been satisfactorily arranged. The whole of this note does not comprise above thirty lines. The bulk of the book is taken up with Formosa Matters and whilst there are indeed some troubles on account of missionaries, the central figure of the whole picture is neither Dr. Maxwell's hospital nor the Roman Catholic Chapel, but Messrs Elles & Co.'s *Camphor*. The book might as well have been entitled *Correspondence Concerning Messrs. Elles & Co.'s Compradore;* or *Correspondence Concerning the Camphor Monopoly;* or *Correspondence Concerning Unsatisfactory official relations in Formosa of long standing.* "The inevitable gunboat" did make its appearance, but who that reads that blue

book and better still, who that knows any thing about China would come to any other conclusion than that if it had been solely a question about Dr. Maxwell's hospital the necessity would never have arisen. Little, did the Tau Tai care about the comparative merits of foreign-*pathy* and Chinese-*pathy*. He never would have worked himself into such a fiery heat on a question of pills and purgatives—but a monopoly worth $70.000 a year is quite a different thing. Camphor is a Sudorific and the 6000 dollars worth then in dispute was enough to keep a whole Yamen in a perspiration for months, and serves to explain why first of all the Mandarin carried things to such a pass with Consul Gibson, and that again shews why it became necessary for British Marines to storm the fort at Amping. Let missionaries bear their own burdens. They are willing to do so, but also let other people do the same. Is it at all honorable to saddle all these Formosa "disturbances" on the word "*missionary*?" The Secretaries of the foreign office who handed the manuscript of that blue book to the printer ought to have blushed as he gave it in. With such pamphlets before us we may well be excused if we think it is useless to attempt a defense before such judges.

And further, note the ready hearing that is given to charges made against misionaries here in China. Persons who know nothing about them, who never have exchanged a word with them on the subject of missions, who have never been near their chapels, pass judgement upon them without giving them a moment's hearing. Travellers visiting Japan and China have had their ears filled with all manner of censure and harsh criticism and calamnious representations of missionaries followed up with the canny caution, "However dont speak of it, or if you do, don't mention my name." A Lady of some note from New York City visiting one of the extreme northern ports of China had the missionaries described to her as being the *authors of all the trouble in China*—that but for them foreigners and Chinese would get on like brothers and it would be much better for China if they were all to leave the country. And this representation was made by a United States Consular officer (I have his name and will send it to him if he writes for it). To be sure the opinions of that particular person known abroad only though published rebukes of his Superior could do harm to a complete stranger only, but unfortunately "complete strangers" are continually coming and going and naturally believe what they hear from persons in official position. Besides officials of a higher grade as regards both position and morals sometimes show as little disposition to be fair towards missionaries. They sometimes listen to charges of the most vague description in which neither names nor dates nor circumstances are given, and they are silent while the Chinese pronounce their condemnation of us without inquiry, without proof—in defiance of individual rights and in disregard of all the legal proceedures of our own tribunals. In our own lands people are not indicted in squads, nor condemned by car-loads; nor are they charged with being "*troublesome fellows, a difficult class of men to handle*," "*naturally disliked by the people in the neighborhood*," "*always in hot water*," or any other such foggy presentment. Such kind of statement is not tolerated—there must be something pointed and specific. The meanest man in Great Britain or the United States who is arraigned, claims for himself, and the law upholds him in it, the right to have a clear definite statement of the charges made against him—with a specification of all the circumstances and to be confronted with his accusers to cross question them and to have a rigid and impartial examination of the case before sentence is pronounced. We who are resident in China claim the same privilege under the treaty by special exterritoriality concession, otherwise the concession means nothing. If guilty of crime we are not only to be punished by our own rulers, but our guilt is to be determined by the usages of our own courts—in conformity with principles there recognised, and not in conformity with

the Chinese practice of condemning whole families and villages and then having *a lump execution*. But our right has been respected neither by the Chinese nor our representatives at Peking at all times. We have been charged in terms the most indefinite, unbacked by specific evidence of any particular wrong committed. Mere statements of a misty sweeping character such as would not have received a moments consideration from a well read judge have been accepted as proof positive against us. Village gossip, provided it has only passed through a Yamen has been set down as unvarnished truth, while our own indignant denials have been treated as attempts to cover up misconduct. We have looked naturally to our representatives at Peking who know the missionaries sent out by the churches in the United States and England are not such miscreants as the Chinese are just now painting them, and have expected them to demand of the Chinese either a verification of the charges against us or a retraction of them. In some cases it has been done, but in other cases we have heard them join in a hue and cry against missionaries as a body, without asking whether they had been proved guilty or not. We have looked to our Ministers and Consuls to protect us in the enjoyment of our treaty rights and our individual rights, especially of our exterritoriality privilege as foreigners. There are officials among them who have protected us nobly by simply asking the Chinese, either to prove or retract the things they allege whereby many a growing bubble has collapsed. But some of these same foreigners have seen their minister deliberately receiving without a protest a suggestion of Prince Kung that certain persons should be deprived of their rights as British subjects and be put under Chinese law, or as he express it, "*It only remains to put them* (missionaries and converts) *under the direct control of local officials.* See Blue book No. 9 of 1870, Paper No. 4, Inclosure No. 3. If there be any where an indignant rejoinder to this insulting proposition I have not seen it although the search has been carefully made. That paper of Prince Kung was sent home to the Earl of Clarendon by whom it seems to have had a marvelously kind reception and to have been filed away in the same Cabinet that contains the records of Magdala and of other places where Britain has extended her protection over her subjects absent in a foreign land. Times have changed,—England is not so zealous of her people's rights as she once was. Once her whole Ministry grew red in the face if so much as a blue-jacket was ill treated by a foreign power. Now she can read calmly a proposition from a semi-civilized nation to take from under her control subjects whose home is under the shadow of Westminster. Considering the courtesy extended to that first paper, what wonder that Prince Kung has since sent in to all the foreign powers a bolder enunciation of the same thing and now proposes an arrangement by which an English man who has carried off the honors of Oxford if he should happen to become a missionary in China and a preacher of Christianity might be stripped, stretched on the ground and be bamboo-ed before a village constable. What have our representatives been doing? Have they represented foreigners to so little purpose that Prince Kung can venture to offer to them a cool proposition to outlaw men who believe in the doctrine of living God and so believing preach it to others? The recent proposition amounts to nothing short of that. It is not only proposed to deprive us of our exterritorial rights but to subject us to a tribunal of barbarism where hot-pinchers, racks and thumbscrews are among the approved modes of extorting testimony. What have our representatives said and done about Missionaries that could have led Prince Kung to think that some such proposition as he made would not be distasteful to them? Weeks ago we saw the syllabus of Prince Kung's proposed bill of outlawry of such as came to China to be preachers of Jesus and the resurrection, circulating in the various newspapers of China, and by them

it was stigmatised as it deserved. It was said to have leaked out. It is a pity our diplomatic agents if they made any protest at all did not possess the same facilities for leakage. Good wine should not be so tightly headed up that it cannot be got at. The bad we have heard all about, the good we can only imagine.

However, all this aside, there are no doubt any number of missionaries quite able and willing to speak out on any real missionary question that actually concerns them and is not got up by the mandarins as a political move to checkmate the diplomatists in fighting the inland residence issue. But in this case doubtless they would like to know just what they are charged with, and just who are complained of, and would be glad to have pointed out just wherein they have broken any law of the land or any provision of the treaty. In a word they would be glad to see a full list of the counts in the indictment embodied in some form of words, and know who prefers the charge. To this end a few questions may not be amiss setting forth the points on which information is needed. Specific statements will insure specific replies. Are Protestant missionaries to be held account able for what is done by Roman Catholic Missionaries? The practices of the two are very diverse. Why is it that so little discrimination is used? Wan Siang the cabinet minister said during the past year that "one reason why the Protestants had so few converts was that their missionaries did not propose or try to protect those who joined them but declared plainly they had nothing to do with natives and their rulers." Is the missionary question a Roman Catholic or a Protestant question? or is it both? and if so what particular part of it is Protestant? And so far as Protestant missionaries are concerned, does the objection lie against the *subject matter* of their preaching or the *manner* of it. If the subject matter is called in question, will some one of our accusers tell us whether what we preach is contrary to the Bible or in conformity with it. If in conformity then why are we condemned; if at variance, why do you not point out the divergence? But if the *style* of our argumentation involves the difficulty, then tell us just wherein we are amiss.—And tell us whether you have heard of some particular instance, or whether the missionary body is guilty as a common thing of it. If even a respectable proportion of the missionary class use uncourteous or denunciatory language in combatting the errors of heathenism, tell us when and where to your certain knowledge an instance of it occurred. And tell us just what language was used, and tell us who the responsible and trustworthy witnesses are,—whether it be some shroff or some "boy" or some respectable merchant or Chinese gentleman. If the latter, then tell us his name. You cannot object to this. We are condemned personally; we decline to submit to irresponsible hearsay. If you know no instance but quote merely *general opinion*, then say so, and say whether you mean we missionaries are to be judged on no other testimony than that. We suppose as already stated we are still under the laws of our own land. Are merchants to have the benefits of these laws and are we to be denied them simply because we teach men to fear and obey the Creator of Heaven and Earth? If we were to cease preaching Christ, and go to smuggling arms and gunpowder to rebels, then we could again expect our officials would see we had fair play when a "difficulty" should take place. This is a legitimate conclusion.

Our officials are here to see that we all of us of every lawful occupation are maintained in the possession of our exterritorial rights. How is it that some of them seem to be following the lead of the Chinese in a movement to rob us of them—*recommending* even that we be *deprived* of the protection our own laws guarrantee, and which, if a judge were to recommend *at home* would render him liable to impeachment? When you speak of "missionary disturbances," do you mean that missionaries have given any just occasion for these dis-

turbances? If so will you not point out just what they have done and show wherein the Chinese had reason to complain? But if they did not give just occasion then for what do you censure the missionaries? Kindly state particulars. If the Chinese got up those disturbances (what Sir Rutherford Alcock calls "the late missionary disturbances") for political ends of their own, then why do you speak of them in such an odious way as "*missionary* disturbances," any more than you would call them "Literati disturbances" or "Mandarin disturbances" or "mob disturbances?" But if you insist upon your own designation then why not say "English riots" instead "Fenian riots";—and when some desperadoes in the United States shoot down a Negro and his family why not call it "Negro outrage" instead of "Kū-klux outrage";—and why not hereafter speak of the incivility Sir Rutherford Alcock experienced at Nankin as "*British Plenipotentiary rudeness?*"

And once more. When you speak of the "pretension of the missionaries to supersede the civil power," and when you charge them with interfering between the converts and their rulers, will you not name the time and the place, and whether you have one isolated case of indiscretion only? And whether you mean to judge a hundred men for what one man has done? or whether you know it is a thing sufficiently common to predicate upon it a sweeping charge against "The missionaries?" Give us the particulars and tell us the nature of the evidence against us. By all means let it be something more specific than the vague statements of Prince Kung's memoranda in the blue book already quoted—a strange document of suspicious parentage if we may judge from the emergency in which it was born. A recommendation to Her Majesty's Government to "cease to be responsible for the acts of British missions *and refuse them all claim to protection*," ought to have been protected by a greater thickness of armor than that sheet iron document of Prince Kung in which the only specific complaint he brings against missionaries themselves, is, that some of them "have adopted the Chinese habit without obeying the Chinese laws. Thus they separate themselves from the people and manifest a superiority."

Once more. We must again ask that a distinction be drawn between only legitimate missionary questions, by which I mean any issues actually and necessarily connected with their work including any abuses really engendered on account of their presence here, and political questions started by the Chinese Mandarins. Any real question of the former class could have been settled long ago and would have been if to that class alone it had really pertained. If missionaries have broken any law or created any disorder, are they not amenable to consular authority? Point it out.—If they have encouraged converts to disregard their own civil rulers, it can be ascertained when and where they have done it. If there is a want of clearness in their teachings on the subject of the people's subordination to magistrates, the evidence of it cannot be hard to get at. If they have countenanced untoward practices any one or half a dozen of them, then why has not a word of caution been addressed to that one or half dozen by the minister at Peking, instead of this indiscriminate reprehension of every body connected with missionary work?

But the present "missionary question" some of us believe to be an entirely different thing. We believe it to be a political question manipulated into its present shape by the Chinese officials for diplomatic uses in fighting the ambassadors on the inland residence issue. In the beginning of 1867, missionaries were moving along quietly enough until the lines were drawn between the Mandarins and the merchants for the struggle over new demands in the treaty revision. Suddenly the Chinese discovered what a mistake they had made in allowing missionaries to reside away from the treaty ports, and that upon some pretext or other they must be first crowded back before the

British minister could be combatted successfully. They had found out the demands he meant to make for inland residence and they had learned the ground on which he meant to base them.—See Diplomatic Correspondence of the United States 1868 Part I page 596—Then they themselves commenced the "missionary disturbances" which made the year 1868 somewhat famous. Observe how all the disturbances or nearly all were at places away from treaty ports and you will get a glimpse of the secret. The Chinese were driving in your pickets and you did not seem to know it. They were fighting for vantage ground and you seem never to have suspected it. They carried their point with the help of foreigners who joined in the outcry against these retreating pioneers, while at the same time they were waiting to advance along that very road which in consequence of their unfriendly countrymen, the missionaries were now deserting. Why should you be surprised that when the final discussion came at Peking on the inland residence question the Mongol should have beaten the Briton? He clubbed him with his own arguments. It was a Chinaman that fashioned the javelin, but it was an Englishman that hurled it at the Missionaries.

CHINESE AUTHORS ON NUMISMATICS.

BY S. W. BUSHELL B. Sc., M. D.

In a recent number of *Notes and Queries*, a correspondent enquired whether there was a good Chinese book on numismatics. Perhaps a short account of a few of the principal authors might be acceptable to those interested in the subject.

The earliest author whose name has been handed down is Ku Yuan (顧烜) who lived during the Liang Dynasty (A. D. 502-557). His work, the Ch'ien-pu (錢譜) which included an appendix of plates, is mentioned in the Literary Record of the Sui History. In the description of curious and unique specimens, an older work the Ch'ien-chih by Liu is constantly quoted but the date thereof is not known.

During the T'ang Dynasty (A. D. 618-907) the principal writers were Fêng-yen author of the Hsü-ch'ien-pu, Chang-t'ai of the Ch'ien-lu and Yao-yuan-tsê of the Ch'ien-pu, &c., but of these only a few quotations remains scattered through various works. During the Sung (960-1280) the study of archæology was rigorously prosecuted and many works on numismatics were published, so that a long list of authors might be given. Of the majority of these however only the titles have been handed down with such short notices of their contents and authors as are contained in the Literary Records of the various Dynastic Histories. The only one which has not suffered from the lapse of time is the Ch'uan-chih (泉志) by Hung Tsun (洪遵) styled Ching-yen (景嚴) a native of the Poyang district, a famous scholar who attained the dignity of President of the Privy Council and was honored after his death by the emperor with the title Wên-an (文安) It was published in 1149 in 15 books (or sections), with a wood cut of each variety described. The ancient *tao* and *pu*, national coins, rebel coins, coins of unknown date, foreign coins, Buddhist and Taoist legendary coins and charms &c., are described in order, the size, weight, form and structure of each specimen being minutely given. The tenth, eleventh, and twelfth sections are devoted to Foreign money, and the historical and other works have been ransacked for notices of such, the title of each work being given and its description quoted; usually an imaginary figure is drawn after the description.

During the Ming Dynasty (1368-1644) the largest work published was the Ch'ien-tung (錢通) in thirty books by Hu Wo-k'un (胡我琨) styled Tzŭ-yü (自玉).

Under the reigning Dynasty, writers on this branch of Archæology are very numerous, and a complete list of their works would fill many pages. Some collect notices of coins from every possible source, others content themselves with a catalogue of their private collections, a third section try to decipher the characters inscribed on the ancient specimens, comparing each one with allied forms on bells, vases and other antiquities. One of the smaller and less trustworthy has appeared in an English form in the "Transactions of the China Branch of the Royal Asiatic Society" under the title "A brief notice of the Chinese work 錢志新編 and a key to its 329 Wood-cuts of the Coins of China and neighbouring nations; by C. B. Hillier, Esq." By far the most complete and important work is the Ku-ch'uan-hui (古泉滙) by Li Tso-hsien (李佐賢) styled Chu-p'êng (竹朋) published in 1864 in 16 volumes. The coins are classified in four large divisions, the first comprising the *pu* of various forms, the second the *tao*—knife-cash of the Ch'i and other states of the Divided kingdoms of the Chou Dynasty—the third the typical round coins subdivided into national, rebel and foreign, the former ranging from the Chou and Ch'in to the end of the Ming, the latter including only such specimens whose legends are in the native character; the fourth and last a miscellaneous selection of coins of uncertain date of unusual form, charms, Taoist and Buddhist medals &c., concluding with a collection of ancient moulds. In all several thousand varieties are described and figured, on the selection of which the author observes:—"My rule in this work has been to include no specimen that I have not myself seen and examined and although there are one or two copied from previous authors I have made my mind positively that these were not false before venturing to include them in my catalogue. Such as on examination appeared at all doubtful as to their genuineness, I immediately rejected." The author in his Preface gives a long list of his fellow-workers of whose collections many rare specimens are figured, which includes the names of some who have occupied the highest posts in the Empire, indicating the vigour with which the study of antiquity is prosecuted by some of the most learned Chinese Scholars. *

Besides the special works referred to above, many of the books devoted to the examination of Ancient Inscriptions on Bells and Tripods &c., contain a section on coins. For instance the Chin-shih-so (金石索) comprises an illustrated collection of money (Part I Book 4 styled 泉刀之屬). So also the Hsi-ch'ing-ku-chien (西清古鑑) published under imperial patronage in the year 1750 during the Ch'ien-lung period has a supplement on coins which is published separately under the title Ch'in-ting-ch'ien-lu (欽定錢錄) of which an able critique has been given by Mr. Wylie (Notes on Chinese Literature p. 118). The compilers of this are deficient in the critical facul-

* Dr. Bretschneider in his learned paper on Chinese Geography (Notes and Queries Vol. IV No. 4) says "my opinion is that the Chinese of the present day are nearly idiots and incapable of a sensible critique." I would instance the author of the "Ku-ch'uan-hui" to prove the fallacy of this somewhat sweeping conclusion. He confesses himself a monomaniac in his passion for his favorite study, but there are no indications of idiocy in his wide research and critical power.

ty, quoting the older authors in their account of the more ancient "pu" instead of endeavouring themselves to decipher the inscriptions. Lo pi of the Sung Dynasty author of the Lu-shih (路史) which contains a chapter on money commenced with the fabulous "Three Huang" and many subsequent authors have followed him.

A vast fund of information from which all draw largely is contained in the memoir on Political Economy (食貨志) which forms part of the contemporary History of each Dynasty. Much of this has been collected in an accessible form in the T'ung-tien (通典) the Hui-tien (會典), the T'ung-k'ao (通考) &c., and many of the Encyclopedias also contain a more abridged account. The Wên-hsien-t'ung-k'ao (文獻通考) just referred to comprises a section Ch'ien-pi-k'ao (錢幣考) a most valuable collection of memorials and decrees relating to the national coinage and paper money, brought up to recent times in the two supplementary editions.

As regards the money of the present Dynasty, few of the works mentioned give any information, but there is fortunately available for reference an excellent memoir by Mr. Wylie (Journal of the Shanghai Literary and Scientific Society No. I. 1858). This though not complete is more so than any Chinese book I have hitherto seen.

MR. EITEL'S THREE LECTURES ON BUDDHISM.*

BY T. WATTERS.

Mr. Eitel has acquired a wide reputation as a zealous and accomplished Missionary. He knows all about the Hakkas, and is writing a book concerning them. He has studied Buddhism with great care and success, and has published a few chapters on special subjects connected with it in the *Recorder*. His great work, however, is his Handbook for the student of Chinese Buddhism, which is perhaps the most practically useful book that has yet appeared on this religion; and he now comes out in a hysteron-proteron manner with these Lectures which he says, "many serve as a general introduction" to the Handbook.

These Lectures are characterised by great learning and industry and are for the most part very lucid and methodical. The Lecturer says that he has endeavoured to elucidate his subject "honestly and impartially"—that he has "striven to do justice to everything that is good and true in Buddhism." This we are very willing to believe, though it is quite evident that he had considerable difficulty in maintaining his impartiality. As popular Lectures forming part of a series delivered in Union Church, Hongkong, during last winter they appeal more to the feelings and prejudices of the people than would a treatise written for the study. Mr. Eitel extols Buddhism in a certain sense, but it is plain that he does not like it, and that he regards it as a bane in the world—as a great obstacle to the progress of Christianity. His treatment of it reminds one of Milton's treatment of Satan. Buddhism is to Mr. Eitel's mind, a magnificent institution, very glorious and beautiful in many respects, and resembling Christianity in external features as Satan appeared not "less than Archangel ruined," but after all it is the very Devil.

* THREE LECTURES ON BUDDHISM, by Rev. Ernest J. Eitel, Hongkong.—For sale at the London Mission House, and by Messrs. Lane Crawford & Co., Hongkong; and by Rev. Wm. Muirhead, and by Messrs. Lane Crawford & Co., Shanghae.

I propose now to give a short account of these Lectures, stating at the same time some of the points on which I have reluctantly felt myself obliged to dissent.

Mr. Eitel begins by a statement of the magnitude of the Buddhist system, and of the influence it has exercised on the world. He even ascribes the theories of "the Germans Feuerbach and Schoppenhauer, the Frenchman Comte, the Englishman Lewis, the American Emerson," to their having "gone on sipping at the intoxicating cup of Buddhistic philosophy." Now here at the very outset I find it impossible to agree with the learned lecturer. The men just enumerated have, with the exception of Comte and Lewis, very little in common, and few of them would acknowledge indebtedness to this Indian system. With Comte and his follower Lewis the phenomena of this world are not only not illusory unrealities, as Buddhism teaches, but they are the only realities which man can know. In the refusal to acknowledge a personal Creator the Positive philosophy and Gautama's teachings agree, but the theological and metaphysical modes of studying the world presented by the latter are at utter variance with the whole philosophic system of the Comtists. Nor can I regard the Positive religion as "philosophic Buddhism in a slight disguise." Its great deity, Idealised woman, is uncongenial to Buddhism, and even the idea of incorporation after death is only superficially like that of the metempsychosis; nor does Buddhism suffer one to speak of any human beings as existing merely to manure the earth. As to Emerson again, surely Mr Eitel does not really regard him as an athist. He seems full of God—a worshipper of God in spirit and in truth—not after the manner of any orthodoxy or heterodoxy. Feuerbach is atheistical, regarding man as the perfection of the Absolute, but neither in him do I find any sipping at the cup of Buddhism. In Schopenhauer, the Dutch Democritus, Mr. Eitel has one who certainly resembles Gautama in many respects. It was a policeman, I think, who finding this sad hearted sage absorbed in a dialogue with a plant, asked him who he was. The municipal functionary must have been considerably astonished when he received an answer to this effect —"I would be very much obliged, Sir, if you would tell me who I am"—words expressive of an idea very Buddhistic. But even in the case of Schopenhauer the pessimism which controlled all his life is at variance with the old Indian system.

The Lecturer proceeds to state the method he intends to persue in his exposition. This is a division of his subject under three heads, Buddhism as an event in history, as a dogmatic system, and as a popular religion. He first gives an excellent and concise summary of the chief facts and legends connected with Gautama's life, and of the manner in which the sacred canon was fixed. Then he recounts the fortunes of the religion in foreign countries chiefly in China and Tibet, and thus finishes his first Lecture. He notices the points of resemblance between the accounts given of the lives of Gautama and Jesus, and regards these as mainly due to the introduction of Christian elements.

In the second Lecture we have the history of the development of Buddhism, of its division into the two sects known as the Small and Great conveyances. We have also an account of its physical theories—of the doctrine of the transmigration of souls, and of its system of morality. The Third Lecture gives a very interesting account of the popular sys-

tems of religion which Buddhism has produced in various countries, of the divinities whose images are found in temples, and of the great points of difference between the southern and northern schools.

Such is a meagre outline of these admirable and instructive Lectures, but I must now proceed to notice a few matters on which I cannot agree with their author. In the first place he regards the similarity in many of the recorded events of the lives of Jesus and Buddha as due to the introduction of Christian elements into the Buddhist writings, and this introduction took place, he thinks, through the Nestorian Missionaries who penetrated to India and China. Now it is worthy of mention that Neander ascribes some of the peculiarities of Gnosticism to the influence of Buddhism, and in the latter half of the second century Clement of Alexandria shows that he knew of those Indians who obeyed the commands of Buddha and honored him as a god. The earliest date that can be assigned to the presence of Nestorian missionaries in the far East, on the other hand, is the 6th century or the beginning of the 7th. But long before this date the Chinese seem to have had a large collection of Buddhist works. It is true that the only classic mentioned by name in one authority as brought to the Emperor Ming-ti from India in the first century is the Sutra of Forty-two sections, but we are also told that a house was erected for the reception of the sacred books which the messengers and monks imported. Among these was the Lalita Vistara which, as Mr. Eitel states in his Handbook, was translated into Chinese A. D. 75, and it is in this very book that many of those stories about Gautama are related which resemble so closely those told about Jesus.

Mr. Eitel following Burnouf and nearly all other writers on the subject charges both the founder and the system of Buddhism with atheism. Now when Gautama is said to have taught atheism, all that is meant, I think, is that he denied the existence of an eternal God, the Creator of the world, external to and independent of the universe. This, according to the Buddhist Scriptures, he certainly seems to have denied at least by implication. He did not, however, even banish the Brahmanic gods, but spoke of them in terms of respect, and allowed his followers to pay them reverence, though they were said to be far inferior to the Buddha. Mr. Eitel does not regard the charge of Atheism as applying to all Buddhists, for he admits with apparent reluctance those of Nepaul into the society of Monotheists. It is monotheism which the Lecturer opposes to Atheism, and with not sufficient correctness. I would prefer to say that Buddhism was a Pantheistic system, using the term Pantheist in the sense in which Bunsen employs it in his God in History, and the Nepaulese form of it would be a purer and more spiritual Pantheism than that of Ceylon or China for example. Certainly Mr. Hodgson almost persuades us to regard it as Monotheism;* and is not also the mystic doctrine of the Yogâchârya school respecting the Âlaya a near approach to Theism? †

While discussing the atheism of Gautama's teachings Mr. Eitel in order to tickle the popular ear indulges in a sneer at Mr. Darwin as unworthy of the lecturer as it is unfounded in fact. He says of Buddhism:—"It acknowledged a design in nature, it recognized immutable laws underlying the endless modifi-

* See his Illustrations of the Lit. and Theol. of Bud. p. 120 et al.

† Der Gottesbegriff der Buddhisms by E. Schlagintwist.

cations of organic and inorganic life, and attained, even so long as 2,000 years ago to that grand 'Darwinian' idea of a pre-existing spontaneous tendency to variation as the real prime agent of the origin of species, but—like Darwin and his school—it stopped short of pointing out Him, who originated the first commencement of that so-called spontaneous tendency, and who laid into nature the law which regulates the whole process of natural selection, God, the creator and sustainer of the universe." *

In reply to this it is only necessary to quote words like these taken from the conclusion of Mr. Darwin's best known work:—"There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved." †

Again Mr. Eitel says of Buddhism's treatment of woman that it left her "where it found her 2,000 years ago. Instead of educating and elevating her, instead of breaking those chains of slavery in which women were held all over Asia, instead of giving woman a position in society worthy of her innate purity, Buddhism grudgingly allowed women a place in the hierarchy as nuns, but with the distinct understanding that there was no hope of salvation for them unless though being reborn as men." ‡ Now that woman is not in the place of supreme and endless bliss, is simply because that there the distinction of sex ceases. Buddhism regards woman as the "lesser man" and it is only as one step in the long gradation of amelioration that she becomes a man. With reference to her social position it has repeatedly been testified that this has been improved by Buddhism. Gautama himself allowed woman freely to attend his sermons and become converted. He treats her always with kindness and respect, and hesitates to admit her to the vows of a sisterhood through fear of evil consequences and not because he regarded her as an inferior being. Both Sir J. Bowring and Bishop Bigandet attribute the comparatively high position which woman occupies in Siam and Burmah to the influence of this religion. And surely Mr. Eitel does not forget the beautiful story of Ananda, the high-born Kshatriga, and Prakriti, the poor little Chândâla maiden, at the well—which Burnouf has translated and which Köppen rightly compares with that of the woman of Samaria.

Again, does not Mr. Eitel very much disparage Buddhist Monks when he says they have "produced no literature worthy to be compared with even that of China"—that they never encouraged art or science? He himself in another place speaks of the "vast labyrinth of Buddhist literature" and this mode of expression is much nearer the truth. Has not Buddhism even in China produced a literature of no inconsiderable extent, and helped to enrich the language? Did it not give to Tibet its written language and literature, and to the Mongols almost all the literature they possess? As to its encouragement of Art the magnificent ruins of Sarnath, the columns of Asoka, and many other sculpturings and carvings remain to this day as witnessess of the fact. Similarly testify the venerable and grand ruins of Java, and Cambodia, and the sacred edifices in and near Peking.

* Lectures p. 15.
† Conclusion of the Origin of Species.
‡ Page 19.

It is interesting to an indifferent mind to observe how diametrically opposed two such men as Montalembert and Eitel are in their views of monasticism as an institution, but become allies in the onset on Buddhist Monks.

The last point on which I shall express my dissent from the views in these Lectures is the denunciation of Buddhism as a system of "downright selfishness." According even to Mr. Eitel's statements this is not true of Gautama, and it is in my mind directly opposed to all we know of this religion. The founder set an example through all his life of self-denial and charity, and through the various sects and schools of Buddhism the principle of charity to all is the leaven which leavens the whole lump, to borrow a metaphor already applied to this fact. Csoma de Koros says, for example, that one of the principles of practical Buddhism with a follower of the faith in Tibet is this—"To rejoice in the moral merits of all animal beings and to wish that they may contribute them to obtain thereby final emancipation or beatitude." * So also in that very old work the Dhammapada, man is instructed to do good to others—to forget injuries. "Cut out the love of self, like an autumn lotus, with thy hand," is the expression used in one place. A perfect cloud of witnesses indeed can be produced to refute this rash and unkind assertion of Mr. Eitel. †

The above mentioned are the principal matters in these Three Lectures on which I have the misfortune to differ from Mr. Eitel. Buddhism is a vast and complicated system, requiring a long and painstaking study to comprehend, and very difficult to describe. It was a great undertaking for Mr. Eitel to give even an abstract of it in three lectures addressed to a miscellaneous audience, and he has marvellously succeeded. But Köppen who has written the most learned and at the same time the most delightful book on this subject, Burnouf scarcely excepted—writes thus after the perusal of Wassilgen's work which had appeared some time after the publication of his own book:—"Nichtdestoweniger und trotz meines Gelöbnisses hat alte Leidenschaft mich verführt, den Wassilgen zu verschlingen, and ist mir dadurch die Ueberzeugung, dass ich als Blinder über die Farben geschrieben, wohl gründlich bestatigh worden." These words make one almost despair of attaining a true knowledge of this religion, so like Christianity in its origin, its moral teachings, its corruptions, and its general history.

* Journal Beng. As. Soc. February 1838.

† See e. g. Koppen—Die Religion des Buddha p. 453.

SKETCH OF RUSSIAN ECCLESIASTICAL INTERCOURSE WITH, AND THE GREEK CHURCH IN, CHINA.

Sixth Part.

BY J. DUDGEGN, ESQ., M. D.

Hitherto we have referred principally to the political aspect of Russia's relations with China, but if we are to follow the strict order of events in time we must take notice also of the various ecclesiastical missions that were sent from time to time to Peking.

The first Mission as we have already stated, was headed by the Archimandrite Hilarion (in Chinese 依臘額宛 I-la-li-wan). Archimandrite is rendered on the stone by 阿里西滿得力 Ah-li-hsi-man-teh-li.

He was by birth a Pole and was sent by Peter the Great at Kanghi's request, along with several priests. His suite consisted of the following

persons; Lavarentius, a monk; Philemon, a hierodeacon; Gregory, a student; Voyekoff, Pulart and Traitzukoff, students of the Academy of Moscow; Pulart understood medicine; two inferior church officers and Peter Kamensky, bedellus. Peter I. wished to send an Archbishop but the Roman Catholics were deadly opposed to it, and so it fell through and Hilarion was sent. "Veränderte Russland" states incorrectly (p. 167) that two Archimandrites were sent at this time. Hilarion arrived in Peking on the 20th April 1716 and died according to Russian authority on the 26th April 1717. I have paid two visits to Hilarion's tomb to satisfy myself on this point. The stone bears the date of interment "Kanghi 57th year 8th month and 17th day" which according to our reckoning would be sometime in the autumn of 1719. He is buried in the old Russian cemetery to the N. E. of the city a little way E. of the Temple of Earth, where our soldiers were quartered, and immediately over the city wall from where the Pei-kwan or Russian Ecclesiastical Mission is situated. It was at this point where the allies proposed to breach the walls, but out of consideration for the Russians, the points of attack was moved further West. Trenches were dug round the Mission property and in vicinity, by the Chinese to prevent the advance of our troops. This old cemetery is very extensive and was a gift from the Chinese Government to the Albazines when they were brought to Peking. It is unenclosed and cultivated for the most part. At times portions have been repeatedly walled in, but only to be torn down by the people and the bricks carried off. This is the quarter where the old Albazines all lie buried and where their descendants are still interred. A few small stones, with inscriptions in Russian, rather illegible, are all that remain. The marble slab marking the resting place of Hilarion's remains still stands, thanks to the care of some of the members of the present mission who have built brick supports and surmounted it with a roof. It is however fast disappearing also, and parts in Russian are already illegible. Since the time of the Tientsin Massacre, vandalism has been marring the Chinese face of the stone and especially the Characters—"the holy religion of of the Lord of Heaven." the characters *Wang-pu-tan* being written over them. No language could be more scornful, disrespectful and profane. We abstain from giving the Chinese characters. It is purposed I believe to remove his remains to the new cemetery and application for this purpose has been made to the authorities in St Petersburgh. It is believed that the ornaments with which in his position he must have been interred, will be yet perfect and would tend to throw some light upon the custom of the period. Unless soon removed, his resting place will be lost sight of, like that of Maxim Licontief, the first priest who came with the captives from Albazin in 1685. He died in 1698 or 1700. About seventy years ago a small piece of his gravestone was all that could be found to indicate that he had ever existed His tomb is not now known. After his death the Albazines were for 15 years without any permanent spiritual guide.

It was arranged that these missions should be relieved in succession every ten years, but this period of service although determined upon was often prolonged indefinitely, on account of complications in Europe or on the frontiers of China, and in one notable instance on account of the refusal by the Ambassador to make the nine prostrations. It was only in 1840 that it was resolved that the relief should come every six years. Delays, however, were unavoidable owing to the great distance and the necessity of corresponding with the Chinese tribunal. At the present time, and since 1860 at which period the Ecclesiastical Mission ceased to be connected with the Asiatic Department and is appointed and directed by the Synod of the church, neither the term of residence nor the number of the priests is fixed. The Editors of the German Edition of the "Arbeiten der Mission" (Berlin 1857) state incorrectly in their preface that the terms ex-

tended at first to seven, then to nine and at present to six years.

This mission was relieved in 1729 by one under Archimandrite Antonius. According to the treaty of 1728 the member of priests arranged for, was four and of lay members six, two to study each of the three languages, Chinese, Mongol and Mantchu. Considerable confusion exists in Timkowsky and other writers regarding, not the member (10) as a whole, but the relative members assigned respectively to the lay and ecclesiastical departments. This is however easily explained according as the two of a more advanced age spoken of in the treaty, are considered deacons or students. Most generally they are accounted as ecclesiastics. The same explanation may account for the statement in Erman's "Archives" that by treaty, 4 priests and 1 Archimandrite were stipulated for. In this work it is likewise stated that an Inspector proceeded to Peking every five or six years, who took with him the various European wants of the Albazins. There is evident confusion here, probably with the Caravans which may have taken goods to supply the wants of the Mission, but certainly not those of the Albazins. The latter had even by this time been incorporated in the Emperor's—body guard and for all practical purposes had become Chinese subjects and had doubtless assumed the dress and manners of their neighbours. Moreover no such inspectors were ever sent. The various missions sent to Peking, were placed under the guidance of an officer of the Asiatic Department (pristaf in Russian) who brought back the old mission.

In the year 1731 the Chinese sent an Embassy to St. Petersburgh. Wenynkoff simply states that it arrived to congratulate the Empress Anna (1730-1740) on her accession to the throne. The Embassy was coldly received and never again repeated until 1869. Wassilyeff tells us that Tuleshen was the Ambassador on this occasion. An account of this mission from Russian sources is shortly to be published.

In 1736 another caravan proceeded to Peking, again under the indefatigable Lange and the commissary Firsof. It started from Selinginsk, crossed the Argun on the 17th of July 1736 and arrived in Peking on the 10th November, where they found at the house of the Embassy, a guard, and two officers, who were to be their commissaries. The Diary appears to have been written by some one in the suite as Lange the chief of the caravan is invariably designated "his master." The river Argun, as is well-known, is the boundary between the two countries as agreed upon by treaty. On its banks, stand out-posts of the respective countries. Opposite Zuruchaitu,—a most unimportant mart of trade, admitted by the Chinese into the treaty—lies, on the South side, the Chinese out-guard under the orders of a Mongolian. All the stations on this river are under the care of the mandarins in Naun and a field officer is sent yearly in June to inspect the frontiers, throughout the course of the Argun to its junction with the Amoor. The followers of this boundary-inspector, bring with them Mongolian tea, tobacco leaves, poor white cotton stuffs, half-silk and bad silk articles, Nanking or Kitaika, also some silver in ingots and trade with the Russians at Zuruchaitu in horses, lambskins, black Daurian squirrels, marmot skins, horned cattle and red Russian leather. For the sake of this trade however they do not remain longer than 10 days and then continue their expedition towards the Amoor. The bartered goods, they send directly to Naun. The entire trade does not amount to 10,000 rubles, indeed sometimes they scarcely bring 1000 rubles worth of goods to the market. It is generally believed that all this is done for the mere sake of show, that they may give no offence to the Russians by not fulfilling an article in the boundary convention, by means of which their merchants would be kept away from this trading mart. They are accustomed always to announce their arrival beforehand to the Russian commander, in charge of the out-post on the North side of the Argun with the

entreaty that a sufficient number of merchants with cattle and other goods should be summoned together for the frontier trade. It has thus frequently happened that a considerable throng of Russian merchants were to be found there, but when they arrived, the Nann commander was in the habit of immediately making ready for departure and so the new-comers were allowed to their disadvantage to remain with unexchanged goods.

We have already described (vide appendix) the residence in Peking of the caravan of 1727, and Bell's Travels contain an accurate account of Lange's residence in 1721; these will afford the reader an insight into, and give a good example of, Chinese policies in relation to foreigners. It is unnecessary, therefore, to speak at length regarding this caravan. The events that occured to it, are similar to those already related of former ones. Petty annoyances and obstacles of all sorts were put in the way of the conductor, such as Chinese craft and deceit only could devise; the most of which, however hardly deserve special mentiou here. The goods were sealed up, to the Chinese merchants who bought of the caravan, in order to deter them and retard the sale, on the pretext that the Court wished to select from among them. The small retailers even had to pay a certain toll to the officials on guard, for admittance. They sought to wheedle out of the superior of the caravan, the presents fixed for the Emperor, without an audience; and when they did not succeed in this, they then sought, by all manner of Chinese shifts, to obtain a ceremonial advantage. The audience took place at last on the 6th December. The Russian party had to dismount from their horses outside the wall of the Imperial city, and allow themselves to be conducted from the red (yellow more frequently) to the black wall, through the four doors, *Chang-an*, *Tien-an*, *Twan* and *Wu*. Here they had to wait a long time in a hall, before the Ministers made up their minds to come and meet them, and finally they went through the gates *Tai-ho Pau-ho Chung-ho* and *Chien-ching* to the Imperial audience saloon (or *Chien-ching-kung*). (In the German translation the latter names are so confused as to be impossible of identification —we have added what most probably would be the order of the gates) when the business was dispatched.

On departing, there were again many negotiations to be gone through in accordance with the Chinese ceremonial, relating to the reception of the return-presents, despatches which they wished to hand over unsealed &c. At last the Caravan, whose trade this time went off very fortunately, left Peking on the 10th of May 1737, and took the straight road through the desert of Gobi to Kiachta. It had come the more Eastern way to avoid the desert and reached Peking *via* T'ung-chow.

The next change of the spiritual mission took place in the same year (1736) under Archimandrite Hilarion which again was relieved by the arrival of the fourth mission in 1745 under Archimandrite Gervasius, afterwards a Bishop in Russia, and that again gave place to the new mission in 1755 under Archimandrite Ambrosius, who died in Peking and is buried at the new Russian cemetery, about a mile west of the old one and close to the gate *Anting* (fixed peace). This cemetery belonged formerly to a student of the mission named Woyeikow, son of the Governor of Tobolsk. He lived a long time in Peking and had a country villa at this place. At his death in 1740 he bequeathed the place to the Ecclesiastical mission as a churchyard. It is now about 4 mow in extent and was planted with poplars and cedars about 50 years ago; which are very handsome and from its own elevated position above the plain and the high waving beautiful poplars and white barked cedars, it is seen from a considerable distance, and one readily forgets that standing here we are only a few steps from the city wall. At a former time the cemetery must have been larger than it is now. A large portion is said to have been ceded by a member

of the mission to a Chinese and it is difficult now to recover it for want of a plan.

There are some thirty tombstones and probably twice the number of graves in this cemetery. It is surrounded by a well built wall—has a descendant of the Albazins in charge of it. The outer enclosure is devoted to the interment of Cossacks and Russian servants. It was here where the remains of the victims of Chinese deceit and cruelty in the last war were interred, whose remains were removed a few years ago to our own new cemetery outside the west side gate and where a handsome monument has been erected in the middle of the cemetery to their memory. The old tombstone, thrown down, still lies at the Russian cemetery. We owe the Russians a debt of gratitude for their liberality in permitting the interment of our murdered country-men within the precincts of their hallowed ground. The French cemetery a few miles to the N. W. of Peking was closed, I believe, to us, and the French dead were temporarily buried at the Portuguese cemetery outside the *Ping-tse* gate. The last burial in the Russian cemetery was that of the remains of the late Mr. Popoff, interpretor to the Legation and Professor of the Russian language in the newly constituted college—one who had endeared himself alike to Chinese and foreigners and whose death was much lamented. One of the first was Archimandrite Ambrosius (in Chinese 安福羅西 *An-fu-lo-si*) who arrived in Peking in the reign of Kien-lung 19th year, 11th month, and 20th day and died in 1772 (Kien-lung 36th year 6th month 1st day) aged 54 years—"a pious amiable and sincere man."

Kowalewsky (vide Erman's Archives 13th Vol. IV No. p. 588) states it as worthy of remark, that the first monument in the Russian cemetery was erected by the Roman Catholics, and the last in the Roman Catholic (Portuguese) cemetery, by Russian missionaries. The last part of this statement only is correct. In the Portuguese cemetery we find on the tombstone erected to the memory of Cajetanus Pires Pereira who died 3rd Nov. 1838, 75 years of age, the words *A Russis Sepultus*. The former part if correct could only be true of Leontief the first priest, for since 1716 the Mission has never been without one or more priests.

The Russian cemetery is neither so pretty nor so celebrated as that of the Portuguese, which has been described in the pages of the *Recorder* (Aug. 1869) by another writer. The latter is situated in a beautiful garden and adorned with a large number of distinguished monuments, some of which have been erected by the Chinese Government itself, in commemoration of particular services rendered by the deceased and which are described in the Chinese inscriptions on the stones. This cemetery is for the most part kept in good condition by the income derived from the neighbouring kitchen garden and vinery of the missionaries. In fact a considerable sum over and above must be available yearly for the missions of the church. The Portuguese convent founded in 1600, became illustrious by its magnificence—in 1849 the church was in ruins and the French one did not exist at all, its place being occupied by a private house. This cemetery was sold to the Russians in 1827? for 5,000 taels at the time the Roman Catholic missionaries were expelled Peking. In 1861 the Roman Catholics bought it back for the same money for which they had sold it. It brought in a yearly income to the Russians of 500 taels. All the effects of the Catholics, consisting of foreign books, clocks, watches, and other valuables which had been in the custody of the Russians, were returned at the same time. The Chinese valuable collection of books was buried at the same time by the Roman Catholics. It was at this cemetery where Bishop Mouly was once detected, and which led to his imprisonment along with the Russian priest who lived at the cemetery and through whom he had been discovered. He had several times attempted to reach Peking from Canton in disguise. The first time he got as far as Chinkiang about 1840. He travelled in a wheelbarrow and was strictly cautioned against speaking. In his second attempt he reached Peking on his way to the Catholic station outside Kalgan and was, as above

related, detected and confined. He was afterwards liberated. He came successfully through the 3rd time but was driven out again. He returned in 1861 after the war and died here two years ago.

New troubles arose between the two empires in 1756, on account of the Dzungarian Khan, Amursan, having gone over to the Russians. This gave rise to very sharp and angry correspondence on both sides and almost gave occasion for a recourse to arms with China. Peace was however preserved by the death of this Khan, of small pox in the following year. In 1760 another deserter named Khareng went over to Russia. The Chinese wrote a very fierce despatch to the Russian Senate; trade with China was broken off for six years. Feeling on the Chinese side went so far that the Russian missionaries in Peking were confined on account of these continued disputes about frontiers and deserters. I cannot, however, learn how long or what the nature of this confinement was. They were doubtless shut up in their private quarters and had their liberties and privileges in some way limited. In 1743 there had been according to Klaproth some discontent with the conduct of the Russian clergy at Peking, probably occasioned by the excesses of the Caravan and the disturbances on the frontiers. With this exception however, the Russian mission has been treated with marked attention and protection by the Chinese government. The Roman Catholics have been persecuted at various times in the reigns of Yung-chĕng and Kia-king—the Russians never. It is easy of course to understand the reason of this—supposed tributary subjects—the existence of treaty rights—the presence on the frontier of a powerful neighbour, and above all, the absence of intermeddling in political affairs,—constituting an *imperium in imperio*—and of proselyting. These were some of the causes which tended to the peace of the Greek church in China. The quiet and unostentatious manner in which its members have prosecuted their callings has doubtless also been of the highest value, and is worthy of all imitation.*

In 1762 the Russian Government began to think about rectifying the misunderstandings, referred to above and with this object sent Captain Kropotoff in 1763. Although he was received by Kien-lung, he was not, however, able to obtain his object.

Three years latter, the Chinese themselves began to speak of making peace and treated with this same Kropotoff in Kiachta, regarding new stipulations. A supplement to the treaty of 1728 was concluded and signed on the 18th October 1768 in the reigns of Catherine II and Kien-lung. These additions has regard particularly to the punishment of deserters and the fixing of the frontiers. Very strict regulations, were drawn up in relation to both.

Another change of the ecclesiastical mission took place in 1771 under Archimandrite Nicolaus, and this one was relieved by the new mission of 1781, under Archimandrite Joachim (né Schischrofski.) This was his family name. It is well-known that the priests of the Greek church, assume an ecclesiastical name on receiving orders.

In 1785 dissensions again sprang out of Chinese deserters going over to Russia, which were only settled in 1792 by Major General Nagel the Governor of Irkutsk, by means of negociations with the celebrated Sung at Kiachta. In 1768, after the signing of the supplimentary treaty, the commerce of Kiachta had been renewed, but was again interrupted in 1785 and continued closed until 1792.

In 1794 an ecclesiastical mission was sent to relieve that of 1781, under Archimandrite Sophronius (né Gribousky) Archimandrite Joachim, whose mission was relieved, died at Yulin, between Peking and Kalgan in 1795 on his way back to Russia. His grave is not now known.

The seventh political mission to China from Russia was that under count Golovkin, which set out in 1805, reached Kiachta in two months and a half, where it was detained as long, and passed the

* The Roman Catholics on the other hand were perpetually incurring the displeasure and exciting the suspicions of the Chinese Government by their too ardent zeal in making proselytes, by the law-suits concerning their revenues, and by the continual disputes between the different European priests residing in China.

frontiers only on the 1st January 1806. In the suite were a number of literary and scientific gentlemen among whom was Klaproth, under the direction of count Potocki. They carried with them magnificent presents. (Presents have always been misunderstood by the Chinese and to this day are cited as the evidence of the tributary character of the countries sending them. The days of presents seem over, even from the so called and until lately *bona fide* dependencies. Elephants in Peking are now unknown). This large and brilliant mission left St. Petersburgh in several divisions and met at Irkutsk about the end of September. The Chinese objected to forward such a numerous suite, alleging that they had only reckoned in their relays across the desert, for 100 persons. The Ambassador was ultimately obliged to limit his retinue to 130 persons. They were fourteen days between Kiachta and Ourga, during which journey the cold was so intense that the mercury froze twice, and the cold was almost constantly between 15° and 30° Reamur below Zero (Fahr. 2 to 35). The discussion of the ceremonial took place at Ourga. The Russian Ambassador refused to submit to it and was determined to follow Lord Macartney's example, who saluted Kien-lung, after the European fashion. The matter was referred to Peking. In the meantime the viceroy of Mongolia had received orders to provide a reception in the name of the Emperor. It was held on the 15th of January in the open air, the thermometer standing at 24° Reamur in the open air (Fahr. 22). The *Wang* or prince, demanded the nine prostrations before a screen and a table covered with yellow damask, representing the person of the Emperor. Golovkin refused this demand, as too humiliating for the representative of a great Monarch to submit to, and in consequence he receiced a letter from Peking on the 10th February dismissing him. He returned to Russia forthwith. For further particulars regarding this mission, and, in general, the political aspect of affairs between Russia and China, during the latter half of the 18th century, the reader may with profit consult Klaproth.

(To be continued.)

CONNECTION OF CHINESE AND HEBREW.

The letters R and L.

V. Paper.

BY REV. J. EDKINS.

The next point of comparison between these languages to be made is in the use of R and L. Both of these letters in the Hebrew vocabulary seem to be derived in many cases from an older D or T, as the old G and K have become Ayin, Heth and He, and as the old B and P, or Beth and Pe, have become V and F, so the old T and D have become TH, L and R.

To judge from the Chinese point of view L is an older letter than R, for L is found in the ancient syllabary, while R only occurs in modern dialects where it is a recent representative of NI. In the west R is much older and corresponds to the Chinese L. Thus the English word *round* is the Chinese 輪 Lun *a wheel*, to *revolve*. So also the western L is often the equivalent of the Chinese D or CH. The English word *long* for example is identical with 長 C'HANG *long*, in the old language DUNG.

I am inclined to think that in both cases the Chinese has retained the primeval initial letter, so that the Greek dolikos *long* is in regard to its initial older than the Latin longus, also that rota *a wheel*, rosa, a rose, Greek rodon, rhed, *a carriage* and the English round all come from an old-world word, which like the Chinese began with L and ended with T or N.

The Hebrew L has its Chinese counterpart sometimes in the initial N, as in lahhats, *he oppressed*, *oppression*, Latin neco, Chinese 虐 NOK *to injure, oppress*. Another example

is lahhahh, *was moist*, lahh *moist. fresh*, 溺 NIK, *drown, moisten.*

More frequently Lamed agrees with the Chinese D and T as in the following examples:—

1. LAKH *sent*, with the sibilant SHALAKH. The Chinese is 差 TAK *to send.*

2. LOG *deep lake* or *hollow, a measure of liquids.* Latin lacus, Eng. lake, Chinese 澤 DAK *a lake.*

3. LAHAB, LAHAT, *burned, kindled.* In Chinese 着 DOK *to take fire.* The Hebrew H is here assumed to be K. For proofs see below. The Arabians use laha for *shine, was bright.* Thus the root becomes visibly connected with Lux, light, licht, and with the Chinese LIONG, *light.* But the Chinese also say 照 Chau for *to shine* and it was formerly called To or TOK They say 燭 Chu or TOK for *a candle.* A large variety of words in Chinese called chu, chau, cho, and having the meaning *shine, illustrate, make clear* &c. will suggest themselves to the student of that language. All these seem to belong to the same root though the primeval K is retained at this late period only in some of them.

4. LAHAKH, *licked.* This is the Latin lingo and English lick. The Chinese is 嘗 DUNG to *taste* and it agrees best with the Latin.

5. LAHHAM. *made war.* The Chinese say TANG 打 *to beat.* For to *fight* they say 打仗 TANG DUNG, if we write the old pronounciation. The original idea when we look upon it as a verb is *to beat*; as a substantive it is *a staff* that with which we beat, or a rod ten feet long with which we measure, 丈 DUNG. This last sense introduces us to the conception of length The origin of the sound there can be little doubt is the imitation of the natural sound of striking. Thus we are furnished with a very probable etymology for the English "long" and the Chinese 長 C'hang *long.* They agree ultimately with the words tinkle and dingdong.

6. LAKAHH, *he took.* This seems to be the English take and the Chinese 得 TEK *obtain.* Let the Hebrew LAKHAD *captured beasts*, and the Chinese 帶 TAK used in the same sense be compared. The Hebrew D is a suffix.

7. LAHHAM, *ate.* In Chinese the word ch'i *to eat*, formerly T'I, seems to agree with this word. In the case of this being true it is a mistake to write it with the character 吃 K'IK also meaning *to eat.*

In words beginning with Resh examples are still more numerous.

1. RAK *only.* Chinese 獨 DOK *alone, only,* 徒 DU, DOK *in vain.* Compare the Hebrew RIK *empty,* RUK *made empty,* RAKA *an empty fool.* Compare also the Chinese 特 DEK *specially.*

2. RAAH *he saw*, Chaldee DUK *looked out*, English look, Chinese 睹 DOK *see*, Heb, DAYIK *watch tower.*

3. RESH *head*, ROSH, *head,* RESHITH, *beginning,* 頭 DU, DUT *head.* The last letter of the root has in Hebrew, Chaldee and Syriac become SH and in Arabic S. The Mongol is tologai.

4. KADAPH, *followed, persecuted,* RUD, *sought*, Chinese 查 DA 察 T'AT *seek, inquire.*

5. RUM *high, became high*, as in Aram, the high plateau where the Aramean race became settled. Padan Aram signifies "the plain of the high land" or the plain of Aram. By a law of interchange between the final letter M and the Chinese final NG which will be subsequently illustrated, it may be identified with

潼 DONG *lofty* and 撞 DONG *a high mount of earth.* But these words are also connected with 隆 Lung *high.*

6. RAKHASH *acquired,* 得 TEK, *get.*

7. RADAH *subdued, ruled,* 治 DI, or DAT *rule, govern,* Latin, sub ditione, *under authority.*

8. RUAHh, *spirit, wind,* Russian, DUHH the *spirit, genius, soul.* The word DUSHA is also used by the Russians for the soul.

9. RIMMAH *worm,* RAMAS *creep,* 虫 DUNG *insect, worm,* Heb. REMESH *reptile.*

10. RAPHA *sewed, repaired, healed,* Greek rapto *sew,* 割 CHA, or TAP *to prick, work embroidery,* French tapis, tapissere.

11. RAPHAS *trampled on,* English step, Chinese DAP *trample on, stand firmly on.*

It is worthy of remark that in Hebrew the correspondence of L with the Chinese L is not, though rare, entirely wanting. Thus TSALAGH *a rib,* if the sibilant be removed, agrees with the Chinese 肋 LAK, a rib.

Sometimes the Chinese has retained two forms, one in T and one in L. Thus 貪 T'AM and 婪 LAM both mean *covetous.* In Arabic LUUM is *covetous.* In this instance the change from T to L seems to have taken place before the Chinese migration while they still spoke one language with the ancestors of the Arabs and Hebrews.

The Semitic R corresponds to the Chinese L in such words as, the Arabic rasm, *a law,* in Chinese 律 LUT. The Arabic rasu *firm* rusukh *firmness,* rasi *constant,* ratib, *firm* find their counterpart in the Chinese 牢 LAU which seems to have lost a final T.

Usually the Arabic agrees with the Hebrew in the correspondence of letters with those found in the old Chinese. Thus rajih *excelling* is the Chinese 超 T'OK *to excel.* Rakib, *a rival* is 敵 DIK *enemy.* Rakam *writing,* rukum *inscriptions,* coincide with 錄 LOK *record, write, register.* The existence of such words as this is an incidental proof that the Chinese brought with them to their country the art of writing. Under the guidance of that law of literal change which is now the subject of our examination, the word LOK is traced home to *engraving* as the original idea, compare the words 琢 TOK *carve* 鈔 T'OK *to copy.* The ancient Chinese appear from the first to have had the notion of carving on wood and precious stones, and also of writing or painting with a brush. The word 寫 Sie, formerly perhaps SAT, is like in meaning to the Arabic satar *describe, delineate,* which is also used for *to write* in the Nineveh cuneiform inscriptions. The Arabic sawwar means *to paint.* That the ideas of painting and engraving may easily run into one another may be shewn by the Hebrew HHAKAH *painted, engraved, dug,* and HHAKAK, *engraved, painted, fixed, established.* The Hebrew word SHOTER scribe is the same with the Arabic satar. The Hebrew KHATAB *wrote,* KHITAB *book,* are formed from the root KAT *to cut,* common to all the Asiatic and European languages.

The change from D to L is sometimes registered in Indo European languages. Lacryma is newer than the Greek dakru *tear.* The Welsh is dagr. The English is tear, the German zahre. When the Celtic, Greek and Teutonic usage agrees, the Latin must be regarded as an innovation. The Chinese word is 滴 TIK, *to drop.* The Arabic is taktir *distilling.* Hence the Chinese prevalent use of T and D may be regarded as older than the Semitic L and R.

The Hebrew LE *to*, sign of the dative, may be detected in the Chinese and European languages by the same law. The form AL or (as it had come to be sounded when the points were invented) EL is the usual form employed when motion towards a place is spoken of. The prefix A is very common in Hebrew. Hence LE and EL may be identified. The Latin is AD, *to a place*. When the ancestors of the Latin speaking population of Italy proceeded to that country from Western Asia, the Semites had probably not yet made the change from AD to AL, but they had already prefixed the A. The Celts preserved the same word in the form AT. On the other hand the Teutons, the Chinese and the Mongols preserved the old initial T and D. The English is to, the German zu, the Chinese 到 Tau 至 Ti or To, the Mongol DE. As the oldest historical reminiscences of the Celts and Cymri place them in the Crimea, which derived its name from an ancient Cymri colony, we need not be surprised that Celtic words and Celtic grammar should approach nearer to the Semitic type than the English and the German. Those enthusiasts who formerly claimed for the Celtic the honour of being the oldest of languages have so much as this in favour of its great antiquity. It bears a strongly marked Semitic impress. The same is true of the Tibetan which in its dative suffix, la, shews itself to have broken off from an old connection with the Semitic stem. But all these systems of language in departing from the monosyllabic type have by so doing voluntarily resigned their claim to priority in favour of those families which still retain a monosyllabic character.

In the Celtic, English and Greek modification of the dental surd and sonant which we call th and Theta we may trace the influence of old Semitic connection. They came from Western Asia and they are still in use there among the Arabs. This peculiar modification of T (surd in *thin* and sonant in *this*) is unknown in the Eastern half of the continent of Asia. There the aspirated T of Chinese, Sanscrit, and Tibetan prevails. Again the Celtic aspirated L in Llewellyn agrees with the Tibetan aspirated L in Lhasa, the capital of the country, and the origin of both is to be explained with some probability, by Semitic influence which tended to the expansion of L at the expense of other letters, and thus sowed the seeds of its modern varieties in such distant countries as Wales and Tibet. Celtic syntax and perhaps Celtic poetry are so strikingly Semitic, that the student of these families of language may naturally expect to find many recondite accordances between them.

NOTES, QUERIES AND REPLIES.

ZAITUN.

NOTE 3.—The object of this note is to endeavour to show what right the Chang-chow river has to be considered the locality in which was situated the famous Zaitun of Marco Polo.

All commentators agree that Zaitun was some port in the Province of Fookien, but they are not unanimous with regard to its supposed situation in that province. Some maintain it was Chin-chew, others Amoy or Chang-chow.

I gave it as my opinion Vol. 3 page 87 of this Journal, that I thought some point on the Chang-chow river was the locality of this famous port.

I have made further researches upon the subject in Pauthier's edition of Marco Polo, in D'Herbelot's

Bibliotheque Orientale, and in Local histories.

I. In Pauthier's edition of Marco Polo * there is given a list of the various readings of the name Zaitun.

In two very ancient manuscripts, which Pauthier styles manuscripts A and B the name therein given for Zaitun is Sarcon, and in other manuscripts Sartam, Çayton, Tarcon and Çarton.

According to the "Histoire des voyages" Tome IX p. 365 Zaitun is called Zarten in the Basle edition, and Çaycan in the Berlin edition.

II. M. d'Herbelot in his Bibliotheque orientale article Zeitoun says:—

"Ce mot signifie en arabe une olive et un olivier. Mais c'est aussi le nom d'une ville maritime de la Chine, appellée aussi par les Arabes, Scheikham et par les Chinois Shengiu.

Le geographe Persien en fait mention dans son 3e climat et dit que c'est une ville fort marchande."

There is mention of Zeitoun again by d'Herbelot under the article "Sin" pages 792 and 793, in which Zeitoun is called Schangiou or Zaitoun.

III. With regard to the local histories.

Is there any port in the neighbourhood of Chang-chow which formerly carried on trade with foreign countries whose name resembles in the least that of Zaitoun, Sarten, Çaykon or Scheikham?

Yes. The country at the entrance of the Chang-chow river on which the present city of Hai-tsâng is built was as late as the middle of the 16th century known by the name of Yueh-kiang 月港, locally pronounced Geh-kong.

The Hai-tsâng-hien-chih 海澄縣志 quoting from an ancient record says "some time in the Sung dynasty (no date is given) much marshy land round about Hai-tsâng then known as Geh-kong was drained and recovered from the river. Embankments were built up to keep it from being flooded. Agriculture did not flourish so well as the inhabitants wished and they then turned their attention to maritime enterprise. The wealthy invested their means in ships, the poor manned them and took the products of their district to Foreign countries, whence they brought back many precious wares unknown in China.

These goods were eagerly brought up on their return voyage and profits ten fold rewarded the adventurers.

The losses in ships and men from the dangers attending navigation are acknowledged to have been at times very great.

Geh-kong appears to have reached such a pitch of prosperity and grandeur in the latter half of the 15th century that it was universally known "as the little Soochow and Hangchow."

I have not been able to find the exact date when this spirit of maritime and mercantile enterprise at Geh-kong first sprung up, but I should be inclined to fix it about the middle of the 11th century, as I find that in He-ning 熙寧 reign 1086 the Foreign going junks of this neighbourhood were on their return voyage from Foreign countries compelled to report themselves at Canton (Wen-hien-tung-kao 文獻通考 62 keuen page 10).

The above facts coupled with the reasons already given by me in the last volume of this Journal have induced me to again put forward the pretensions of Hai-tsâng under its former game of Geh-kong to be considered the Scheikham of Arab

* Pauthier Marco Polo Vol. I. Introduction page 91 and Vol. II. page 528.

writers and the Sarcon and Caycon of Marco Polo commonly called Zaitun.

I also consider that the city of Schengiu, or Schangiou mentioned in connection with Zaitun is most probably the city Chang-chow of our day.

GEO PHILLIPS.

SELECTED ARTICLES.

REAL CHRISTIANITY IN CHINA.

(From English Paper.)

A SORCERER AND OPIUM SMOKER—INFLUENCE OF THE BIBLE ALONE—A PIRATE CONVERT.

The Rev. S. L. Baldwin, Methodist missionary, writes of a convert:—

The Spirit of God arrested him in one of our chapels, and brought him a humble suppliant at the feet of Jesus. He became truly converted, and we did not hinder him from going down to his own people and telling them of the great change that had been wrought in him. In one place he was stoned; but, instead of being discouraged, he went out into the next village and commenced preaching there. In one of those villages he was arrested and put in prison, and, while the crowd was gathered around to see this man who dared to preach a foreign doctrine, he preached Jesus. He was brought before the magistrate on some charge, and sentenced to receive 2,000 lashes. He received that sentence all at one time, the Chinese whip having three hard leather thongs, each stroke of the whip counting three strokes. That man was carried back to Foochow unable to walk, groaning with intense agony. Our physician there said he never saw such a case of whipping in which such severe bruises were received. Lying in agony and restless in in body, he said, "Oh, my soul is in peace; Jesus is with me!" He would say to his unconverted friends, "Oh, come to Jesus! He can make your soul peaceful when your body is in pain; He can take you home to heaven when you die. Come to Jesus!" That was his talk while he lay there helpless on his back. As soon as he could walk, he wished to go back to where he had been so cruelly treated and preach the Gospel there.

He did not ask for a change of appointment; he did not want a transfer to some more agreeable locality; he was not afraid of Satan or the emissaries of Satan. Right there he preached again the tidings of salvation. Over that district he has been so blessed of God, that 400 souls look to him as the instrument, under God, of their conversion. When he had fully preached the Gospel there, he went to another region, and there he is successful in preaching and in bringing souls to Christ. He went to the Island of Lamyit, and some of the people said, "We know about these doctrines; they are nothing strange to us; come up to our houses, and we will show you." They showed him the Gospel of Matthew and of John, and other Christian books, and said, "We have had these books thirty years." One of them said, "My father gave me this book, and told me there would be people who would come and explain it to me; you see I have a new cover on it." Now what was the result? I told you that in Foochow our missionaries had to labour ten years before there was a single convert to their labours. On the Island of Lamyit, where this good seed had been sown, in six months after Ching Ting went there, we had sixty members connected with our church, and to-day we have 130 on that island, and the number is increasing. Thirty years before, in the year 1833, Dr. Medhurst had gone up the coast in a Chinese junk, scattering Christian books. The people were glad to receive them, and that seed sprang up into a glorious harvest when the living preacher came with the message of Christ. So we find it all through our work. We see as clear as sunlight that no effort put forth has been in vain. When we penetrate into the interior, oftentimes while preaching there we find copies of books that were distrib-

uted years before, which prepared the way before us. Sometimes we find people who say, "Twelve years ago we heard missionaries preach in Foochow; we became satisfied that idolatry was all vain; we have not worshiped idols in all these years." Such instances are very numerous. The people's confidence in idolatry has been weakened, and when the living preacher comes among them with the truth they listen to him cordially, and are ready to come into the fold of Christ. I must tell you how some native preachers manage, that you may see that Chinese Christianity is taking its own form, as native men, under God, are working it. On the Island of Lamyit they have made Christians of pirates. While one of them listened to Ching Ting's preaching, he became convinced that Christianity was true, and asked that prayer might be offered for him. He said, "I believe all that preaching is true; I am going to give up my piracy now; I will never go out in a junk to seize other junks; I will stop it all right away; but there is one little matter I think I must retain. I think it will be right for me to retain it. You know that two days in the month—the 15th and the 30th—we have a special arrangement with the people. We used to steal their fish all the time, and we were constantly having trouble; but they promised if we left their nets alone that we should have their fish on those two days. That is an agreement, a treaty, and I think it is right for me to take those fish." If he had come to me in that way I very probably would have said, "You are not right, my friend; you must go back and make up your mind to give up all this wickedness, or you cannot come into the Christian church." Perhaps that would have discouraged him. But Ching Ting sagaciously said to him, "Well, my friend, I am glad you are going to give up your piracy—that is a good step; I think if you will pray and look to God He will help you. I will put your name down as a probationer in the Methodist Episcopal Church." And that probationer in our church was taking fish on the 15th and 30th of the month from the poor people of the Island. It was not three weeks before that man came to Ching Ting all broken down, and the first words he said were, "Oh, this fish business is wrong. I have no right to the people's fish; it is wicked; I must give it up; I will give it up now." In due time he was received into the church in full membership, and he is one of our strong and faithful men, as earnest a Christian man as you will find anywhere. If you should ever have a lay delegate from the Conference in China to the General Conference in America, I do not know but that he is as likely to be the man as any other.

Let these instances be enough to prove to you that there is real Christianity in China.

ABOUT CHINA.

(FROM AMERICAN PAPER).

Peking of course is the center of Chinese officialdom. It is one vast mass of bribery and corruption. The dynasty is crumbling as half a dozen have before it from the same cause; slackness of the reins; unscrupulous plundering of their people by the Mandarins who are sent to govern them; consequent disaffection; indispensable repairs postponed; the subsidies pocketed by the intermediate Mandarins; the canals and rivers, for want of the needed repairs to levees, overflowing the country, and five million poor Chinamen driven away by the flood or drowned. Beggary produces recklessness and habits of plunder. The thief for bread is in a month a thief as a business, then an outlaw; then his gang is hunted down or left to grow into a party, eventually dividing the country with the nominal dynasty, and finally crushing the dynasty itself, and making a new one. So China has gone on for ten centuries, and, but for the European fire-arms, would continue to go on for ten centuries to come. But by and by even the rifle will not keep the people under the heel and torture of the selfish despots called Mandarins, who

oppress them. Then those who know how puny a guillotine is by the side of the Chinese ax, may well look for the darkest massacre of the century. In Southern China they thought nothing of putting the five hundred thousand inhabitants of a city to the sword, men women, and children, as in old Bible times.

In my July trip through the country from Shanghae to Foochow, my "sights" were always the same, viz: walled cities, which I entered expecting business and hum, only to find square miles of weeds hiding the heaps of smoky and broken tiles, only one tenth of the original population having been left to struggle back after the war, to the city, and but a few broken bricks, and tiles, and straw, and twigs, together, to keep the night and wet away from an old father or grandmother, just about dead from the long exposure and starvation.

No wonder the pheasants have had good eating from the paddy which sows itself and grows unwatered and untilled with none to harvest it. No wonder the dogs were the last to starve, for bones are plenty, and Chinese dogs are not dainty about eating their late masters, though they would quarrel for the choice bits with the neighbors' dogs No wonder the rice junks come few, if at all, to Peking, where formerly they were counted by thousands. No wonder government finds itself *compelled* to keep on selling offices in order to raise money, and to continue in office the publicans, screws, and harpies, who care not how many rebellions may come, or how few people are left, if after their years' of office holding and plundering of rich men under the thumb-screw, they can themselves return to Peking to sport a great retinue, to display their riches, have their concubines choicely picked, one from each of the eighteen provinces of China, and by bribing and buying, get into rich government appointments, and so keep on mounting the ladder till they waste the body with licence, and a ruined body follows the long departed mind and remnant of a soul out of the world—and whither? Such is a plain, uncolored picture of the government: justice sold; criminals hanged by proxy—substitutes bought at fifty dollars a head; destruction following misgovernment until the destruction itself is chronic.

CORRESPONDENCE.

INFLAMMATORY PLACARD AGAINST FOREIGNERS.

To the Editor of the Recorder:—

I send you herewith a translation of an anonymous inflammatory Placard against Foreigners, which has been posted recently in Foochow; and also a translation of a Proclamation issued by the Government officials, on the subject.

The Rev. Mr. Mahood, of the (English) Church Mission in this city, obtained a copy of the Placard soon after it had been posted, and at once handed it to H. B. M's Consul, Chas. A. Sinclair Esq., who promptly forwarded it to H. E. the Viceroy, in a dispatch calling the attention of His excellency to the offensive and dangerous character of the document. The Viceroy immediately ordered the Local Authorities to examine into the matter; and the following proclamation was issued by them the next day.

The perusal of such documents will give the public, and our friends at home some idea of, at least, one class of the difficulties we encounter in our work among the Chinese. The placard bears an ominous resemblance to the vile placards circulated in North China before the Tientsin Massacre. At Canton, too, within the past few weeks placards of a similar character have been circulated, and there is considerable excitement there on the subject

As far as I know, the people of Foochow have not given much attention to the placard, and it is probable that the prompt and vigorous action of the Chinese officers on the subject will intimidate any firebrands who may be among us. The Government, I think, sincerely desires to preserve peace, and I have good hope that with God's blessing their efforts will be successful.

This placard though posted in Foochow bears evidence of having been prepared in Canton. You will see, by the proc-

lamation I send herewith, that the Foochow officials assert in terms sufficiently direct, (though not very complimentary to their Provincial neighbors) that the placard in question came from Canton. It is a fortunate circumstance for us that the people at Foochow have no love for the Cantonese. In the present case, the Foochow officials are only too happy to throw the odium of having prepared this disreputable placard upon the Canton people.

While the heathen rage, I trust God's people will pray earnestly for the conversion of the Chinese.

Yours very truly,

R. S. MACLAY.

Foochow, Aug. 10th, 1871.

(Translation.)

Recently Foreigners (lit. barbarians 夷人) have been secretly concocting schemes for the purpose of grievously injuring the people. They have erected churches into which they inveigle women for licentious purposes. Whoever sees these outlandish foreigners, with their hideous faces and eyes, is constrained to hate them. How happens it then that people are willing to enter their society and associate with them? Truly we are concerned. These stupid foreigners unable to appreciate the value of money, employ many devices. They bribe persons to feign themselves Tauist priests, and engage old women, all of whom they send into the country villages to circulate false stories concerning a pestilence which they say is about to come on the people. They then offer to the people a poisonous medicine called "mysterious fairy powder," (名爲神仙粉), and employ women in all the villages to mix it with rice flour in the shape of cakes and tidbits, which when cooked are first offered to the idols and then eaten by those who offered them, in the belief that this will protect them from the pestilence. Alas! they do not think that within 20 days after eating these cakes, the feet of the males and the bellies of the females begin to swell; and that the disease is very difficult to cure In all this the sole object of foreigners is to entice people into their society; and when they succeed in getting them into their society, they cause every female to submit to their licentious desires *at libitum*. Alas! alas! Innocent females after taking this poison, yield themselves to pollution and thus become objects of hatred to all.

Whenever any of these persons, whether male or female, enter any village to give out their poisonous medicine, they should be treated like vagabonds. Don't, by any means, spare them. Thus will you protect the lives of the people from the poisonous machinations of these stupid foreigners. This thing has already (in connection with the Provincial idols) injured a great many females. We therefore prepare and post this placard that all good people may fear and be cautious, and thus avoid being ensnared by idle words. It is our earnest desire that good people will copy this placard and circulate it everywhere, thus performing a most meritorious deed.

Tung Che 10th year, 5th moon 20th day. (July 7th, 1871).

Recipe for counteracting the above named poison.

Take poedera fetida, pigeon's dung, crab-aster flower, mix and sweeten with honey. This if taken will effect a cure.

OFFICIAL PROCLAMATION WITH REGARD TO THE ABOVE ANONYMOUS INFLAMMATORY PLACARD AGAINST FOREIGNERS, IN FOOCHOW.

(Translation.)

Tien, Prefect of Foochow, Sia, Superintendent of Trade, Sioh, Magistrate of the Min district, and Hiong, Magistrate of the An Kuan district, make this official Proclamation for general information.

The preparation of poison for the purpose of injuring people, and the teaching of persons how to use it, are crimes of the most heinous character. The posting of anonymous Placards, and the spreading of false reports, to disturb people's minds are also very grave offenses against the laws. All (guilty of any of these crimes) are alike to be at once arrested and examined for appropriate punishment. At this time, we are informed that in Canton a class of vagabonds; connected with the provincial idols, are carrying about a poisonous medicine which they falsely call by the euphonious name "Mysterious fairy powder," deceitfully representing that it will cure disease. After eating it the person's belly at once swells &c. &c. In Foochow there is nothing of all this. Recently there has come from Canton an anonymous placard, spreading everywhere lying reports, falsely maligning the foreign missionaries. Fearing lest vicious people may take advantage of this to benefit themselves while injuring others, we therefore have sent out police to search and make arrests; and now, as is proper, we issue this proclamation so that all classes, military and civil, may understand. You all know that if you are not sick you need not take medicine and

that if you are sick you should call in the physician and take the medicine he prescribes. Under no circumstances should you take the medicines offered by strange travellers, of whose surname even you are ignorant, thus bringing trouble upon yourselves. If any vagabonds dare secretly to distribute their medicines, no matter whether in the city or in the country, we authorize you to seize them and deliver them and their medicines to the officers for examination and punishment. With regard to those who post anonymous placards to spread lying reports for the purpose of disturbing people's minds, hoping in this way to stir up trouble, you should at once seize them that they may be severely punished. Beware lest you allow them to entrap you in the meshes of the law. Let all reverently obey, and not violate this direct proclamation.

Tung Che 10th year, 6th moon 21st day.

(August 7th, 1871.)

DEATH.

At Swatow, July 21st, Charles James son of Rev. J. SADLER of Amoy. Aged 1 year.

JOTTINGS AND GLEANINGS.

NAME OF THE JOURNAL TO REMAIN UNCHANGED.—The proposal to omit "*And Missionary Journal*," from the Title of this Periodical which was published several months ago, has been abandoned. The Editor has received several earnest remonstrances from various quarters against the change proposed, but nothing in favor of it *since* that proposal was made known to the public, though he had *previouly*. Such a change, the Editor is now convinced would be prejudical to the interests of the *Recorder*.

TWO REASONS ASSIGNED.—We have been at a loss to account for the meagre amount of what might be properly termed *Missionary articles* in *The Recorder*. But two missionaries have assigned reasons. One says under date of July 10th, "*Missionaries are too busy to write for papers.*" Another under date of July 7th, states:—"*I am not yet convinced that it is well to enter into details of mission work in a Journal published in China. The day will come for that, but to me it is not yet, and so I have not done much for the Journal.*" We thank these friends of the *Recorder* for the frank expression of their views on the subject of supplying missionary articles for this Journal. We are however happy to state just as explicitly that we do not coincide with them. We doubt if the missionaries in China can advance the true interests of the Cause, more in a given amount of time in any other manner than by occasionally contributing to this Journal their experiences, their theories and their practices. In such a way all the missionary stations in the Empire would become acquainted with the state of the work in regard to each other, whereas now there is a great amount of ignorance about it. For example what missionary in China, or Christian elsewhere in the world, would not be glad to see in the *Recorder* an account of the rise, progress and present condition of the Methodist missionary work in Laoling, Shantung province? Also of the American Presbyterian missionary work in Pingtu and neighborhood, Shantung? Also of the English Presbyterian missionary work among the aborigines of Formosa? It is impossible to supply information on missionary subjects to the missionaries in China by epistolary correspondence. But *The Recorder* is a proper medium of communicating to the public such information, and we suppose it was originally intended largely for such a use.

Besides this the religious public of England and America would become better acquainted with the progress of Christian missions in China as a whole. For good missionary articles stand a fair chance of being republished in some of the religious newspapers of those lands. For example, Mr. Swanson's article on the missionary work in Amoy was republished entire in THE INTERIOR, of Chicago, and a large part of it in THE OCCIDENT, of San Francisco; half of Mr. Ashmore's IDEAL MAN OF CONFUCIUS was re-printed in THE HERALD AND PRESBYTER of Cincinnatti, and Dr. Maclay's article in the Feb. No. has appeared in the CHRISTIAN WORK, London,—not to mention all the reprinted articles which have come to the limited knowledge of the Editor.

But if all the missionaries in China entertained the views of the above quoted

correspondents, this periodical though a missionary Journal would be entirely destitute of missionary articles and missionary items, except such as the Editor might gather himself by *gleaning* or by copying from other papers. He is sure however that there are many missionaries in China who feel that they *have time to write for the papers* and who believe that the publication of missionary experiences and the discussion of missionary topics are eminently fitting in a "*journal published in China.*" To such we confidently look for missionary papers, especially as so many missionaries in China protest against dropping the term "Missionary Journal" from the name of this monthly.

MISTAKE RECTIFIED.—Under date of July 22d, a correspondent sent us a note which we reprint, hoping the writer will excuse us for so doing. For we fear not a few other gentlemen in China have made the same mistake he did for similar reasons. It is not to late to rectify such mistakes.

"My purpose in writing on the present occasion, is to congratulate you on the appearance of the 1st No. of Vol. IV, and to ask you to continue to send a copy to the Young Men's Christian Institute,——which I had previously stopped. I confess that my interest in the Recorder, which at one time was very great, had been waning for many months during the course of Vol. III; and fearing that friends at home might feel still less interest on account of the meagre missionary information which it contained, I wrote to ask whether they wished me to continue sending it. The reply which I received by last mail took me by surprise, and as it may afford you some pleasure, I transcribe it. My brother says:—"I hope you will not stop sending it (*The Recorder*) to me and far less to the Christian Institute, for I called and saw the Secretary, and am glad to inform you that it is *very much read by a good number of the young men*, and I have to convey to you the thanks of the Directors of the Institute for sending it, and their good wishes &c., &c."

You see from the above that I confess I was mistaken, and therefore shall feel obliged if you will kindly direct a copy to the Secretary of the Young Men's Christian Institute,——as heretofore.

The Editor accedes with much pleasure to the request made, and he would be glad to lend his aid in correcting any other similar mistakes.

ITEM FROM CHEFOO.—Dated July 3rd, 1871. "There are several men in a course of training for the ministry, and we wish at our next annual meeting to adopt some general principles and rules concerning them. The work has been quite encouraging in this province for some months. The excitement caused by the Tientsin Massacre seems to have passed over, and considerable inquiry is manifest in many places concerning the truth."

ITEM FROM AMOY—August 12th. "We heard that our chapel at Tong-an had been plundered, but it turns out to be a mistake. There was great excitement there, and threats to plunder, so the District Magistrate sent a subordinate with some soldiers. The mob supposed that the chapel was to be plundered, under official supervision, and followed. But the officer with his soldiers kept them out of the chapel while he went in and examined; and finding nothing wrong came away. So the chapel for the time was left in peace. Since then the storm has stopped communication with the place. I suppose, of course, you have these placards and rumors in Foochow."

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REV. JUSTUS DOOLITTLE, EDITOR.

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THE CHINESE RECORDER.

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THE KWO-TSZE-KIEN.

It is not perhaps generally known that Peking contains an ancient university; for though certain buildings connected with it have been frequently described, the institution itself has been but little noticed. It gives indeed so few signs of life, that it is not surprising it should be overlooked. And yet few of the institutions of this hoary empire are invested with a deeper interest as venerable relics of the past and at the same time mournful illustrations of the degenerate present.

If a local situation be deemed an essential element of identity, this old university must yield the palm of age to many in Europe, for in its present site, it dates at most only from the Yuen dynasty, in the beginning of the fourteenth century. But as an imperial institution having a fixed organization and definite objects, it carries its history or at least its pedigree back to a point far anterior to the founding of the Great Wall.

Among the Regulations of the House of Chow which flourished more than a thousand years before the Christian era, we meet with it already in full blown vigor, and under the identical name which it now bears—the Kwo-tsze-kien or "school for the sons of the Empire." It was in its glory before the light of science had dawned on Greece and when Pythagoras and Plato were pumping their secrets from the priests of Heliopolis. And it still exists—an embodiment of life in death—its halls are tombs and its officers living mummies.

In the 13th book of the *Chow-le*, we find the duties of the heads of the Kwo-tsze-kien laid down with considerable minuteness.* The presidents were to admonish the Emperor of that which is good and just and to instruct the sons of the state in the three constant virtues and the three practical duties—in other words to give a course of lectures on Moral Philosophy. The vice presidents were to reprove the Emperor for his faults and to instruct the sons of the state in Sciences and Arts—viz in Arithmetic, Writing, Music, Archery, Horsemanship and Ritual Ceremonies. The titles and functions of the subordinate instructors are not given in detail, but we are able to infer them with a good degree of certainty from what we know of the organization as it now exists. The old curriculum is religiously adhered to, but greater latitude is given, as we shall have occasion to notice, to the term "sons of the state" by which the students are described. In the *Chow-le* this meant the Heir Apparent, Princes of the blood, and children of the nobility. Under the Tatsing dynasty, it signifies men of defective scholarship throughout the provinces who purchase degrees and more specifically certain indigent students of Peking, who are aided by the Imperial bounty.

The Kwo-tsze-kien is located in the North Eastern angle of the Tartar city, with a temple of Confucius attached which is one of the finest in the empire. The main edifice (of the temple) consists of a single story of imposing height with porcelain roof of tent-like curvature. It shelters no object of veneration beyond simple tablets of wood inscribed with the name of the sage and those of his most illustrious disciples. It contains no seats as all comers are expected to stand or kneel in the pres-

* See *Le-tcheou-li* ou Rites de Tcheou-traduit par Edouard Biot.

ence of the great Teacher. Neither does it boast anything in the way of artistic decoration, or exhibit any trace of the neatness and taste which we look for in a sacred place. Perhaps its vast area is designedly left to dust and emptiness in order that nothing may intervene to disturb the mind in in the contemplation of a great name which receives the homage of a nation.

Gilded tablets erected by various emperors—the only ornamented objects that meet the eye—record the praises of Confucius. One pronounces him the "culmination of the sages." Another describes him as forming "a trinity with Heaven and Earth," and a third declares that "his holy soul was sent down from heaven." A grove of cedars, the chosen emblem of a fame that never fades, occupies a space in front of the temple, and some of them are huge with the growth of centuries.

In an adjacent block or square stands a pavilion known as the "Imperial Lecture Room," because each occupant of the Dragon throne is expected to go there at least once in his life time to hear a discourse on the nature and responsibilities of his office—thus conforming to the letter of the *Chow-le* and doing homage to the university by going in person to receive its instructions.

A canal spanned by marble bridges encircles the pavilion, and arches of glittering porcelain in excellent repair adorn the grounds. But neither these nor the pavilion itself constitute the chief attraction of the place.

Under a long corridor which encloses the entire space may be seen as many as one hundred and eighty two columns of massive granite, each inscribed with a portion of the Canonical books. These are the "Stone Classics," the entire "thirteen," which form the staple of a Chinese education, being here enshrined in a material supposed to be imperishable. Among all the universities of the world, the *Kwo-tsze-kien* is unique in the possession of such a library.

This is not indeed the only stone library extant; as another of equal extent, is to be found at Singanfu, the ancient capital of the Tangs—but that too was the property of the Kwo-tsze-kien ten centuries ago when Singan was the seat of empire. The "School for the sons of the empire" follows the migrations of the court; and that library, costly as it was, being too heavy for transportation it was thought best to supply its place by the new edition which we have been describing.

The use of this heavy literature is a matter for speculation, a question almost as difficult of solution as the design of the pyramids. Was it designed to furnish the world with a standard text—a safe channel through which the streams of wisdom might be transmitted pure and undefiled? Or were these sacred books engraved on stone to secure them from any modern madman, who might take it unto his head to emulate the Tyrant of Tsin, the burner of the books and builder of the Great Wall? If the former was the object, it was useless, as paper editions well executed, and carefully preserved would have answered the purpose equally well. If the latter it was absurd, as granite though fireproof, is not indestructible, and long before these columns were erected, the art of printing had forever placed the depositories of wisdom beyond the reach of the barbarian's torch. But whatever their object, these stones are worth all they cost as an expressive testimony of the value which the Chinese place on the sources of their civilization.

I may mention here that Mr. Williamson saw many persons engaged in taking rubbings from the stone classics at Singanfu, and he informs us that complete copies were to be purchased at a high rate. Those of Peking are not much patronized by printers; and the popularity of the Singan tablets is sufficiently accounted for by the flavor of antiquity which they possess and by the style of the characters, which is much admired. If textual accuracy were the thing sought, the later edition ought to be more in vogue. A native *cicerone* whom I once questioned as to the object of these stones, replied with

refreshing naiveté that they were "put up for the amusement of visitors,"—an answer which I should have set to the credit of his ready wit if he had not proceeded to inform me that neither students nor editors ever come to consult the text, and that rubbings are never taken.

In front of the temple stands a forest of tablets of scarce inferior interest. They are about three hundred in number and contain the university roll of honor—a complete list of all who since the founding of the institution in its present locality have attained the dignity of the doctorate. Allowing to each an average of two hundred names, we have an army of doctors sixty thousand strong! All these received their investiture at the Kwo-tsze-kien and prostrating themselves at the feet of its president enrolled themselves among the "Sons of the Empire." They were not, however, at least most of them were not in any proper sense alumnus of the Kwo-tsze-kien—having pursued their studies independently and won their honors by competition in the public halls of the civil service examining Board.

This granite register goes back for nearly six hundred years, but while intended to stimulate ambition and gratify pride, it reads to the new graduate a lesson of humility—showing how remorselessly, time consigns all human honors to oblivion.

The columns are quite exposed to the weather, and those that are more than one century old are so defaced as to be no longer legible. If in the matter of conferring degrees, the Kwo-tsze-kien beats the world, it must be remembered that so far as the doctorate is concerned it enjoys the monopoly for all China.

Besides these departments intended mainly to commemorate the past, there is an immense area occupied by lecture rooms, examination halls and lodgings. But the visitor is liable to imagine that those too are consecrated to a monumental use—so rarely is a student or a professor to be seen among them. Ordinarily they are as desolate as the halls of Balbec or Palmyra. In fact this great school for the "Sons of the Empire" has long ceased to be a seat of instruction, and degenerated into a mere appendage of the civil service competitive examinations, on which it hangs as a dead weight—corrupting and debasing instead of advancing the standard of national education.

By an old law made to enhance the importance of this institution, the possession of a scholarship carries with it the privilege of wearing decorations belonging to the first degree and of entering the lists to compete for the second. This naturally caused such scholarships to be eagerly sought for and eventually had the effect of bringing them into market as available stock on which to raise funds for government use. A price was placed on them, and like Papal indulgences they were vended throughout the empire.

Never so high as to be beyond the reach of the aspiring poor, the price has now descended to a figure, which converts those honors into objects of contempt. In Peking it is twenty three taels (about thirty dollars) but in the provinces it is said the degree can be had for half that sum. Not long ago one of the censors expostutaled with His Majesty on the subject of these sales.—He expressed in strong language his disgust at the idea of clod-hoppers and muleteers appearing with the insignia of literary work; and denounced in no measured terms the cheap sale of other ranks and offices. Still—and the fact is not a little remarkable—it was not the system of selling which he condemned, but that reckless degradation of prices which had the effect of spoiling the market!

It is not to our purpose to take up the lamentation of this patriotic censor, or to show how the opening of title and office brokeries impair the credit and saps the influence of the government. And yet this entire traffic has a close relation to the subject in hand; for whatever rank or title is the object of purchase, a university scholarship must of necessity be purchased along with it. Accordingly the flood gates of this fountain of honors are kept wide open,

and a deluge of diplomas issues from them. Not long ago *a hundred thousand* were sent into the provinces at one time.

The scholars of this old institution accordingly outnumber those of Oxford or Paris in their palmiest days, but there are thousands of her adopted children, who have never seen the walls of Peking, and within the precincts of the capital there are thousands more who have never entered her gates. Those only who are too impatient to wait the slow process of winning the first degrees in the competition of their native districts are accustomed to seek at the university the requisite qualifications for competing for a higher degree.

Those qualifications are not difficult of attainment—the payment of a small fee and a mere nominal examination being all that is necessary. For a few weeks previous to the great triennial examinations, the lodging houses of the university are filled with students who are 'cramming' for the occasion. At other times they present the aspect of a deserted village.

On the accession of the Manchu Tartars two centuries ago, eight large schools or colleges were established for the benefit of the eight banners or tribes into which the Tartars of Peking are divided. They were projected on a liberal scale and affiliated to the university. Each was provided with a staff of five professors, and had an attendance of above a hundred youth; who were encouraged by a monthly stipend from the government. The central luminary and its satellites presented at that time a brilliant and impressive spectacle.

At present however the system is practically abandoned, the college buildings are in ruins, not one of them is open for instruction of pupils, and nothing remains as a reminiscence of the past but a mock examination which is held from time to time to enable the professors and students to draw their pay. Some ten years ago an effort was made to resuscitate these government schools by requiring attendance *once in three days;* but such an outcry was raised against it that it soon fell through. The students stay at home and the professors retain their sinecures—the latter having no serious duty to perform excepting the worship of Confucius. They are required to assemble twice a month (at the new and full) in official robes at the temple of the sage and perform nine prostrations at a respectful distance on the flag stones in front of it. But even this duty, a pliable conscience enables them to alleviate by performing it by proxy—one member only of each college appearing, and after the ceremony, inscribing the names of his colleagues in a ledger called the "record of diligence," in evidence that they were all present!

But negligent and perfunctory as they are, they are not much to be blamed—they do as much as they are paid for; two taels per month together with two suits of clothes and two bushels of rice *per annum*, and a fur jacket once in three years—these are their emoluments as fixed by law. Scant as the money allowance originally was, it is further reduced by being paid in depreciated currency, and actually amounts to less than one dollar per month—the requisition for rice is disposed of at a similar discount—the hungry professor being obliged to sell it to a broker, instead of drawing the grain of which he stands in need; and as for the clothing, especially the fur jacket as it is always made up, there is room to suspect that it may have warmed other shoulders before it came into his possession.

These professorships however possess a value independent of salary. The empty title confers a certain social distinction; and the completion of a three years term of nominal service renders a professor eligible to the post of district magistrate. These places therefore do not go a begging though their incumbents sometimes do.

To form a just idea of the Kwo-tsze-kien, we must study its constitution. That will show us the conception of its founders, and what the institution was in its prime, at the beginning of the present dynasty, or for that matter at

the beginning of any dynasty that has ruled in China for the last three thousand years. It looks so well on paper as we find it in the *Tu-tsing-hwei-tien* that we cannot refrain from admiring the wisdom and liberality of the ancients, however poorly the present institution answers to their original design. In this as in other things our respect for the Chinese increases as we recede from the present, and in China perhaps more than any where else, one is in danger of catching the common infection and becoming a worshipper of antiquity. *

Its officers, according to this authority, consist of a Rector who is selected from the chief ministers of the state; two presidents and three vice-presidents, who have the grade and title of *Ta-jen*, and together with the rector constitute the governing body—two *poh-she* or directors of instruction, two proctors, two secretaries, and one librarian.—These are general officers. Then come the officers of the several colleges. There are six colleges for Chinese, bearing the names of Hall of the pursuit of wisdom, Hall of the sincere Heart, Hall of true Virtue, Hall of noble Aspirations, Hall of broad Acquirements, and Hall for the Guidance of Nature. Each of these has two professors, with I know not how many assistants. There are eight colleges for the Manchu Bannermen, as above mentioned, each with five professors. And lastly a department for mathematics and astronomy and one for the Russian language, each with one professor. To these we add six clerks and translators, and we have a total of seventy persons constituting what we may call The Corporation of the University.

As to the curriculum, its literature was never expected to go beyond the classics engraved on stone, which adorn its halls. And its arts and sciences were expected, to be comprehended in the familiar 'six,' which from the days of Chow, if not from those of Yaou and Shun, have formed the *trivium* and *quadrivium* of the Chinese people. It would be doing injustice to the ancients to say that the scientific studies of the Kwo-tsze-kien have been limited by the terms of its charter. For meagre as is the list of sciences given in that instrument, it is so expressed as to afford unlimited scope for expansion, if the officers of the institution had possessed the capacity or the disposition to avail themselves of such liberty. It is there said for example—"As to practical arts such as the art of war, astronomy, music, engineering, law and the like, let the professors take their students to the original sources and point out the defects and merits of each author."

The truth is that little as the ancients accomplished in this department, their modern disciples have not attempted to follow in their steps. In the university of grand Cairo, no science, it is said, is allowed to be taught that is more recent than the twelfth century. In the university of China the school for the 'sons of the Empire' it is worse still—no science whatever is pretended to be taught!

Is there any prospect that this ancient school which was once an ornament and a blessing to the empire may be renovated, remodelled, and adapted to the altered circumstances of the present age? The prospect, we think, is not encouraging. The traveller on entering the city of Peking is struck by the vast extent and skilful masonry of its sewers; but he is not less astonished at their present dilapidated condition, reeking with filth and breeding pestilence instead of ministering to the health of the city. When these *cloacæ* are restored and lively streams of mountain water are made to course through all their veins and arteries, then, and not till then may the old university be reconstructed, and become an agent in the renovation of the empire. Creation is sometimes easier

* Among the eminent names in different ages connected with the Kwo-tsze-kien we may instance that of the celebrated Han-yu who was president of the institution early in the dynasty of Tang. Among his works we have a discourse on the "Steps to Knowledge," which purports to have been addressed to his students. It is however an ingenious fiction in which he takes occasion to extol his own attainments, and complain that he had not obtained a position suitable to his merit.

than reformation; it was a conviction of this fact that led the more enlightened among the Chinese ministers some years ago to favor the establishment of a new institution for the cultivation of foreign science, rather than attempt to introduce it through any of the existing channels such as the Kwo-tsze-kien, Astronomical College, or Board of Works.

Their undertaking met with strenuous opposition from a party of bigoted conservatives, headed by *Wojin*, through whose influence mainly the educated classes were induced to stand aloof. Wojin scouted the idea that in so vast an empire as China there could be any want of natives qualified to give instruction in all the branches proposed. The emperor it will be recollected took him at his word and gave him *carte blanche* to establish a rival school to which he was to invite the learned natives of whose existence he spoke with such assurance.

He declined the trial at that time, but he now has an opportunity of making the experiment on a more extensive scale. This hater of foreigners and vaunter of native science is now rector of the Kwo-tsze-kien, the school for the "sons of the empire." We shall see what he will make of it, under his care (he visits it I understand, about once in three months) will it become a fountain of light for the whole nation; or will it continue to be, what it now is—a wholesale manufactory of Spurious Mandarins?

ANALYSIS OF CHINESE CHARACTERS

There have lately appeared some interesting articles in *The Recorder* tracing the connexion between Chinese and Hebrew. In these days when so many attempts are being made to invalidate the story of the origin of mankind, as contained in our Bible, any researches which tend to prove that all languages have had a common origin, and that the divergence from the original root took place at, or about, the time when, we have been taught to believe, the dispersion from the tower of Babel took place, must be of interest to all. It has frequently been asserted that there is a very evident connexion between Chinese and ancient Egyptian; there is a remark in the journal of Pin, the Chinese, or rather Manchu, traveller who went to Europe some few years ago, which bears upon this point and is deserving of notice. Pin states that when exploring the great Pyramid he noticed a very ancient inscription, the greater number of characters in which were illegible from age but of those which were still legible he was able to recognise many as ancient Chinese characters.

It has often appeared to me that several interesting ideas may be gathered, especially with regard to the origin of the race, by an analysis of the Chinese characters. Though it may not be possible by this means to prove, beyond the possibility of a doubt, any given hypothesis, still I think a considerable amount of circumstantial evidence may thus be collected. I have long waited in the hopes that the attention of some sinologue would be attracted to this interesting subject, but though many, of diverse minds and diverse ideas, have waded into the fields of Chinese literature, and puzzled their brains with the meanings of Chinese hieroglyphics, and though many have poured out, out of the abundance of their knowledge, many interesting facts and much valuable information, for the benefit of their neighbours, yet, none seem disposed to give us the benefit of their researches on that particular branch of study which I have indicated.

If I now venture to make a few observations, it is not at all in the idea, or with the expectation, of exhausting the fertility of the field, but

rather in the hope that some one, whose knowledge far exceeds mine, may be induced to turn his attention to this point, and treat us to a full explanation of the subject.

舟 Ch'huen. A ship, a vessel.

A Chinese christian drew the attention of a friend to this character. He pointed out that it appeared to have been formed from 八 Pa eight, 口 Kow a mouth, and 舟 Chow a boat, —which would make eight mouths boat. The expression so many mouths is used in Chinese as we use so many souls. Therefore the literal meaning of 舟 would be a vessel to carry eight people. Why should this idea be found in the characters for ship unless at the time of the formation of this character there had been a tradition about the Ark in which Noah and his family escaped?

Dr. Legge gives it as his opinion that though undoubtedly there was a flood in the time of Yaou and Yew and that flood was very extensive, the damage done very considerable, and the labour undertaken to restore the waters to their channels very great, yet it is evident that there is very great exaggeration in the generally received accounts of Yaou's flood, and that, this exaggeration appears to have arisen from the fact that, at the time of Yaou's flood, there was still a tradition of the earlier flood in the time of Noah; as time passed on, and the remembrance of Yaou's flood became also merely a tradition, the two traditions got merged into one and Noah's flood was lost sight of in Yaou's.

The following seems to bear out this view of the case.

查 Cha, a float, a raft.

In a note to this character Medhurst says. "The Chinese say that in the time of Yaou B. C. 2,296 the 巨查 Keu cha or the great raft went on the sea for the space of 12 years, during which time it floated round the world."

Morrison simply says "巨查 Keu cha; great raft, probable allusion to the ark of Noah." As it is certain that there was no such thing in the time of Yaou's flood, the idea of the 巨查 is doubtless the relics of the tradition of earlier flood.

蛇 Shay—A serpent.

Morrison says "it is considered 女子之祥 New tsze che tseang, an emblem or portent of women."

Under the head of 人 Jin—a man, Morrison says that according to the Chinese account the first woman was called 蛇女 Shay-neu, Serpent-woman.

Why should a serpent be considered the emblem of woman or why should the Chinese say that the first woman was called serpent-woman, unless from a tradition, which though now forgotten is the foundation of their ideas, of the Devil having tempted Eve under the form of a serpent?

There is too something peculiar about the formation of the character 蛇 Shay. 匕 may be the Radical, 匕, a spoon—to arrange in order—or it may be and probably is the old from of 化 to transform. If the former it is not very clear why it is so written: if the latter, 蛇 apparently means: The reptile capable of secretly (under cover) transforming itself—or a reptile which has been transformed.

媧 Kwa and Ko and Wa.

"In Cha Wa Eve, Neu Kwa, an ancient female who invented the pipe and melted stones to repair the heaven." Medhurst. Under this character Morrison has the following obeervations. "On the death of Fuhhe 共工氏 Kung kung she 作亂 tso lwan spread anarchy or revolu-

tionized the world; and 振滔洪水 chin taou hung shwuy rained the deluge 以禍天下 e ho tien hia to cause misery over the earth; in consequence of which Neu-kwa-she destroyed Kung-kung-she and reigned and kept her court at 中皇之山 Chung whang che shan the central imperial hill. It was then she made the reeds and the stringed instruments to harmonize the winds to assist the gods at solemn rites and to soften the dispositions of men. Neu-kwa-she died after a reign of 130 years."

"Some European writers have ventured to call Fuh-he the same person as Noah of the West, but as the tradition is, that he 繼天而王 che teen urh wang succeeded heaven and reigned: i. e. that he was the first to whom mortal reign was given; that his name was 風 Fung, Heb. Ruah,—wind, spirit, or breath; perhaps implying that he derived his life from the breath of the Almighty; that 有聖德象日月之明 yew shing tĕh seang jih yue che ming, he possessed perfect holiness and virtue resplendent as the glorious lights of the sun and moon, from which his name 太昊 tai hó the great heavenly light is taken; that he taught the various useful arts, and the rites of sacrifice, from which circumstance is taken his name 庖犧 paou he, the sacrificer, afterwards corrupted to 伏犧 Fuh he, and that his posterity reigned 15 generations during a period which amounted to 17,787 years,—according to this tradition, Fuh he may probably be considered the first of human kind; the Adam of the West rather than Naoh."

According to this account of Morrison it seems very likely that Fuh-he is the Chinese tradition of Adam, and his posterity of 15 generations are the generations from Adam to Noah.

It is true the translation of the Bible now in use makes only 9 generations but there is admitted to be some uncertainty on this head and the Chinese 15 may be the correct number. As for the 17,787, that is doubtless got by adding the whole lives of the Patriarchs on to the other, and perhaps adding a few years to the total, instead of simply counting from birth to birth.

In the case of Neu-kwa-she (or Neu-wa-she as it is more frequently pronounced) Morrison states that the 氏 She at the end does not prove that Neu-wa-she was a female, and Medhurst states that many affirm that Neu-wa-she was not a female. There is a very great resemblance between the sounds Neu-wa and Naoh and it seems to me probable that Neu-wa-she is the Chinese tradition of Noah and that the 中皇之山 is the mountain of Ararat.

樓 Low. The upper story of a house, a double storied house. This word is composed of 木 Muh wood and 婁 Low—a troublesome number. The employment of 木 is of course intelligible enough, but why 婁 should have been used in the word is not so easy to explain unless it be that when the word was first made there was still a tradition about the building of the "Tower of Babel."

西 See, West.

There are some words with this character in combination which seem to denote that at the time they were first made the Chinese had still a remembrance or a tradition of their emigration from the West.

覆 From 西 See, West, and 復 Foo again, reiterated, to return.

Fuh. To and fro, to repeat, back and forth, to overthrow, to prostrate, to judge. (Lit) To return to the West.

要. From 西 West and 之 Che going to.

Fung. To return, to cause to go in a different direction from that which is wished. (Lit) To go to the West.

In the second meaning of the character there is probably a recollection of the dispersion.

栖. From 西 West and 口 Kow the mouth.

Shin. To smile—to look pleased.

Why should the mouth inclined to the West be the sign of smiling unless looking to the West was supposed to be looking home.

禋. From 西 West, 土 Too Earth, and 示 She a sign from Heaven, to declar . Yin—worship made with a pure heart, a pure sacrifice made to Heaven by the Emperor. (Lit) A declaration in the Western land or on Western earth, evidently showing a recollection of the altars made and the sacrifices offered up in their Western home.

要. From 西 West and 女 Neu a woman—a female.

Yaou. To seek to attain—to want, to require.

This character is evidently the Chinese form of "The girls we left behind us."

粟. From 西 west and 米 Mee, Rice.

Suh. A general name for all cereals.

Apparently an acknowledgement that all cereals were imported from the West, doubtless brought by the Chinese themselves when they first emigrated into this country.

票. From 西 West and 示 She a sign from Heaven.

㷭. From 西 West and 火 Ho Fire.

Two forms of the same character.

Peaou. It now means a government warrant, a paper authorizing a person to act—a pawn-broker's ticket. The original meaning was a signal made by fire; from which we may infer that in those early days the enemies whom the Chinese dreaded and by whom they had probably been pushed into China lived to the West of them.

賈. From 西 West and 貝 Pei precious, valuable.

Koo. To sell or buy—a stationary dealer. (Lit Western valuables.

From this character it appears that even in those early days the principal trade was carried on with the West, and that that trade consisted at all events for the most part of importations from the West into China.

From both this character and the preceding one, it may be inferred that though the Chinese were well acquainted with their Western neighbours, they knew little or nothing of their Eastern neighbours. As we have good reason for believing that even at that early date the Coreans had already proceeded so far from their original Western home as to have taken possesson of and colonized the present Province of Chih-li, we may conclude that between the small band of Chinese emigrants in Kansuh, and that of Corean emigrants in Chih-li, there was a considerable extent of uninhabited country.

(To be continued.)

CHINESE MYTHOLOGY.

No. 7: 1st Part.

BY SINENSIS.

In the description given of the Yin and Yang or hermaphroditic Shang-te *(No. 4. 4.)* the Yang or male principle of nature is said to dwell upon the east of T'uckeih or the animated world , and the Yin or female principle on the west. These two beings are the Great Father and Mother of the whole Gentile world; and as Imperial Heaven (the Yang) is born from the Yin, the latter is his *mother* as well as his wife and sister; while, on the other hand, as this Imperial Heaven or Mind in coming out of chaos equally throws off or generates the Yin, the latter is his daughter; e. gr. "The Yin is the *Mother* of

the Yang, and Yang is the *Father* of the Yin." &c. *Sing-le &c. Sec. XI. p.* 21. This Yin (the Hindoo Yoni) is the same as the western Venus (or Juno &c) who, in the material system, was the female principle of nature, while the Yang (the Hindoo Linga) like Jupiter (or Osiris, or Baal &c.) is the animated Heaven, and the male principle of nature. "Mylitta or Venus.....being ever worshipped in conjunction with the great father, was esteemed *the female principle of generation.*" *Fab. Vol. I. p.* 251. This being was also "the infernal Oceanic Venus or *the great mother.*" Ibid. p. 263. "Venus is immediately connected with *the symbolical egg*..... and is declared to be that general *receptacle* out of which all the hero-gods were produced." *Ibid. p.* 178. Shang-te, as the animated Heaven, is styled "the lad in the azure jacket," or "The Azure Imperial Princely boy." Confucius says in his 家語 "The azure Heaven (Shang-te) resembles a cover ⌒; he is like a little boy dressed in azure clothes, and sporting in the midst of space." Hence Fuh-he, or Shang-te in human form, is represented as being arrayed in azure garments, while every thing in his palace was of that colour. "His character (the Gothic Surtur or the black) is that of the great universal father whom the Hindoos and Egyptians agree in representing *of a black or dark azure colour.*" *Faber. Vol. I. p.* 214. Shang-te or Imperial Heaven is not only represented as a child, but also as an old man, and styled, "The venerable man of the Southern Extreme" (the point where the Yang terminates); "Of this female (the Great Mother or female principle—*Yin*) Noah was reckoned sometimes the *husband or father*, and sometimes *the offspring*. In the former character he was represented as *a venerable old man;* in the latter, as *a new born infant.* Thus the Egyptians, on account of his allegorical birth from the Ark (the *Yin*) depicted him as *a child* sitting in the calix of the aquatic lotus which was a type of the ship Argo or Argha; and yet esteemed him *the most ancient Eros or Cupid.*" *Ibid. Vol. II. p.* 144—5.

1. The part of the Earth which begins to appear as the waters of chaos or the deluge subside, is, of course the highest point, that is to say *the centre*, as the Earth is described as being elevated in the centre, and depressed at the four corners; "The four quarters of the Earth incline downwards, and rest upon Heaven; Heaven embraces Earth, and his ether penetrates every place, so that the whole (world) is Heaven. *Chung Yung Pun-e-hwae-tseuen. Ch. I. p.* 26. On this vast plain or mound, surrounded on all sides by water (called the four seas), arise the mountains of K'hwăn-lun, the highest in the world according to the Chinese geographers; "K'hwăn-lun is the name of a mountain; it is situated at the *North-west*, 50,000 *le* from the Sung-kaou mountain, and is *the centre of the Earth.* It is 11,000 *le* in height." *Kang-he.* On this mountain then, the "region beyond which there is nothing," Këen or Imperial Heaven, or Shang-te, the Yang or male principle, is born from the Yin or turbid chaos, or ovum mundi, or female principle of generation. The Yih-king tells us that this Këen or Imperial Heaven is born from T'ae-keih, or Monad, or the Circle of the world, and accordingly we are told that the K'hwăn-lun mountain stands in the centre of a circle of four other immense chains of mountains by which it is surrounded. In this locality each destruction of the world by Deluge takes place, and here also, at each renovation, the whole universe again comes forth. And, as Këen or Shang-te, in his human capacity, is evidently Noah, who, according to the Yih-king emerges from the *ovum mundi* or Ark, with his wife, Imperial Earth, and his three sons and their three wives; the prototype of K'hwăn-lun (as of the western Olympus) is mount Ararat. But mount Ararat, and the mount of Eden are the same, and therefore we shall find, in connection with this locality, traditions of Paradise as well as of the Deluge.

2. This locality, being the abode of the gods, is Paradise; it is round in form, and, like Eden, it is the "mount of assembly;" "Khwăn-lun is 11,000 *li* in circuit. It sends forth the cloudy air of five colours, and streams of five colours. The River of China (the Yellow River) flows towards the south-east." *Sze-lung-foo, Ch. VII. p. I.* In the Shoo-king there is a legend about Shang-te appearing in a vision to King Woo-ting of the Shang Dynasty, *(Sec. III. p.* 37*)*, and in the full account of this story, given in the history of the gods, the following passage occurs; "In a chariot sat a person arrayed in Imperial Cap and Robes, and having the appearance of a king, who called Woo-ting to the side of the chariot and said, I am 昊天上帝 (T'ae-haou, or Fuh-he deified), and I am going now *to the assembly on K'hwan-lun;*" *&c. Shin-sëen &c. Vol. IV. Sec. III. p.* 4. It is recorded also, that the Emperor Yu called "a general convocation" on the Maou hill, which is one of the many Chinese transcripts of mount Ararat, and changed the name of that hill to "Hwuy-ke" or the mount of the general assembly. *See Med's Shoo-king, p.* 340. Yu, who is certainly one of the Noetic family, was buried

on this mount, as Adam and Noah were buried on mount Ararat, its prototype. "To this sacred *Northern* hill (i. e. Ararat), northern with respect to so large a portion of the ancient civilized world, there is more than one allusion in Scripture: and the language of inspiration is such, as to leave but little doubt, that Eden was the prototype of the Olympic synod or holy garden of the pagan hero-gods &c. The Babylonian monarch *(Isaiah XIV. 13)*, not content even with the impiety of an ordinary deification, claimed, in the pride of his high speculations, the loftiest seat of *the holy northern mount*, that hill of the *congregation* or *synod* of the demon-gods, whether known by the name of *Meru* or *Ida* or *Olympus* or *Atlas*." *Fab. Vol. I. p.* 349.

3. Imperial Heaven or Shang-te, who is both Adam and Noah, or rather Noah as a reappearance of Adam has his earthly abode in this region. "Within the seas, in the valley of K'hwăn-lun, at the North-west is the Ruler's (Shang-te's) *lower recreation palace*. It is 800 *le* square, and 80,000 feet high. In front there are nine wells enclosed by a fence of precious stones. At the sides there are nine doors through which the light streams, and it is guarded by beasts." *Kang-he*. These beasts are what Faber styled "Gentile Cherubim," or the Scriptural Cherubim distorted by tradition; and they are placed in the very position assigned to the latter in Gen. III. 24. "Each has a Tiger's body, and nine heads with faces like men. They stand *on the east side*, where all the gods dwell." *Shin-sëen &c., Vol. IV. Sec. V. p.* 1. In the passage from the history of of the gods, the "*White Dove*" is mentioned as being amongst the Birds and Beasts which are congregated in this locality. *See Med's. Chin. Dict.* 鵠 Shang-te's wife (the Yin personified) also dwells in this region, immediately over which is Shang-te's *heavenly* palace which is situated in the centre of the Heavens, as his earthly one is in the centre of the Earth. "The fifth (i. e. the one in the centre of the sacred circle) is the K'hwăn-lun mountain, the centre of the Earth. One says that it is in the midst of the eight waters. Above are the shoulders of Heaven in the form of a cover ..... The Queen-Mother (Yin or female principle of generation) dwells alone in its midst; in the place where the Genii sport. On the summit there is a resplendent temple of precious stones, and a glittering azure hall, with lakes enclosed by precious gems, and many temples. Above rules the clear ether of the ever fixed star (i. e. the Polar Star). It (the mountain) rests in the midst of Heaven's *one original ether* (i. e. 氣 from which every thing in creation is made, 太 —). These five mountains are beyond the (four) seas." i. e. beyond the Chinese Empire. *Shin-seen &c. Vol. V. Sec. III. p.* 4. "The Western (the Yin or female principle of generation dwells on the West of the sacred Circle) Queen-Mother is a goddess (神) in human form, having Tiger's teeth and the tail of a leopard. She has dishevelled hair; her head is ornamented; *and she delights to dwell in the Cave*. In the Chow Dynasty king Mŭh made an excursion to the K'hwăn-lun mountain to see her, and the Western Queen-Mother come out to receive him; &c. *Urh-ya.* 中. *p.* 36. "The great Western," mountain sacred to his goddess, "is in midst of the Tsing sea the Western Queen-Mother erected upon it a beautiful *white* temple, and established three purely *white* cities, where there are trees bearing *white* gems, auspicious beasts, the water of immortality and beautiful birds; which she bestows upon her sons and daughters dwelling there, in order that they may become refined by contemplating them. Above this mountain rules the subtle ether of 太白 (Venus), and it rests in the midst of the seventh Air or *White* Heaven." (Heaven consists of *nine* stories according to the Confucianists and the stoics). *Shin-seen &c., Vol. V. Sec. III. p.* 4. This Being then, is the "White goddess" of the Greeks and Romans. This fable (of Proserpine) is but a repetition of those respecting *the dove* of Juno, Isi, Derceto, and Venus. "The Hindoos" designate Isi, (the female principle of generation), "*the White goddess*." *Fab. Vol. III. p.* 41. The mountain which this goddess presides over is in the midst of a sea which represents the Deluge; and as the waters retired it would resemble an island; and hence this is the "Holy White Island of the West," or the Ararat of Hindoo Mythology. *See Fab. Vol. I. p.* 392. "By the *cavern of a mountain* was meant the Ark resting on amount Ararat." *Ibid p.* 135 *note*. This idea is based on the fact that Lot and his daughters were saved in a cave from a Deluge of fire. As the Great Father and Mother, or Imperial Heaven and his wife, are astronomically the Sun and Moon, these luminaries are to be found in this region; "More than 2,500 *le* up the mountain (K'hwăn-lun) is the place where the Sun and Moon are hidden, and whence their light is reflected." *Kang-he*. "The hermaphroditic lunar deity is fabled to have there (in mount Meru—the Hindoo Ararat)

concealed herself, and afterwards to have become the mother of a numerous progeny by the Sun." *Fab. Vol. III. p.* 204. Hence were are told· "The Sun enters *the centre* of the Earth, and as it were copulates with her." *Sing-le &c., Sec. XI.* 21 The Earth or 太陰 is the Moon, astronomically. Hence it is said of Fuh-he or Shang-te in his human character. "He had the virtuous nature of a Sage, and his appearance was *bright as the Sun and Moon;* hence he is called *Tae-haou.*" *Mirror of Hist. Vol. I p.* 13.

SKETCH OF RUSSIAN INTERCOURSE WITH, AND THE GREEK CHURCH IN, CHINA.

Seventh Part.

BY J. DUDGEON, ESQ., M. D.

The next ecclesiastical mission was that of 1808, which came to the relief of the one that had been here since 1795. The return mission left Peking on the 11th May 1808. This mission like that of 1794 was detained for some time on the right of the Boro. The Pristaf (Foreign office Agent) of this mission was Parvouchin and its chief the celebrated Sinologue Pater Hyacinth (family name Bitchurin). The priests of the mission were Seraphim and Arcadius; the students Sipakoff and Zimailof, the verger Yafitsky and the Doctor.

The mission of 1820 followed, under Timkowsky as conductor and Peter (Paul Kamensky, in Chinese Pa) as Archimandrite, celebrated for his knowledge of Mantchu, to renew that of 1808. Dr. Woicekhowsky was physician to this mission (1821-30). Timkowsky's account of his travels with notes by Klaproth, was translated into English from the French by Lloyd. A number of errors have crept in, some of which are not, I am told, found in the original. This mission reached Peking on the 2nd December 1820, having been detained sometime at Ourga and Kalgan, on account of the death of the Emperor Kia-king on the 23rd August. It was considered necessary, that the customary hundred days of mourning should pass over, before the Russians, who did not conform to the Chinese usage, should enter Peking. At one time it was even proposed to send them back to Kiachta, but on account of the fatigues they had already undergone, and the expense to the Chinese Government, the viceroy permitted them to proceed, but not without detaining them, in order that he might learn the will of the court. At the time, the mission was kept ignorant of the cause of the delay. Timkowsky resided here five months and a half, leaving on the 15th May 1821. It is unnecessary to enlarge here upon this mission, as its travels, written by its Pristaf, have been given to the world in several European languages.

The return mission of 1820 carried back a large number of books for the library of the Asiatic Department of the Government, for the school of Asiatic languages at Irkutsk and for the Imperial library of St. Petersburgh. The greater part of the baggage, amounting to 14,000 lbs. weight, consisted of books belonging to Father Hyacinth and the members of the mission. All the previous eight ecclesiastical missions together, during the past century, did not take home so many and such useful books. An idea of the magnitude of these relief missions, insignificant when compared with the caravans, may be formed when we say that, that of 1820 in going to Peking was composed of 10 persons, with an escort of 35 men, and for conveyance of the baggage, 84 camels, 149 horses and 25 oxen were employed. Their protracted stay on the steppe had caused the loss from cold and snow, in four months of 35 camels and 29 horses.

The expenses to and from Kiachta were paid by the Chinese Government. As soon as the missions crossed the frontier, they were under the protection of the Chinese Government. After the treaty of 1721, the merchants bore their own expenses. But as they were subject to extortion in the matter of hiring and exchanging animals, making purchases &c., the clause in

the treaty of 1728 was inserted to the effect "that if the merchants wish to purchase on the road, camels, horses and forage or to hire workmen at their own expense, they are permitted both to buy and to hire." The Russian Government never wished to burden the Chinese with the expense of its subjects travelling through Chinese territory. The Chinese Government undertook the conveyance as it did the maintainance of the mission at Peking, willingly, and as a proof of its friendship, and once begun it did not care to break off such allowances. When difficulties arose with the tribunal on this subject, and the Russians memorialized, the officials became timid, and requested the expressions to be moderated or the objectionable phrases to be cancelled, for their own safety, as they were obliged to lay such matters before the Emperor, and they dare not make known to him that Russians, subjects of the most powerful empire bordering on China, had to defray their own expenses while journeying in the Chinese dominions. On one occasion when merely the assistance of the government was asked, according to the treaty of friendship, the mandarins, fearing that greater claims might be advanced, insisted that the word *convention* should take the place of *treaty* which was accordingly done, without however mending matters. The word *treaty* has an unpleasant *ring* about it to mandarin ears.

But the travelling expenses were not all that the Chinese government paid. Some of their other kind acts, such as the granting of Mission and Legation premises, the building of churches, the pensioning of the descendants of the Russian captives &c., will be noticed in the proper place. We have seen already that they granted a burying place and maintained and educated Russion students. They maintained, in a word, the entire mission up till the last treaty (Tientsin 1858) at a cost of 1,000 rubles and 9,000 catties of rice annually. Every three years, they allowed about 600 rubles for clothes for the members. Each member received monthly 80 catties of rice. For aught known to the contrary, the same sums are still disbursed yearly from the treasury for the same purposes; in fact it is said that the officials themselves now appropriate the sum formerly given to the ecclesiastical mission.

The Russian government supported the mission to the extent of 16,250 rubles yearly. Of this sum 1,000 rubles were set apart for the maintenance and instruction of the young Albazins. But this is not all the income of the mission. Besides liberal gifts from the merchants at Hankow, Tientsin, Kalgan, Ourga and Kiachta, and especially the latter. They derive about 300 rubles annually from houses and lands. These houses, especially in the Chinese city, were occupied as shops and warehouses by the Russian merchants of the previous century. They possess land in different places in the environs of Peking.

The whole question of travelling and resident expenses has been altered since 1858. There is now no longer one mission but two—a political and an ecclesiastical. The former is connected with the Russian Foreign Office, the latter with the Synod. The Synod pays yearly 12,000 rubles to the ecclesiastical mission. But although it has been stipulated by treaty that the whole charge of both missions shall be borne by the Russian government, it has been arranged that the members of both missions on the representation of the Ambassador shall be conveyed to and from Kiachta at the expense of the Chinese government. The Russian government allows a sum of 600 rubles to each person for the journey either way, and at each of the stations, some 60 in all, each person is expected to disburse three rubles, besides other incidental expenses. The travellers in this case proceed by the western Chinese official post route; by either of the other two roads, which are more direct, the Russians themselves must bear all the expense. The last treaty defines the postal arrangements between Russia and China. The actual communications at present are the following:—

There is a mail from Peking to Kiachta twelve times yearly and the same number from Kiachta to Peking, carrying letters only. The whole distance is done in eighteen days. There is also a heavy post carrying 4,000 catties, six times yearly from Kiachta and three times yearly from Peking. The above are all at the expense of the Chinese government. Besides these, the Russians on their own account, have three light mails and one heavy to and from Kiachta each month.

The next relief mission occurred in 1830 under the hieromonk Benjamin, which returned to Russia in 1832 taking back the mission that had been here since 1820. It was under Colonel Ladyjensky and in the suite were the Astronomer Fuss and the Botanist Bunge, who resided only eight months in Peking. Dr. Kirillow was physician to the new mission (1830-40).

This was followed in 1840 by the next mission under Ljubimow (afterwards Director of the Asiatic Department), Palladius and Goshkewicz, the former at present Archimandrite, the latter, who had made meteorological observations for 10 years at Peking, became afterwards Consul at Hakodadi in Japan. Wassilyeff, the great Oriental scholar, now Professor in the University of St. Petersburgh accompanied this mission and lived for 10 years in this Capital. Polykarpos was the Archimandrite and Dr. Tatarinow the physician of this mission. This has proved itself the most illustrious of the many illustrious missions, that have adorned the Greek church in China. Such names as Wassilyeff, and Palladius, not to mention Tatarinow, Bunge Gashkewicz and Zakharow, and many others are known where learning and worth are esteemed. The two former especially stand as Sauls in their respective departments among the host of Chinese scholars like Morrison, Medhurst, Legge, Williams, Wylie, Wade, Edkins, Martin, Schereschwesky, Hobson and others.

This celebrated mission was relieved in 1850 by the new mission under Kowalewsky as Pristaf. Kowalewsky made two journeys to China—the first to Peking in 1849-50 and the second to Kuldja in Chinese Turkestan, in 1851-52. The Notes of his journeys have been published in Russian and translated in part at least into German (Vide, Ermaus, Archives XIII Vol. IV Part p. 587 Berlin 1854). Palladius became Archimandrite and Dr. Basilewsky physician of this mission. Mr. Scatchkoff at present Consul-General for Russia at Tientsin, was the Astronomer.

This mission was relieved in 1859 under Perowsky, the last Pristaf who came to Peking. Archimandrite Gury at present a Bishop in Russia was at the head of this mission, and Dr. Karnicwsky was physician (1858-62). In 1861 he became Doctor to the Russian Legation when the new regime was inaugurated. He was followed by Dr. Pogojeff (1863-66) and he again, was succeeded by Dr. Bretschneider, the present physician 1866—.Archimandrite Gury returned to Russia in 1865 and was succeeded by Archimandrite Palladius, who during the period Archimandrite Gury held office, had been attached to the Russian Embassy at Rome (1860-64.) This is the present mission, the 15th since Hilarion, extending over a period of 155 years. The other members of the mission are Father Isaiah (1858—), Gerontius (1856—) who was formerly at Mount Athos, and Johann (1866—) a curate. He is a widower and according to Greek Church he cannot again marry. It thus consists of one Archimandrite and three ecclesiastics. The Legation, according to the new regulations of 1870, consists of an Ambassador, a secretary, two interpreters, (one more advanced and one younger)—a physician and 2-3 students. General Vlangaly is the present Minister and with the exception of a visit home in 1869-70, has been at his post since 1863. His predecessor Baluzech was only Resident Minister.

From 1806, when Russia sent the magnificent embassy of court Golowkin to China, but which was not permitted to proceed to Peking for the reason already detailed, until 1851, the only re-

lations Russia had with China consisted in the trade at Kiachta which developed more and more every year, and in the residence of the Russian ecclesiastics at Peking.

In the first half of this century Russia had employed herself thoroughly with Chinese studies and especially did the members of the ecclesiastical mission contribute much to the knowledge of the country and its weakness. A subsequent chapter on the Literature of the mission will shew what has been done towards a better acquaintance with China. People therefore began in Russia to have their minds occupied with the question, how more favorable conditions were to be obtained and how the possession of the Amoor could again be secured? The treaty of Nanking at the same time, encouraged the Russians to demand as favorable terms as the western nations had received from China.

It was very important for Russia to have besides Kiachta a mart for commerce with China on the frontier of the Kirghis steppe. On the 25th July 1851, Kowalewsky on this account, concluded a commercial treaty with the Chinese at Kuldja. In consequence Russians factories for trade were established at Kuldja and Tshugutshak. The Amoor question was set at rest, by count N. Murawyeff, Governor General of Siberia since 1849. The mouth of the Amoor was visited and taken possession of in 1850-51; after the Academician and naturalist Middendorf had previously travelled over that region and described it. (He returned in 1845.) The Russians received from the Chinese, the permission to navigate the Amoor. The Chinese did not oppose the settlement of Russians on the left bank of the middle Amoor. On the 16th May 1858 General Murawyeff concluded a treaty with the Chinese at Aigun, which secured to the Russians, possession of the left bank of the Amoor. As early as 1857 Admiral Count Putyatin who had already opened the ports of Japan to Russia, was sent to China as Ambassador. Count P. spent two months in Kiachta, because the Chinese made difficulties about receiving so eminent a Russian official at Peking. Probably the troubles with the allies rendered this step prudent if not necessary. He therefore, sailed down the Amoor to Nikolayevsk and from thence to the Peiho. From this point also all communication with Peking was denied him. Ultimately it was conceded that a letter from him would be forwarded to Peking but that he must return to Kiachta to await the reply. To this he objected and finally it was agreed to send the reply to Taku, whether he would return to receive it. The result was, a refusal to see him at Peking with an intimation that the *Kotou* could not be dispensed with. In company with the allied Plenipotentiaries, he afterwards proceeded to the mouth of the Peiho and on the 14th June 1858 succeeded in having his treaty signed, by which among other concessions granted later to the allies on the 26th June, exactly 15 years after the treaty of Nanking, the country beteen the Ussuri and the sea, as far as the confines of Corea, was granted by the Chinese to the Russians.

In the year 1855 the Russian factories in Tshugutchag were burned by the people, and the Russian Consul Tatarinow had to flee to Russia. In 1857 negociations were therefore entered into at Kuldja with the Chinese by Sacharoff, to whom a division of Russian soldiers was also given. The Chinese were obliged to pay the value of 440,000 lbs. of tea which had been destroyed. In the year 1859 General Ignatjeff (at present Ambassador in Constantinople) was sent to Peking to talk more closely over the frontier affairs with the Chinese and to negociate about the trade of the Russian merchants. It is well-known what an important part Ignatjeff played during the Chinese war in 1860, as mediator between the western powers and China. Russia concluded a treaty with China in October 1860 at Peking which still forms the basis of the relations of Russia with the Celestial Empire.

(To be continued.)

TAO 道: AN ESSAY ON A WORD.

Third Part.

BY T. WATTERS.

This brings as into the purely moral and spiritual world, and it is only by metaphor that the terms way and road can now be used, for we have to do with such abstractions as Virtue and Vice. Yet there are not, perhaps, any civilized tongues in which the form of expression, path of virtue, does not occur, and the Chinese seems to be particularly fond of its application. We have seen how Chou (周)-tao means the road to Chou, and also a broad and far-extending highway. So we now find it employed to denote the highway of virtue, * and ta-tao, or great road, is again synonymous with it, while hsiao-tao or small narrow road is its opposite. These words, however, as will be seen hereafter have still other significations. Here we may digress for a moment in order to indicate the different views which Chinese and Westerns take of the path of virtue. According to the former it is a wide large road, level and free from obstructions, and for the most part straight. According to the latter it is a pinched narrow way. Vice with the Chinese is typified by the narrow, devious paths into which evil influences from without constrain a man. According to the sages of the West, vice is a wide and easy road and smooth—it lies about men in abundance; while before virtue the immortal gods put sweat-producing toil, and its way is long and difficult. With the former the difficulty is to retain virtue—with the latter to acquire virtue. Yet there are many occasions on which Chinese and Westerns are found uttering opinions on this subject very much alike; but we must return to Tao. Another name for the path of virtue is chêng (正)-tao, which, as has been seen denotes the correct way or highway. Hence it comes to denote the highway of the upright, and its opposite is hsie (邪)-tao, or devious paths, for as we are repeatedly told the way of virtue is one but the paths of vice are many. Shan (善)-tao, or excellent way is another name for virtue, though it has also several other significations. Its opposite is *ngo* (惡)-tao, wickedness. Hsie (邪)-tao, denotes the paths which turn off from the right way, and is frequently applied to the ways of lewdness. The only proper course for a man, according to Chinese ideas, is to marry, and if he do not marry but indulge his lusts unlawfully, he errs from the proper path of life. We are reminded by this of the advice of a quaint old poet.

"Wholly abstain or wed. The bounteous Lord
Allows thee choice of paths: take no byeways."

Another name for the above vice is Hwa (花)-tao, or Flowery road, so called for reasons which are obvious. Chĭ(直)-tao, straight way, denotes honesty and frankness in speech —to be without obliquity of flattery or detraction—* to

Nothing extenuate
Nor set down aught in malice."

This phrase signifies also honesty of conduct—faithfulness to what is right in spite of rebuffs †—and honesty generally. Its opposites are *hsie-tao* and Wang (枉)-tao, both meaning the tortuous bye way of moral depravity and dishonesty. In a similar manner Bacon referring to the "mixture of falsehood in business" says:—"these winding and crooked courses are goings of the serpent." Honesty of conduct ap-

* Legge. Chinese Classics Vol. 2. p. 267 see note.

* Lung-yü Chuan 8. p. 12 and commentary.
† Lung-yü Chuan 9. p. 18.

pears in certain cases as fairness or impartiality, and we find *Chĭ-tao* used in this sense in the Yung-chêng Edicts. The Emperor rebukes a Governor of Kuang-hsi for referring to his partiality, and asserts that his Government is one of impartiality, (Chĭ-tao) and not one of partiality, (Chü 曲-tao, or crooked way). * The straight way, again, is the common way, and hence *Chĭ-tao* comes to denote the ordinary course, as when it is said that after assuming the garb of filial mourning one may simply observe the ordinary ceremonies (Chĭ-tao). † When used alone, *tao* often denote *the* way, that is the right way, on the path of virtue. Yi (以)-tao is in accordance with virtue or rightly, and pu (不)-tao not the way, means wrongly or wickedly. But this last expression comes to have also a very definite signification and is the legal term for one of the Shĭ-ngo (十惡) or Ten Crimes. In this use it denotes a partially successful attempt at wholesale murder, and the offence has a terrible punishment. The etymology of the expression is thus given—the individual who commits such a crime turns his back on and rejects virtue—the Chêng-tao or perfect way—and hence his deed is called Pu-tao, similar to our "misdemeanour" but of a graver nature. ‡

From meaning a way or course Tao next comes to have the signification of making way or leading into a course. Thus, for example, in the Shu-ching it said of Yü that he conducted certain rivers into their channels and the expression used is simply *tao*. § So also to open a passage or clear the way, as for a ditch or sewer, is tao-ta (道達). * The use of our word in this sense, however, is chiefly metaphorical and will come under our notice hereafter.

Tao also means a line or stroke, perhaps because a road is represented symbolically or pictorially by a line. Thus a common expression for drawing a line on paper is ta (打)-tao, to strike a road literally; but *ta* here as in many other cases simply makes a verb of the word to which it is prefixed. The lines of the Pa-kua or Eight Diagrams are spoken of as *tao*, though a deeper meaning is often attached. Then as Virgil and others use *via* for a row or avenue of trees, so a line of flowers or trees is frequently expressed in Chinese by *tao*, as when one says Mei-hua-tao, a row of the Meihwa. So also the word is applied to the scores or black lines which a water coolie, for example, makes on the wall of a house as a tally for the number of buckets of water which he supplies.

The meaning of a line or stroke to denote the number of times an action is performed conducts us readily to the next use of Tao, viz:—in the sense of a *time*, as when we say three times, four times. In certain cases twice is expressed by Liang (兩)-tao, thrice, by San (三)-tao and so on with the other numerals. The Chinese have a mode of torture and punishment which consists in drawing a cord tightly round the neck or other part of the body, and this is spoken of as being inflicted so many tao or times.† Here, however, the use of the word seems to dovetail into another which will be mentioned presently, that as a so-called numerative. With *tao* in the above sense we may compare our own word *Score*, which originally meant a notch or

* 5th Year 9th Month 18th day. The tao is implied through not expressed.
† Li-chi Ch. 7. p. 62.
‡ See the Ta-ching-lü-li (大清律例) Chs. 432 6. But the Chêng-tao also means the established laws and institutions of a country, and pu-tao is what is illegal. This is more correct I think, than the explanation given above.
§ Legge. Chinese Classics Vol. 3. p. 99. et al.

* Li-chi Ch. 3. p. 45.
† See, for example, the Ta-ch'ing-hui-tien. Ch. 68,

stroke in a piece of wood as a tally, but this has come to have a definite numerical signification. A nearer approach is perhaps found in the German word *Mal* or *Mahl* which originally denotes a spot or dot and is added to the cardinal numerals and other words to express the number of times an action is performed.

Like the corresponding words in other languages Tao denotes the way or means of affecting or attaining anything and the mode of operation of any agent. Thus the expression Wang (王)-tao, along with other uses denotes the mode of attaining kingly power or universal empire. Pa (霸)-tao is the way of attaining kingly power by force of arms, and is opposed to the above which denotes a mild and peaceful mode of attaining supremacy. In modern times pa-tao denotes any violent and overbearing conduct. Chun-tzu (君子)-tao is, along with other things, the way of becoming a sage. So we have also ssŭ (死) and shing (生)-tao, meaning respectively way of killing and way of keeping alive, or means conducive to life and means leading to death. Shing-ts'ai-ta-tao 生財大道) is an expression of Confucius referring to the highway to national wealth—the great road to the attainment of national prosperity, which he elaborately explains. This phrase, like many others derived from the classics, has passed into popular use and undergone a change in the transition. It may now be seen written up over the doors of shops and private houses in every city and village throughout the empire, and simply means the highway to wealth, or there is a great way to the accumulation of riches. Again our expression "by way of" is represented in Chinese by yi (以)-tao and so we meet with such statements as this;—It is not by way of feeding them, that is, not for the purpose of giving them food, pu-ye-shĭ-tao (不以食道).*

From meaning the way or means of doing a thing Tao comes to denote an art or contrivance, and is then said to be synonymous with shu (術) which has that signification. In fact this latter word is not unfrequently added to the former in this connection, though the double expression seems to be very often used in a bad sense. So there is not seldom something of a wicked idea in the use of Tao alone in this manner. Thus in the Fortunate Union Kwo-kung-tzu calls the artifices invented by his friend for the capture of the heroine, ingenious devices—ch'i (奇)-tao.

CONNECTION OF CHINESE AND HEBREW.

Paper VI.—Part I.

BY REV. J. EDKINS.

I now proceed to the sixth law.

In detecting the primeval value of Hebrew words it is necessary to know the history not only of the sibilants and R and L but of the vowels and some of the remaining consonants.

When early Colonists carried with them to Bœotia the Phœnician alphabet supposed to have been about B. C. 1500, five of the letters were appropriated to the representation of the Greek vowels. Aleph became Alpha, He became Epsilon, Vav became the digamma, Yad became Iota and Ayin became the shorter O. Of these, two were properly consonants. They were He and Ayin representing H and G. The other three had the value A, I, U. In Cadmus' time however Ayin had evidently become little more than a vowel, and He was probably a very slight aspirate like its neighbour Hheth which the Greeks took for long E and called eta.

For etymological comparison we cannot implicitly adopt the sounds attached to the letters in the time of the Greek adoption of the alphabet as a standard. We must go

* Li-chi Ch. 2. p. 48.

farther back. In seeking to recover the original value of the Phœnician letters there is no method so sure as the comparison of Semitic roots with their equivalents in other families of languages.

By applying this test we learn that Vav was a vowel or semivowel as in Arabic where its value is W. Thus the Greek Ionia or Ion was Yawan which is spelt Javan in our English Bibles, The gold producing land of eastern Arabia, lying south west of Babylon, is Havilah to our English translators, but to Strabo who heard the Vav pronounced as U it was the land of the Chaulotaioi. When Vav was not W it was originally a true vowel and took the value O or U. Thus GHAVON *sin* becomes the Chinese 千 Kan *sin against*, Chavar *was blind* becomes the Chinese ku 瞽 *blind*, GHUR *was watchful, waked* becomes NGO 悟 *wake*.

The signs Vav and Yad are our semivowels W and Y, and they often interchange. Thus YAYIN *wine* is the Greek oinon and our wine. The letter A also interchanges with them. Thus in Arabic aywan *a court, hall, portico* agrees with the Chinese 院 yuen, *court;* and an, awan *time* seem to be connected with the Greek aion *age, period*, and the Chinese 圓 yuen *circle, round*.

How Yad for example became a consonant may be seen in the root BIN *to distinguish*, the Chinese 辯 BIN, *distinguish, discuss*. The Hebrew root means perception, the Chinese expresses the act of making distinct. The Hebrew has the substantive BAYIN *a space, interval*, hence, as a preposition, *between*. The medial, I, has here become a consonant Y through the tendency of the Semitic mind to expand its roots into dissyllables. We see the primitive form in the verb BIN, in its original purity undisguised by accretions and in exact accordance with the Chinese root. No scholastic theories about Aleph, Vav, and Yad being necessarily consonantal, can conceal from us the patent fact that we have here two consonants connected by a true vowel.

So again BETH *a house* became BAYITH from an extension of the vowel in an older BITH. Here Y is I formed into a consonant. In the 府 Pu of the Chinese meaning *house, mansion, city*, we have the same word, a final T having disappeared. If it be asked how do we know that a T has been dropped from this word, the inquirer is requested to give his attention to the subject of the phonetic 付 Pu. This is used in the sense *to give*. But 發 PET is also used in this sense and so also is 俾 pei which on other grounds is known to have once had a final T. Following this clue we may expect to identify the characters 附 Bo *rely on*, 符 Bo *in agreement with, a seal*, 忖 Po *to think*, 忖 Po *think*, 艀 Bo *boat*, 腐 Bo *rotten, putrid*. They will be found, after adding a T to each to agree with the Latin fretus, *relying on*, the Mongol bidagomji, and German petschaft *a seal*, theLatin puto, and Mongol bodaho *to think*, the English boat and the Latin putridus. Resemblances occur in abundance if while looking down the list of words written with this phonetic in Callery, Morrison or Williams, we append a T to each.

It was not so easy for the medial V to become a consonant. Yet it occured in MAVETH *death* from MUTH *died*, the Chinese 沒 MUT *disappear, die*. In BUM the root of BAMAH, *a high place* we recognize the Chinese Fung a raised seal, a hill, *summit of a hill* &c. BUTS *cloth* is the Chinese 布 Po or POT, *linen* or *cotton cloth*.

In comparing Hebrew with Chinese roots the letter Ayin must be regarded as having a G and K value. To consider it as a mere breathing tends to hide the connection of many really identical words. I shall write Gh for it.

In the time of Greek intercourse with the Phœnicians and Syrians this sound originally a consonant had became a breathing. They, Greeks, said arrhabon and the Romans arrhabo for the Hebrew Gherabon *a pledge*. In the Hebrew proper names transferred into the Greek of the Septuagint the usage is variable. In Ebenezer and Eliezer, the Ayin of Ghezer *help* is lost. Such is the case also in Edem, the garden of Eden, where the root Ghed means *pleasure* as in the Chinese 吉 KIT good fortune and 喜 KIT *joy*. But in Gomorra, the ci[illegible] destroyed with Sodom, and in Chodollogomor, the king of Edam (Ghelam) or south western Persia, Ayin is represented by G. So also the name Kirjath Arba is written Polis Arbok, the city Arba Gh.

It may be concluded that in the third century before Christ when the version of the Septuagint was prepared, the consonantal sound of Ayin still lingered in many words, while in others a vowel took its place. This is the reason that in Greek transcriptions Ayin has widely the differing forms, A, O, G, and K.

Arabic grammar distinguishes two sounds

of Ayin, namely A and a hard G. When the sound is G a dot is placed over it. This is a further proof that the true old sound of this letter was G. and that this value was lost gradually.

Becoming weak very early, it was often interchanged with Aleph. Thus the Hebrew Abaddon *the destroyer* is in Syriac spelled with Ayin as the first letter. Abad *destroy* is the root, agreeing with the Chinese 廢 PIT *abrogate, destroy.*

It would seem that the primitive value fo Ayin has been better preserved in the southern Semitic languages than in the northern.

Examples will now be given of what appear to be identical roots in Hebrew and Chinese containing in the one the letter Ayin and in the other G or K.

GHALAH *he ascended*, 高 KOK *high*, celsus, collis, hoch, high. Compare GHARAG *ascended.*

GHALAZ, GHALAS, GHALATS, *rejoiced* 喜 HI or KIT glad, gaudior. The phonetic of this character is 吉 KIT.

GHUPH *covered with darkness*, 蓋 KAP *cover.* The Greek Kalupto *hide* inserts L. This also occurs in the other Hebrew form GHALAPH *covered.*

GHAMAD *stood*, Compare KUM *he rose.* In Chinese we find with N G for M 聳 GANG *set up*, 仰 NGANG *look up to.*

GHETSEM, *a bone* 骨 KUT, *a bone.*

GHANAH *sang*, cano, 喧 KAN *singing of birds.*

GHANAH *was afflicted* 艱 KAN *suffering.*

GHINYAN *a matter*, 件 GIN, *a matter.*

GHATSAM, *bound*, 結 KIT *tie.*

GHAYIN, *eye, fountain*, 眼 NGAN, *eye*, 源 NGON *fountain.* Gesenius cites the first of these Chinese words as identical with the Hebrew, and writes it IAN not knowing that the old sound was NGAN. Some objections that occur to the view here taken of the value of Ayin will be now considered.

Cadmus the Phœnician, or the person that the Greek tradition of Cadmus represents, used it when he gave the Greeks an alphabet, for O. It may be concluded from this circumstance that at that early period the Hebrew Ayin had already ceased to be G and had become a breathing in some words, and a rough sound from the throat, allied partly to G and partly to R, in others. As the second of these values did not exist in Greek, Cadmus would use the sign Ayin for some vowel sound. But as all the other vowels were supplied with marks he would appropriate this one to represent O.

Another objection is that some accepted identification of Hebrew with European words will be rendered doubtful. But it may be replied, if they will not bear investigation, let them go. Thus GHALAH *he ascended* is identified with altus *high.* The meaning of altus is not only high but *deep*, and it is therefore not so much upward direction that it expresses as distance. Compare it with Olim *formerly* ollus, ille *he* and the Chinese 伊 I, OI *that.* It seems to be more properly connected with this root.

The word GHABAR *passed over*, presents some difficulty. GHEBER is the *opposite side* and as a proper name, Heber, originated the national designation Hebrews. The Greek is hyper, *over, beyond, above.* This has become super in Latin, over in English, über in German, upari in Sanscrit. We are also told that the Greek para, peran and perao are the same word, as also our fare, ford, &c. I would suggest that these words should be divided into two groups, one attached to the root PAR and the other to the root GAP, both having the sense *to pass*, and that they should be identified with the Chinese 發 PAT *go forth* and 過 KA *to pass by.* If we are allowed to add P to the root 過 KA we may then proceed to identify 禍 ho *calamity* with the Hebrew HHEBEL *sorrow* and 夥 ho, *group, associate*, with HHEBEL *a company of people*, and HHABAR, *friend, fellow.* Can this addition of P to the phonetic 咼 which I will call KAP, be much objected to when it is considered that 合 HAP or GAP a word that retains its final P to modern times and means *combine, connect*, agrees in sense with 夥 ho *companion, company?* We may then restore a P to the word 過 KA *pass* and identify it with the Hebrew GHEBER and GHABAR.

Etymology derives great assistance from the identification of the Hebrew Ayin with K and G. Thus Paal *to do* (PAGHAL) is seen to be the Latin facio. Kir *a wall, citadel* is the same as GHIR *a city.* Kirjath *a city*, the Sclavonic grod, grade, in Novgorod and Belgrade and the Celtic caer in Cardiff, Caernarvon, and Carmarthen, (and perhaps the Latin civitas) are also the same word. The Sclaves and Celts, before their migration

to their present localities were in close contact with the Semites and took from them both words and grammatical laws. Thus in Celtic the law which places KAER *city* before its genitive is the same which made the Hebrew say Kirjath Arba for "city of Arba."

The Hebrew F is generally regarded as originally P. The Arabic prefers F and calls the letter F. But that language is in many respects more modern than Hebrew. The Syriac calls it Pe like the Hebrew. This value is supported by the fact that in the Greek and Roman alphabets P holds its place after O. The letter F occurs in Latin after E, that is in place of the Digamma and Hebrew Vav. In Greek it appears as a supplemental sign near the end of the alphabet.

In Chinese the letter P has gone through the same change to F. The name of Buddha is in that language Fo but in Southern Fuhkien where the popular language is unusually old, it is Put. The word Fei *not, what is morally bad, to destroy*, is in English bad, false, in Latin falsus. We find in Fuhkien the word p'ai used in the sense *bad*, and in all China 不 put or pu is a perpetual reminder of the archaic value of 非 fei once the same word.

The Hebrew words PAKAHH *open*, PATASH *beat*, PAZAR *scatter*, PAGAGH *strike*, KHAPHAR *cover*, HHAPHAZ *hasten*, GHARAPH, *rob, snatch,* (Latin carpo), agree in sound and sense with the Chinese words 闢 P'IK *open*, 伐 BAT *beat*, 撥 P'AT *disperse*, 拍 P'AK *strike*, 蓋 KAP *cover*, 甲 KAP *covering*, 急 KIP *hasty*, 划 KIP *rob.*

CORRESPONDENCE.

THE CHINESE CIRCULAR.

To the Editor of the Chinese Recorder:—

In the July issue of the RECORDER an abstract is given of the Chinese Circular on Missions.

I do not exactly agree with the view you take of this document as a whole, for I look upon it rather as an excuse offered beforehand for premeditated outrages than as an indication of measures being taken to prevent them. Nor do I assent to your statement that: "It will be seen that nothing expressly allowed by the treaties is restricted by these rules;" for, even as the abstract stands in the columns of the RECORDER, Chinese women are prohibited from entering the churches: a prohibition which seems difficult to reconcile with the permission to profess Christianity granted by the treaties. My object in writing, however, is not to discuss the object of the Circular, but to draw attention to the fact that the abstract of it given in the RECORDER scarcely gives a fair idea of its character. Some of its most objectionable clauses are there transformed into vague expressions of the most innocent appearance, while others seem to have disappeared altogether.

Thus Article III, as summarized in the RECORDER, might appear to require of missionaries only that they shall refrain from vilifying the sages &c., a caution which missionaries as far as my experience goes, do not require; but in the original document there stands the demand that: "missionaries must submit themselves like everybody else to the authority of the local officials." That is missionaries must be treated as Chinese subjects, and not as subjects of their own governments.

Article VII, as put in the RECORDER requires that missionaries address the local officials by petition as native scholars do, and when they wish to see them personally, treat them with the same courtesy.

The idea presented here to a European unacquainted with China, is that a missionary on entering a Yamen is to take off his hat and make his application to the magistrate in a respectful manner.

The document itself says: "The missionaries ought to observe Chinese customs, *and deviate from them in no respect*.....When missionaries visit a great mandarin they must observe the same ceremonies as those exacted from the literati; if they visit a mandarin of inferior rank they must also conform to the customary cremonies."

Even to the uninformed European or American mind this passage might convey uncomfortable suggestions of Kow-tow. To one who knows anything of Chinese customs it is easily seen to open a door for every variety of insult.

Article VIII. In the RECORDER we read that if a house for mission purposes is to be bought or rented, "the owner shall report the matter to the officers, and if no objection of any kind is brought forward it can be obtained."

Here we have no suggestion of the *nature* of the objections which are to be regarded as valid, and unsophisticated Westerns would naturally suppose that the authority of the owner's title to the property, and such like matters were refered to.

The circular reads;...."The missionary must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority; who will examine whether the Fung-shui presents any obstacle. If the official decides that no inconvenience arises from the Fung-shui it will then be necessary to ask the consent of the inhabitants of the place."

It is not too much to say that this amounts to a prohibition to open a chapel anywhere. Fung-shui is always available, and ready to hand whenever wanted, and the opposition of the inhabitants is a weapon the officials can in all cases employ.

I might greatly extend these remarks, but the above will suffice to indicate the grounds on which I complain of the abstract given in the RECORDER, as presenting rather the view taken of the articles by one who was disposed to think the best of them, than giving the gist of their contents.

W. M. G.

AMOY, 15th Aug., 1871.

SHAN-SIN-FAN.

To the Editor of the Chinese Recorder:—

Before this reaches you your readers will have seen accounts of the Shan-sin-fan excitement in Canton and the surrounding country. I shall not therefore go largely into details, but give you some of the main facts in reference to it.

It has evidently been the result of a plot deeply laid by some organized body of men. This plot began to be executed, about the 1st July, by the quiet distribution, through all the cities and villages in this whole region of country, of small powders called *Shan-sin-fan* (gods and genii powders). For these powders was claimed, by those who distributed them, the rare power of preventing calamity and disease. They were therefore eagerly taken by multitudes of people.

Following this, on the 12th of July and thereafter, placards both written and printed, were issued, by hundreds and thousands, and scattered through all the country within a hundred miles of Canton (and how much farther I know not) stating that this Shan-sin-fan was a subtle "poison;" that the "foreign devils" with "sly venom" had issued it to ruin the people; that those who had eaten it would, within twenty, or at farthest one hundred days, be attacked with a dire disease which would cause their bodies to swell until they died unless they obtained relief from a foreign physician; that the foreign physicians would not heal those who applied to them for cure, until the patients had either paid them vast sums of money, or else had entered their church; that those who should enter the church, and especially women, would be required to join in the vilest deeds or shame The placards farther charged the people to be on their guard against this Shan-sin-fan, to seize any parties who were found distributing it and bring them to condign punishment.

Three fourths of the people believed these statements. Men were also found throwing Shan-sin-fan into wells. Some of these had long hair and were partly dressed in foreign clothes, desperate fellows perhaps who were willing to sell their lives for money paid to their families. As a consequence of all this there arose such a mingled tempest of alarm and rage as has not before occurred within the experience of the oldest missionaries here. The wonder is that this tempest did not break forth with greater violence than it has yet done.

The authorities soon issued proclamations calling upon the people to be quiet and, in an orderly manner, arrest and bring to the Yamuns for punishment any one found distributing the poisonous medicine. Two persons were soon executed in Canton on this charge, and both in the city and the country there were victims who died by the summary operation of lynch law.

The effect of this excitement upon missionary operations, especially in the country, has been, to human view, disastrous. It would seem that the first part of the programme was to drive missionaries and their assistants away from every country station. This has been faithfully attempted, and to a large extent has succeeded. It appeared at first as though the main battle was to be fought around the newly rebuilt chapel of the London Mission in Fatshan. Its destruction had been decreed, but the authorities

proved too strong for the miscreants and the chapel is still standing. On the 30th of July two men were executed there in the presence of thousands of the people.—One was a leader of three of those bands of sixty into which the organization is said to be divided. On the 13th of August, another ringleader was executed. He confessed to have written the placards. A thousand taels had been paid for his arrest. All this has produced a salutary effect at Fatshan so far as outward manifestations are concerned. Other country stations have however been entirely broken up. The German missionaries have suffered worst. The Renish mission had four country stations, Shik-lung, Tung-kun, Fu-mun and Fuk-wing. Three of these already have been necessarily abandoned. Mr. Faber still holds his post at Fu-mun. They have done their best to frighten him away, but failing in that are now, I understand, trying the effect of polite coaxing. Mr. Krolczyk and his family, and Mr. Nacken from Tung-kun who was temporarily there, remained at Shik-lung until the mob had twice gathered and with difficulty had been prevented from making an attack. A military mandarin then came to them in the middle of the night saying that he could no longer protect them and asking them to go to Canton in a boat which he would provide for them. They therefore, no doubt wisely, left within three hours. The chapels and residences at Shik-lung and Tung-kun were afterwards laid even with the ground, and the remaining property of the missionaries destroyed. Mr. Louis has quite recently been driven from Fuk-wing. Mr. Krolczyk states that more than a year ago a graduate lecturing in one of the "Sacred Edict halls" in Shik-lung used that vile pamphlet "Death Blow to Corrupt Doctrines" as one of his text books, and that when complaint was made of this to the officials they said that the man was backed by an influence too powerful for them to meddle with.

At Canton by request of the authorities the chapels were closed for two weeks. Girl's schools were almost entirely disbanded. The Chapels are now again open and the girls have in part returned to the schools.

The excitement is also rife in the province of Kwong-si. At the departmental city Ng-Chau, in that province, there has been for some years a chapel of the American Southern Baptist mission and with it a dispensary of the Medical Missionary Society. Last week the native assistant who has been stationed there came to Canton bringing two papers with him. The first paper bears the official seal of the *district magistrate* and is dated August 2nd. This magistrate states that a poisonous medicine has been widely circulated, and that every body says it is issued from the chapels; that on examination he finds there is a chapel and dispensary out the West Gate; that although it is not yet established that the wicked thing charged is done there, yet as disturbance is likely to arise it is reasonable that those connected with this place should leave and therefore he says to them.:—"*No difference whether you have been distributing this poisonous medicine or not*, you are required within three days to return the house which you have rented to the owner and return to Canton. Delay is at your peril."

The second paper is an anonymous placard which professes to be "Public Regulations for the province of Kwong-si." They are in substance as follows. 1st. If any boat containing "a child of the devil" (foreigner) shall, as heretofore, enter our bounds every household is to bring one billet of wood, seize that boat and burn it.

2nd. If any "child of the devil" enters our bounds every household is to furnish one man to drive him away, after which the crowd will at once disperse.

3rd. If any one rents a house, whether in the city or country, to "a child of the devil" that house shall be destroyed; if any one eats or drinks or trades with him that man's goods shall be confiscated.

4th. Any one belonging to the church of "the children of the devil" shall be killed, and if the neighbors, to the right and left of such an one, do not quietly make it known, before it comes to light by investigation, then they also shall be driven away and their property confiscated.

5th. The preachers of the Roman Catholic church whether "children of the devil" or native converts shall not be permitted to enter our bounds.

At present Canton and its immediate neighborhood is in a great measure quiet, but a panic still rests upon the people of the country. The village gates are carefully guarded, and no stranger allowed to enter. The wells are covered with boards and watched lest some one should throw in this terrible Shan-sin-fan—which after all is probably very harmless stuff.

These are the outlines so far as yet developed of a plot, sly and wicked enough to have been contrived by Satan himself. We know that there is One who was manifested to destroy the works of the devil, Who can cause the wrath of man to praise him and the remainder of wrath restrain.

Yours truly,

H. V. N.

Canton, Aug. 17th 1871.

FOOCHOW METHODIST EPISCOPAL MISSION.

To the Editor of the Chinese Recorder:—

I have time at present to give you only a very brief resumé of lamentable events of the past few days, which have occured at our out-stations, in consequence of the scandalous rumors against Foreigners now circulating among the Chinese.

1st. On the night of August 30th, our chapel in the district city of Ku-ch'eng, 100 miles west of Foochow, was destroyed by a mob; and the native preacher with his family was compelled to fly from the premises to escape injury. Next day three of the Christians were seized and beaten severely by the mob. They were subsequently handed over to the Magistrate, who, after examination, discharged one of them at once, and the other two on the third day following their arrest.

2nd. August 31st, Our native preacher at Hai-k'au, some 45 miles south of Foochow, was seized by a mob, dragged into the streets and severely beaten, while another gang destroyed all the furniture in his house. A military Mandarin hearing the row at once interfered and saved the preacher from further violence.

3rd. September 2nd, our native preacher at Tëng-tiong, some 35 miles south of Foochow, was seized and severely beaten by the mob. After beating him almost to death, they told him that if he would sign a paper confessing that he had been hired by Foreigners to poison wells &c., &c., they would not whip him any more; but if he did not sign the paper they would kill him. He replied:—"Foreigners have not hired me to poison your wells: I am entirely innocent of the charge you prefer against me. My life is in your hands. God knows I am innocent and in Him I trust." They then beat him again till finally some kind friend interfered, and having gone security for him, rescued him from his blood-thirsty persecutors.

4th. September 4th, one of our preachers, while going to his station, was attacked by a gang of ruffians, at a place 60 miles from Foochow; and barely escaped with his life. The ruffians seized him and carrying him to a secluded place, pounded him with stones till life seemed extinct. They then stripped off all his clothes, save one garment, and left him. A few minutes afterward some persons saw him, and supposing him to be dead, they proposed to dig a hole and conceal the body. By this time the preacher's strength returned so that he was able to crawl, and gradually he succeeded in walking erect. He had gone only a short distance when the cry "POISONER!" "FOREIGNER'S POISONER!" was again raised, and he was surrounded and beaten. The mob, however, seeing his exhausted condition, suddenly became alarmed lest he should die on their hands; and after a few minutes they all ran away. He now staggered on a little distance further, when he saw another company running towards him, shouting "POISONER!" "KILL HIM!" Rallying all his remaining strength, the preacher started to run, but unacquainted with the country, he suddenly found himself on the verge of a rocky precipice, some twenty feet high. "Finding myself going over the precipice," (and here I quote his own touching language) "I thought of Stephen the first Christian Martyr; and as he when stoned, died praying for his persecutors, I commended my soul to God and prayed for the salvation of those who seemed to thirst for my blood." Strange to say the fall did not kill him. Though unconscious for a time, he gradually rallied and found that no one was near him. It is probable the people thought he was dead, and fearing lest they might be charged with having killed him, they withdrew. He was now only a short distance from one of our stations, and after many painful efforts, he finally reached the place, where he was cared for by kind Christian friends.

5th. Early in the morning of September 4th, our preacher at Hok-ch'iang city some 40 miles south of Foochow, was told that the gentry of the city had determined to pull down our chapel, and exterminate the native Christians. On making inquiries he found that placards had been posted throughout the city, during the previous night, announcing the determination of the people to execute their fiendish purpose on that day. Feeling that the danger was imminent, our preacher first applied for protection to the constable of the ward in which the chapel is situated, but he replied that he was powerless to effect any thing in the matter. The preacher then applied to the owner of the chapel premises, who is a man of considerable influence in the city; but he declined to give any assistance. After a season of earnest prayer for Divine guidance and aid in this solemn emergency, the preacher decided, as a last resort, to appeal directly to the Magistrate of the city. On going to the Yamen with his petition, he found that the Magistrate was absent; but the deputy who had charge of the office, received the petition, and, appreciating the grave character of the emergency, he at once took measures to preserve order. Sending for the Constable of the ward he ordered him to go immediately through the streets of the city warning every

one against acts of violence in regard to the idle rumors about poisoning wells, &c., &c. He then sent a posse of soldiers to take charge of the chapel and keep the mob from injuring it These prompt and vigorous measures thwarted the plans of the conspirators, and no harm came to the chapel or to any of the Christians in the city.

Here I must close this hurried sketch. May I beg that all who read these lines will pray for these dear persecuted disciples of Jesus—these lambs in the midst of ravening wolves?

R. S. Maclay.

A MISSIONARY'S EXPERIENCE.

To the Editor of the Chinese Recorder:—

I send you a brief account of a missionary tour from Foochow which may help to illustrate the uncertain state of things in China at the present time and the dangerous position of missionaries. When the excitement created by the inflammatory placard against foreigners seemed to abate a little and when I was assured by those who ought to know, that all things were quiet, I resolved to visit the City of Ku Cheng where we have one of our most important stations. On the 20th of August I left Foochow and proceeded safely on my journey until about 12 o'clock the second day, when I was attacked by a number of villagers who threatened me with death if I did not leave the place immediately. We exhorted the people not to be so violent, as we had come to do them good and not to harm them, but all was to no purpose; they still threatened and cursed the wretched barbarian who was nothing better than a dog. Seeing that I could do no good I left a copy of the Ten Commandments with them and proceeded on my journey until sunset, when we determined to call at a little village to make enquiries about a night's lodging.

When we were approaching the place we were met by a number of men who eyed us all over with grave suspicion. Our names, places of abode and business were asked for, and then we in our turn asked if we could get a night's lodging. After much deliberation one of the oldest men in the village said he would give us a shelter for the night if we compensated him well for it. To this we agreed and immediately proceeded to examine the house in which were to take up our abode for the night. It was a wretched old hovel without a board or a little straw on which we could lie. So I was compelled to sleep in my Sedan Chair all night. Early the next morning we arose, proceeded on our journey, crossed some very high mountains, saw a leopard in the distance, and at 4 o'clock in the afternoon we met a man from Ku-cheng who told us that our chapel had been pulled down the night before. This information rather startled me. I paused and stood for a moment to think what was best to be done. At last when I thought that I was in the path of duty and that not one hair of my head could be touched without God's knowledge, I determined to go and see the Christians and try and cheer them in their trials. As it was getting dark when we were drawing near Ku Cheng, I thought it better to stop at a small inn for the night and enter the city in day light. Early the following morning having settled the reckoning, we proceeded on our way and when we approached the city, all things seemed to be quiet, and I was permitted to visit both our own chapel and that of the American Episcopal Methodist Mission without molestation. Having transacted some mission business and examined the ruins of the chapels which had been both torn down, I committed the people to the care of God and started for Ang-tong where during the past few years many devoted men have embraced the Christian faith.

When on my way I heard that no disturbance had taken place there, and so I felt sure that all things were quiet, but to my great astonishment when I arrived there I found that the foundations of a church which the people were building for themselves to worship in had been torn up, and the house of the convert who first embraced Christianity in the neighbourhood had been robbed. While I was talking to the people about what had happened, a number of wicked men assembled around the Christian's house in which I was stopping, and began to abuse me as a wicked barbarian whose life they were determined to take. For some time the mob continued to increase and having armed themselves with all sorts of knives and weapons, they placed a guard around the house so that I could not make my escape. I resolved several times to make a rush through their midst and try to escape, but the Christians gathered around me and entreated me not to do so, as the wicked people had determined to kill me if I ventured out in the night. I took their advice and remained in the house. The Chair in which I had rode was smashed in pieces by the mob during the night to show their ill feeling towards the wretched foreigner. The next morning the besiegers blew their horn and gave the signal to draw nearer the house. Seeing the determination of the enemy, I joined the Christians in prayer to God that he might frustrate their wicked designs. In a short time after one of the besiegers, a deceptive looking creature, came and offered us the terms for our capitulation. He said that if were willing to pay $200 and give them permission to carry away the timber which had been purchased for building of the chapel, they would permit me to leave without any injury. To this the Christians objected, for as we had done nothing wrong we had no right to pay them any money. When this proposal was made, the wicked tragedy committed by the brigands in Greece flashed across my mind. I had no money with me and a cheque was of no value and I knew that if I gave them $200,

they would afterwards demand more. Seeing that they were so depraved, I thought my best plan was to send one of the Christians, who was unknown to the people, into the city of Ku Cheng, and ask the officer if he could send me any help. This I afterwards found was quite impossible for the officer to do, for all the soldiers in the district (which is one of the most important in the province) were only about thirty three of the most degraded looking wretches that man ever witnessed. When the people outside the house saw that I was unwilling to accede to their request, they began to break in the roof. Some of the Christians then went out and besought them as we had done them no injury. The leading man among the enemy declared that the chief fault against us, was, that we were going to build a house—which if we were permitted to accomplish—the whole neighbourhood would embrace our vile religion. I may say that within the last three years upwards of 120 have embraced the Gospel of Christ in that district, and a more devoted people I have never seen. The next demand that the besiegers made, was, that I should accompany them to the officer at Ku Cheng and have the case tried. I believe they were fully persuaded that the officer would behead me, or if not that the people at Ku Cheng would murder me; for during the night they had sent to Ku Cheng to give the alarm that the head of the Christian Sect was caught. I accepted the proposal and agreed to accompany the Christians to Ku Cheng, not knowing what might befall me by the way; but simply relying upon the protecting care of the Almighty, I marched like a condemned criminal in front with a band of faithful unflinching Christians following after and the accusers in the rear.

Tired and thirsty under a burning sun, we travelled along a most wretched pathway for fifteen miles and at last came in sight of Ku Cheng. When we were within half a mile of the city, a man on the way-side attempted to kill me with a heavy headed iron hoe, but fortunately he missed his mark; and the second time he struck at me I was able to guard off the blow, and then the Christians ran between. Seeing the vindictiveness of this man and hearing the people cry out after me all sorts of names, I walked on as quickly as possible so as not to give time to the people to assemble, and when I came near the city gate I made a Catechist who accompanied me go on quickly before and make a rush for the officers' Yamun. We passed on quickly through a long street for about half a mile and then made a rush into the Yamun, and we had only just got in when a multitude assembled around the door. A few hours before the house of one of the Christians had been partly pulled down and plundered, and the people were all on the move. When the officer heard that I had come for his protection, he came out and treated me very kindly; and when he heard our story he declared that the whole affair was nothing less than a horrible persecution agaist good men who were never before accused of any crime.

When we had waited for about an hour to give the crowd time to disperse, the officer got a chair for me and one for himself, and endeavoured to take me on my way through the city; but no sooner had I got to the door then the stones began to fly in all directions, and the top of my chair was smashed in pieces over my head and the authority of the officer set at defiance. Seeing that it was impossible for me to make my escape, I leaped out of my chair and rushed back into the Yamun and the doors were immediately closed. I then asked if there were any soldiers to guard the place and one of the officials in the Yamun told me there were. He directed my attention to a few miserable, emaciated, dejected looking creatures who were standing behind the door in perfect agony, for fear the mob would make a rush upon them. I then asked them if they had any guns for these soldiers, and was told that they had nothing but a few old matchlocks, and if they had good guns the officers would not dare to give them to such scamps for fear they might turn round upon themselves. The old matchlocks seemed to belong to some by-gone age, and the only redeeming quality they possessed was that they were perfectly harmless. I next asked if they had any ammunition, but they seemed astonished when I asked them such a question; for there had been no such thing as ammunition in the place for some years past; and if there had been it would be quite useless, for the guns could never fire. The love of life often emboldens a person when in danger to say things which under ordinary circumstances he would never think of; so I continued my enquiries and asked if they had any swords and implements of warfare to frighten the people. But I found that all the implements they had were old, rusted, pointless knives which were so out of order and so useless that they would have no effect in frightening the mob.

I took up my abode for the night in the Yamun, and early the next morning before daybreak I left the city accompanied by a few of the veteran soldiers whom I have just mentioned. We had only proceeded on our way a short distance when we came to a small inn where boiled rice and cakes are sold to the passers by, and there the vigilant veterans deposited their old matchlocks to be kept until they returned. I thought this was very wise considering they had no ammunition. When we came to the next inn the old knives, which had been foraged out the night before, were carefully deposited to await the return of the faithful body guard. We travelled 39 miles that day and at 4 o'clock in the afternoon arrived at Chui-kau, where some thousands of people crowded round me and began to call me all sorts of names and at last tried to throw me into the water. The soldiers who came to guard me, when they saw me surrounded by a mob cursing and using all sorts of vile language against the foreign barbarian, compelled me to give them the most of the money I had with me, and when I was in the greatest danger they fled from me and left me to do

the best I could. The only one who remained with me was a brother of one of the Christians.

In our greatest extremity those who ought to have been our protectors only left us in greater danger by trying to squeeze money out of us. The officers provided us with chair coolies, who when they found us in danger compelled us to pay them twice over. I pray that no other foreigners may be so unfortunate as to need the protection of Chinese soldiers. I have experienced the protection which this country can afford, and I am quite sure that if our foreign ministers were placed under the same discipline, they would soon change their policy in making treaties with semi-civilized nations. It would be found much more beneficial to mankind for the governments of civilized countries to dictate right laws to the semi-civilized than to try to please them by pandering to their cunning, selfish and avaricious suggestions. Let us hope that the time may soon come, when the eyes of foreign ministers will be opened to see their own stupidity in making treaties with such nations until some better form of government be established.

Yours truly,

JOHN E. MAHOOD.

FOOCHOW, Sept. 8, 1871.

SELECTED ARTICLE.

CHINESE CIRCULAR ON MISSIONS.

BY REV. CARSTAIRS DOUGLASS.

(From Christian Work July 1st 1871.)

The Chinese Circular on Missions has now come to hand. It seems to bear specially on Roman Catholic missions, but does not except others. It is a most dangerous document, requiring the close attention of all interested in missions. The following brief analysis of it is given in the *Weekly Review* by the Rev. Carstairs Douglass, a well-known missionary at Amoy, who is at present in England:—

"In Article I. it is recommended that all orphanages should be closed.

Article II. forbids the attendance of women at church, and asks for the deportation of the female missionaries.

Article III. appears to subject the *persons* of missionaries to the Chinese officers; a subjection from which all other foreigners are exempt, even those who are in the pay of the Chinese Government. It also forbids them to 'asperse the doctrine of Confucius'—a phrase which may be construed so as to prohibit all teaching that does not agree with Confucianism.

Article IV. refuses indemnities for future outrages, and screens the 'abettors' of such crimes, especially the literati, who are pronounced immaculate, though it is well known that they are the *real* criminals, who have instigated all the outrages and murders in question.

Article V. proposes regulations about passports, which would generally shut us out of half the empire, and which, if in force, in recent times would have often prevented travelling in any part of the seaboard provinces themselves.

Article VI. puts it in the power of any mandarin to forbid any one becoming a Christian, by simply saying that he is or once was a criminal, or by the same means to order his excommunication. It also places all Christians under a severe and harassing police surveillance, just like a ticket-of-leave man.

In Article VII. it is required that missionaries in the presence of mandarins 'must observe the same ceremonies as those exacted from the literates'—a rule which would often require *kneeling on both knees*, and probably sometimes the ceremony of *knocking one's forehead on the ground*.

In the same Article it is provided that 'missionaries ought to observe Chinese customs, and to deviate from them in no respect'—a phrase of very convenient elasticity, including as little or as much as may be desired.

Article VIII. provides means by which any mandarins or 'inhabitants' may prevent the opening of a new chapel when they please; and among these means it is even proposed to legalise the *Fung-shuy* (a modern superstition unknown to the classics, and actually condemned by Imperial edicts), which is the great obstacle constantly pleaded by the Chinese Government as a bar to the construction of railways, telegraphs, good roads and all such improvements.

I have only been able to give the merest outline of these dangerous proposals, and have to pass over several other clauses almost as bad—*e. g*, that forbidding any representations in favour of Christians persecuted by means of false accusations; and that which, *specially* exempting Christians from *two sorts* of idolatry payments, may be construed as implying that they are liable for other superstitious expenses.

If sanctioned for Roman Catholics, I repeat, these regulations would also be applied to Protestants. They seem incapable of being amended, and it looks almost as if they were offered in order to be rejected, so as to throw on the Treaty Powers the responsibility for future outrages, while branding the Christians as destitute of virtue and enemies to the peace of society."

BIRTHS.

At Shao-hing. August 7th 1871, the wife of Mr. J. W. STEVENSON, of a son.

At Ningpo, August 19th 1871, the wife of Mr. L. NICOL, of a daughter.

JOTTINGS AND GLEANINGS.

IMPORTANT TO MISSIONARIES RETURNING HOME. We have received a line from Rev Otis Gibson, formerly a member of the Methodist Episcopal Mission of Foochow, but now in charge of the Missionary work among the Chinese in California in connection with the Methodist Episcopal church of the United States, authorising as to publish in *The Recorder* the notice found below. It will produce great satisfaction to those who are personally interested in it, and we should be glad if our Exchanges in China would publish it so as to give the notice a wider circulation.

☞ NOTICE:—*All Missionaries and their families returning from a Foreign field of labor can pass over the Rail-Road from San Francisco to Chicago at half fare, by applying to the undersigned, Rev. O. Gibson, 916 Washington Street, San Francisco.*

STRICTURES OF W. M. G:—We gladly publish the views of our correspondent, on *The China Circular*. We should be pleased to publish, if it would be prudent, the Chinese of the original paper. Will W. M. G. or the writer of the EXPLANATORY MINUTE which appeared in the July No. furnish it? We have received another letter having substantially the views of W. M. G. which will appear in one November No. or before.

MISSIONARY INTELLIGENCE FROM PEKING, dated 19th July 1871:—

The translators of the Mandarin New Testament have finished their work. They have been at work more or less during the last eight years. This will prove a most valuable version, the court dialect being understood and spoken by the common people of all the provinces North of the Yang-tse. Mr. Schereschwesky is engaged on the Old Testament for the American Bible Society, and is we hear more than half through it. His intimate knowledge of Hebrew as well as Chinese and his general scholarship fit him in a high degree for this work.

Mr. Burdon is printing at the American Press a complete common Prayer Book in Chinese.

Dr. Treat and Mr. Pierson have just started for I-chow 500 li N. W. of the Capital, where the American Board has had a station for the last year. There things are quite quiet at present. We hear that Mr. Thompson of Kalgan has just returned from a missionary visit to Kwei-hua-chĕng, the Capital of Western Mongolia. Also that the rebels have appeared in great numbers between Ourga and Kalgan, occasioning the return of the Russian mail. Also that the Rev. J. Gilmour, the London Missionary Society's Agent to the Mongols, has returned to Kalgan.

Mr. and Mrs. Gulick of Kalgan have left for a health trip to America and England.

Mr. and Mrs. Chapin have returned to their work at T'ung-chow near this, after a year's absence.

The Rev. C. Goodrich has returned to the United States, on account of the alarming illness of his wife. He is the only Protestant missionary in N. China who has assumed the native dress.

Mr. Wylie is here at present, making preparations for a Bible tour through the Western provinces. The road is difficult and dangerous, and prospects in Kan-suh, especially, are anything but promising. Still his indomitable perseverance in his good work impels him forward, and he will not rest satisfied until the Bible has been circulated in every province, and an opportunity has been given to the people of possessing the word of God. We wish him great success in his difficult undertaking. He will be accompanied by Mr. Colporteur Wellman and a native convert.

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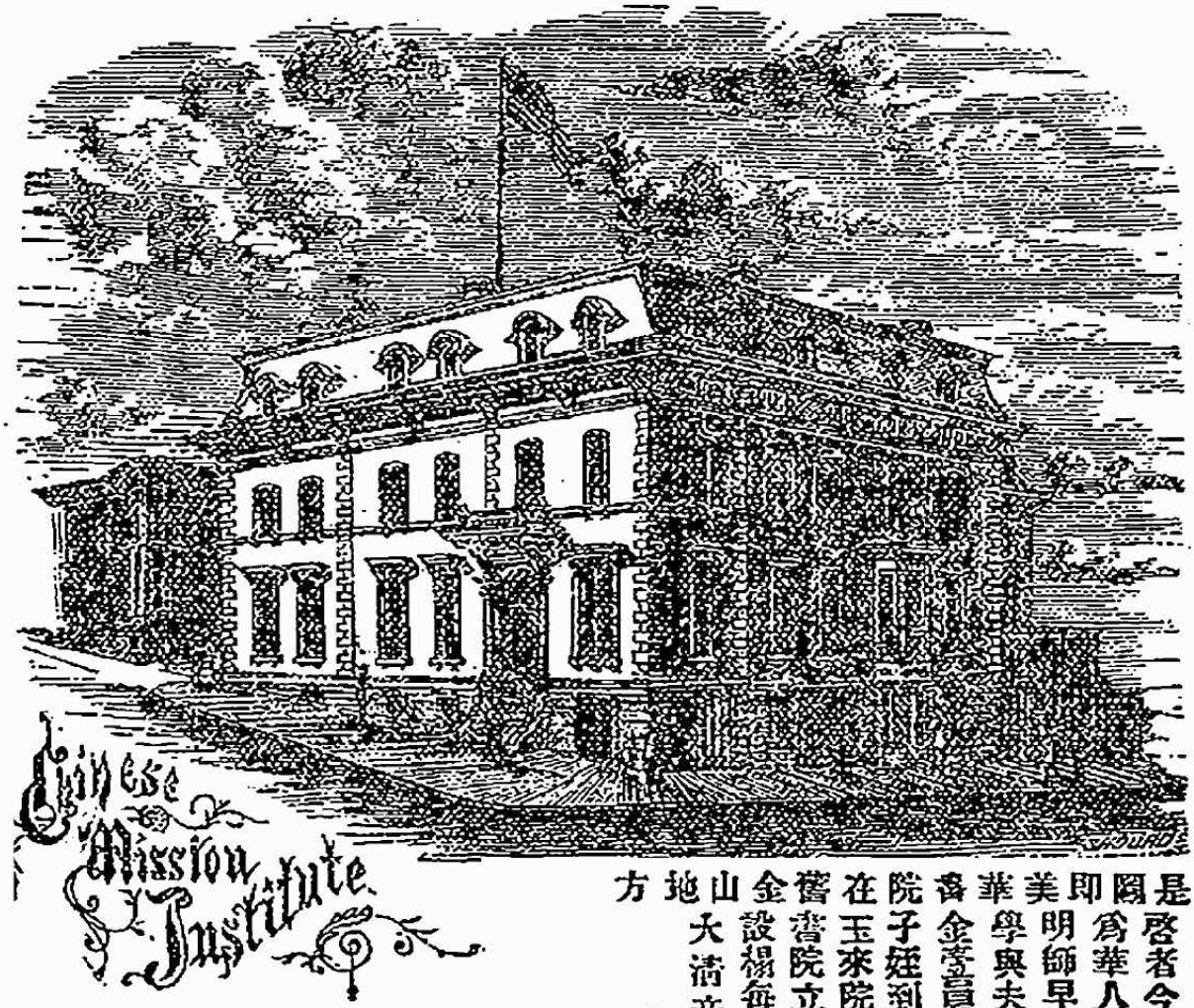

CHINESE MISSION HOUSE OF THE M. E. CHURCH.

916 *Washington St. San Francisco.*

REV. O. GIBSON. ..... Superintendent.
REV. L. HOPKINS. .... Teacher.
REV. HU SING ME, .. do.
MISS S. A. BARR. .... do.
MISS M. A. SALISBURY, do.

This School is for the especial purpose of educating the Chinese and Japanese who come to America.

The school is opened day and evening, and is in charge of Rev. O. Gibson, formerly of Foochow, assisted by a number of competent and experienced teachers.

Chinese boys and young men can here acquire a good education in the English language. Tuition, one dollar per month. Board and lodgings can be obtained at Chinese Houses for $8.00 to $12.00 per month.

Chinese gentlemen wishing to educate their sons in America will do well to send them to this school, and place them in Mr. Gibson's care.

是啓者今有大美國美以美聖會在舊金山
爲華人新建三層大書院莹座內有數位
即明師早晚教華人讀英文英語及大小篇
美學與夫天文地理格物等每生徒每月繳
華金壹員以爲燈火公用如有華人欲送進
書
院子姪到大美國習學者請移
在玉來院其子弟可托監司啊咿顯主顧本
舊書院立近華人所聚止之地在是處寄膳
金設榻每人每月可用捌員或拾貳員而已
大清辛未年 正月 日
華美書院監司啊咿顯啟

THE MANUFACTURE OF TEA.

BY A. W. G. R.

The process is of course varied, according to the kind to be produced. But I may first remark, that either Black or Green may be made from the same plant; although no doubt the Thea Bohea produces the best black, and the Thea viridis the best green. But all the varieties of Tea are produced, by the different modes of manufacture.

Black Teas.—Congou, called by the Chinese Hung-ch'ha, is by far the most important kind exported. It is manufactured exclusively for foreign demand. The leaves on being gathered, are exposed to the air, spread out on large Bamboo trays; for about twelve hours,—in this province, but I believe for a longer period in Hŭh-pih.—They are then shaken, and tossed about for some time, and then left in heaps exposed to the air, for one or two hours.

They are then rolled in balls, as large as can be well managed by the hands, and the sap is pressed out in this process. The leaves are then shaken out, leaf by leaf, and the first firing is given. This is done in the ordinary Chinese cooking pan, (or one of similar shape) over a brisk wood fire, for five to ten minutes, the leaves being kept stirred to prevent their burning.

The process described in the last paragraph is repeated, a little longer time being given to it in the repetition.

The leaves are now put one side in baskets or bags until a sufficient quantity has been collected for the subsequent processes.—that is, if the grower is also the manufacturer. But usually, the grower conducts the manufacture to this stage, and then takes the leaf to the market, and there disposes of it to the manufacturer.

The subsequent process is repeated as many times as is considered requisite; the firing, or rather smoking with charcoal fumes, being alternated with winnowing, sifting, picking, and rolling. This rolling however is not, like the first, accompanied by pressure to drive out the sap; but is simply to cause the leaves, before they become too dry, to acquire a tendency to twist in one direction. They are not, therefore, rolled into balls, but only rolled in the hands by the workman employed in sifting. Between the different dryings the Teas are winnowed by a hand machine into three or four qualities: dust; what is called in the trade, "fannings," (being the very small light flat leaves); the leaves which have not taken much of the twist; and the close twisted, and therefore heavy, leaf of fine Congou.

Picking is also performed between the different dryings. Women and children are employed in this operation. A certain portion is weighed out to each, and on her having completed the job; putting the stalks, (or as the Chinese call them the "bones,") in one little basket, the inferior leaves in another, leaving the good leaf on the tray, she presents her work to the overseer; who either rejects it, when it is returned to her, and she has to amend it; or else, if approved, he gives her a ticket, and at the close of the day's labors, she presents her tickets to the Cashier, who pays her accordingly. I have seen as many as six, or even more, tickets, presented at the close of the day, while others who had been idle, or were not so skilful, had only three or four to present.

The drying process is conducted as follows. The pans containing the charcoal, are firmly built in with clay, on the floor. The charcoal is heated to a red heat, and then covered with ashes. A tubular basket (open at each end), shaped like an

hour-glass, except that the contraction in the centre is very slight, is now placed over each pan of charcoal. On the contracted centre a woven bamboo tray, with Tea leaves to the depth of about two inches, is placed: the interstices of the tray allowing the charcoal fumes to ascend freely. Five to ten minutes is sufficient for each drying.

The Tea having been sufficiently picked, the last drying is now gone through. The leaves are placed on the trays to a depth of 4 to 6 inches, and dried over the charcoal pans, until sufficiently cured. The workman, however, occasionally takes the baskets off the fire, to stir the Tea, and, having shaken any dust from them, replaces them. The Tea is then packed while still warm: a certain number of catties being weighed for each chest.

Souchong is prepared in very much the same way as Congou, but less of the sap is squeezed out, and the Tea is not dried so much over the charcoal pans.

Properly speaking Congou and Souchong are the *only* black Teas. Oolong, Pekoe and Scented Teas are rather Green than Black, as an inspection of the infused leaf will immediately prove.

In manufacturing the *Oolong* of commerce, the process of exposure to the air is omitted: otherwise, the preparation is the same as for Souchong, though with rather less charcoal drying.

Pekoe consists of the young leaf buds, and is prepared in precisely the same way, but with only one, very short, charcoal drying; immediately after which, the Tea is packed while hot.

Scented Teas.—The first part of the process is the same as for Oolong. At the first charcoal firing, the flowers of (Choo-lan) Chloranthus inconspicuous, having been dampened, are mixed with the Tea; and then the charcoal drying is commenced, and the Tea is left over the pans until all the extraneous moisture has been thoroughly steamed out: when it is taken off, and the Choolan flowers carefully sifted out. The drying, picking, sifting, and winnowing, is then conducted as for Congou, but before the last drying, the Tea is mixed with the Motlee flowers (Jasminum Gambae), which are sifted out just before the Tea is packed.

The Motlee and Choo-lan are the flowers generally used, but when these are scarce the Ki-chaou-san (another species of Cloranthus) is substituted for the Choo-lan, and a variety of flowers for the Mot-lee:—Su-hing (Jasminum officinale) Yé-san (Aglaia) &c.

The distinction between Scented Orange Pekoe, and Scented Caper, is only, that the first consists of the usual twisted leaf, and the second, of the leaves that twist into the form of little pellets.

The other kinds of Black Tea, are not of sufficient importance, to deserve detailed notice; except, for its curiosity, the true Oolong (Wu-lung or black dragon Tea) of the Chinese. This is fired for a few minutes, immediately after gathering; then very carefully picked, and packed in papers without being again fired; but the papers are now carefully baked, by which means, the full aroma of the Tea is preserved. This is sold at from $1 to $2 per lb. It will keep for three years.

Green Teas. The leaves are roasted over a brisk wood fire, directly after they are gathered, in pans, precisely similar in shape to, though rather larger than, the common Chinese cooking pan, and kept stirred by the workman, each of whom attends to two pans. They are then rolled, and the roasting and rolling is repeated. The first time the roasting is only a few minutes; the second

time, however, it is continued for one or two hours. Green Teas are picked in the same way as black Teas, and by winnowing, and sifting, divided into the different sorts known in commerce. The common kinds are fired once after this separation, but the better kinds, (formed from the younger leaf which twists more closely than the older), are fired three or four times.

The coloring matter, consisting of Gypsum and Prussian blue, with a little turmeric, is thrown into the pans during the later firings, and as the workman stirs the Tea, it adheres to the surface, and coats it with a brighter tint than the dull yellowish green which the Tea would otherwise exhibit. It is a mistake, to suppose that the coloring is put on exclusively for the foreign market.—When I arrived in Foochow in 1854, the Chinese manufactured Green Teas for exportation to Tientsin, and invariably colored them very highly; more so, than was suitable for foreign demand.

The "Chops" or parcels (containing all kinds of Green Teas) are of various sizes. Moyune Teas consist of three to seven hundred half-chests; Fi-chow or Hwuy-chow, and Yowning or Hew-ning Teas, contain usually eight to twelve hundred; while the fine Tun-kai Teas, contain fifteen hundred to two thousand.

Taking one of this kind, as a specimen, we shall probably find,

Six Gunpowders,.....	Small round leaf.
Four Imperials,.....	Large round leaf.
Five Young Hysons,...	Small twisted leaf.
Three Hysons,.....	Large twisted leaf.
Two Twankay,.....	Inferior Hyson.
One Skin,.....	Flat and course round leaves.

The smaller chops divide in the same manner but there are not so many qualities of the first four sorts.

SELECTING AND TRAINING NATIVE HELPERS.

"What is the best mode of selecting persons for native helpers and of preparing them for their work?"

BY REV. CHARLES HARTWELL.

(Read before the Foochow Missionary Conference, January 1871.)

The term "native helpers" may include not only candidates for the native ministry, but also native colporters and school teachers. But, as I suppose the present discussion was designed to be restricted mainly to the former class of persons, I shall simply say a few words in the outset in regard to the others and then confine myself to a consideration of the best mode of selecting and educating persons for native preachers.

In regard to colporters and teachers for common schools, at the present stage of our work, it would seem unnecessary to select persons who would require much education at the expense of foreign funds. It is to be presumed that, among our Christian converts, men will be found who will have sufficient education for these purposes, who may yet not possess the requisite gifts for public speaking to warrant their being encouraged to look forward to the ministry.

As to colporters, they may be improved in their education by the personal instructions of the missionary while on tours, and they also may well be called together from time to time for examinations on books and lessons previously assigned, and for such other exercises as may be adapted to promote their spiritual growth and better fit them for their work.

For the benefit of school teachers, I would recommend occasional conventions at convenient points, to afford opportunities for instructing them in Geography and other branches of study, and in regard to the best methods of teaching the same to their pupils. I deem these conventions especially important, as I am convinced that we

cannot educate the Chinese to become enlightened men and women, with expansive views and feelings, by copying the monotonous and contracted mode of native education in China. * * * To have Christian schools in China worthy of the name, we must have text books on the different branches of knowledge and teachers trained to explain their principles to the scholars. The expenses of conventions for the instruction of school teachers, might be paid legitimately in part from missionary funds when necessary.

In respect to selecting persons for native preachers, I will say, in the beginning, that I consider the difficulties in the case at Foochow have greatly diminished now that we have reduced the rates of salary previously paid to some of our helpers. I will state, also, that I think we have gained a step in advance, in that most of us have given up the hope of seeing an effective native ministry from boys trained up in Mission Boarding Schools. But having adopted a proper grade of salary, and though we may discard persons brought up in a dependent way, one ill-adapted to the development of manly Christian virtue, real difficulties still exist in selecting worthy persons for a native ministry.

But to proceed to consider the subject. And first, by whom should the persons for native preachers be selected? Should it be done by the missionaries themselves, acting upon their own judgment? Or, should our best native helpers at present be constituted a sort of Board and the responsibility in selecting new helpers be thrown upon them? Or again, should the missionaries and the natives act conjointly in the matter?

It might be said that the missionaries, of course, know much better than the natives what qualities a preacher should possess, and as at the present time, most of the helpers are mainly supported by foreign funds, they may properly take the whole responsibility in choosing persons for preachers. But to this course there are some objections. Foreigners are not generally so correct judges of native characters as natives are, and then, if the natives are not consulted in regard to who are the best men for preachers, there may be a lack of sympathy between the native membership and the preachers as a class. If the natives are to receive the preachers as pastors and provide for their support, as we expect will be the case, it is very important to do all we can to increase their interest in them and the feeling of responsibility for their support. They should on no account be led to feel that the preachers are the proteges of the missionaries and are to be forced upon them whether they are pleasing to them or not.

As to the natives deciding wholly what persons are suitable for preachers, we hope that this will be the case ultimately when Christianity shall become fully established and self-supporting. But that time has not yet come, and as long as a large share of the preachers' support comes from abroad, there will be strong objections to allowing even worthy native preachers to decide fully as to who shall be employed by mission funds. Native funds can safely be left entirely to native control, but not foreign funds. * * * It seems to me, therefore, that at the present time there should be some joint action between the missionaries and the natives in selecting persons for native preachers. This is necessary in order to have the native churches feel that they have an interest and responsibility in the matter, and at the same time the supporters of missions at home can feel a security that their agents the missionaries are faithful in the use they make of the contributions entrusted to them.

But still the question remains, how shall the selection of persons for preachers be made? To secure native and foreign co-operation, persons might be recommended by their respective local churches, and then examined and approved, first by native preachers and afterwards by the missionaries, before they were accepted for education or employment with the design of their entering the ministry. This seems to me as satisfactory a plan as any I am able to suggest, and perhaps having

suggested this it is about all that needs to be said on this particular part of the subject. The good results of this or any other plan will depend very much on the practiced wisdom of those concerned in carrying it out. A perfect plan with poor administration will work badly.

I will, however, offer one or two rules in regard to taking persons into mission employ, that may properly be given in this connection. Paul advised that no novice should be put into the ministry, and it seems to me equally clear that no person but lately converted, should be taken into mission employ. either as colporter or candidate for a preacher. * * * The man's light is thus put under a bushel at once and his influence for good is to a serious degree injured or destroyed. The new convert should be left first to prove the sincerity of his conversion to his friends and neighbors, and then the employing of him in a more public sphere will increase rather than diminish his usefulness.* * * Another point worthy of consideration is, that persons should not be selected for preachers who have parents and large circles of friends dependent upon them for support. * * *

I now come to the subject of the best mode of educating native preachers for their work. And in regard to this, it is evident that the education should combine theory and practice. From a statement already made, it has been seen that I am no advocate of gratuitous Boarding Schools for boys, though some schools have accomplished much good. Nor would I recommend that even Christian young men should be educated for a number of years in a similar way. It would not fit them to become effective preachers. The continued isolation from the people would not be favorable to the cultivation of a knowledge of men, and of that sympathy with the masses which is essential to a successful preacher. I am in favor, also, of making all the education of such persons, that is given at the expense of foreign funds, purely Christian. I would confine it to the obtaining of a knowledge of the Bible and Christian doctrine and the best methods of presenting the truth, with such instruction in Astronomy, Geography and in regard to the history and condition of Bible-lands and foreign countries, as will enlarge their minds and fit them to be instructors of the people. I have slowly come to the conclusion that it is unwise to spend missionary funds in teaching candidates for the native ministry the Chinese Classics. It tends to give them too high an opinion of the value of these books in our estimation, and to foster a native pride which it is unnecessary for us to cultivate. They should get their knowledge of their Classics, not previously obtained in native schools or in mission day schools, at their own expense and at their intervals of leisure from other duties. This they can do sufficiently, if they are persons of ability and energy such as they should be. The argument that they need to cultivate a good style, does not apply in our case, for we have a translation of the Sacred Scriptures which is in good literary style, and those who acquire an equally good style for themselves need not be ashamed of it. If we were without the Sacred Scriptures and other Christian books in a style adapted to the Chinese literati, the case would be different.

Another remark in regard to the education of helpers is, that it may be gradual. They can be instructed sufficiently at first to fit them for their present position, and then we can plan for their constant improvement in such methods as may seem desirable.

But how shall this gradual education be begun and carried on?

If the persons selected have already had a good native literary education, I would recommend that they be brought together for three or six months instruction and drill by a missionary, and then set to work. This personal instruction by a foreign missionary cannot safely be dispensed with. Such persons need to have the Sacred Scriptures explained to them more fully, and to be taught in regard to many points of morality and cases of conscience, that they may know how to act themselves and teach

others. A heathen education deadens the conscience, and though a person who has received it may be renewed in heart, he still needs much and careful instruction in order to have his conscience enlightened and tender.

In regard to persons of less education who may be chosen for helpers, I would propose a three year's course of instruction, having them assembled for six or seven month's study under the care of a missionary, and then sent to their respective fields of labor for active work at preaching the rest of the year. While assembled for study, also they might be sent out on the Sabbath for evangelistic work. I consider the plan for studying a half of the year preferable to having it continue through the entire year, as, though it is less favorable to mental discipline, it tends to keep the men more in sympathy with the people and better develops their character as workers. This plan also gives a good opportunity to drop at any time a person who proves unfitted for the work. I would advocate also, that in the course of instruction, more attention be paid to the act of public speaking and public reading, than has hitherto been done so far as I am acquainted with the course pursued. The Chinese are peculiar in having no public speaking among them, and therefore there is especial need of instruction in this particular branch.

For the benefit of advanced helpers, I would recommend quarterly or semi-annual conventions, the missionaries meeting with them, giving opportunities for examinations on subjects or lessons previously assigned, lectures by the missionaries, and such other exercises as would be adapted to promote personal piety, and stimulate to greater zeal and fidelity in the work of saving souls. Perhaps also there may be occasional need for the missionary to select some of his helpers for a special course of instruction for three months, and such a plan may be useful as the work advances to increase the efficiency of ordained pastors. Without some such stimulus they may fail to be useful ministers to the churches over which they are placed. But I need not enlarge on this topic, and will close with the single remark, that we doubtless shall find in our work a call for conventions, conferences, and all the means that have proved of service to the ministry and churches in Christian lands, to educate the native ministers and churches of Foochow.

ANALYSIS OF CHINESE CHARACTERS.

(Concluded.)

牛 Niu, An Ox, a cow, and 羊 Yang a sheep.

It has often been observed that Chinese houses bear a great resemblance, in their shape and general appearance, to Tents, and from that circumstance alone it has been presumed that the ancestors of the Chinese were a nomadic race living in tents. It appears to me that there are several characters the formation of which tends to prove that the Chinese were originally a pastoral people.

美 Mei. Sweet, good, excellent, elegant, handsome, good looking composed of, 羊 A sheep and 大 Ta, great (Lit) A big sheep. A big sheep being evidently considered the essence of beauty.

義 E, self-dignity, self-respect, that which is right, good and proper in every respect, suitable, righteousness.

From 羊 Sheep and 我 I, myself, mine, (Lit) my sheep; the ownership of sheep being the sign of respectability.

佯 Yang, False.

From 羊 A sheep and 人 Jin a man. A man standing beside a sheep. In contradistinction to the former character, the man is evidently supposed to be standing beside a sheep which is not his own and for a dishonest purpose. The idea being that a

sheep was the thing which it was most likely that a dishonest man would covet.

羣 K'iun. A flock of sheep, as few as three; a herd; a concourse, a group, a multitude, a company, friends—a form of the plural number. From 羊 Sheep and 君 A chief, a prince, superior, wise. A word likely to have been formed in the days when the owner of the sheep was also chief of his clan.

牧 Muh. To tend cattle, to look after flocks ,to pasture, a shepherd, a cowherd, a pastor; to watch over, to superintend, a ruler of a district.

From 牛 A cow, and 攴 P'oh a blow.

This word is commonly used to denote the princes and chief rulers of the country, a custom which appears to point to a time when the aristocracy were all owners of sheep and cattle, which constituted the wealth of the country.

養 Yang. To nourish, to rear, to bring up, to provide for.

From 羊 Sheep and 食 Shih, to eat.

From which it may be gathered that at the time this character was made, the principal article of food among the Chinese was Mutton.

羕 Yang. Extensive.

From 羊 Sheep and 永 Yung Eternal.

樣 Yang A rule, a pattern, a muster; manner, style, mode.

From 木 Muh—wood and 羕 Yang Extensive.

The original meaning apparently being a rule or pattern for the management of sheep.

恙 Yang. A worm that gnaws men's hearts, nervous, out of sorts, melancholy, chagrined, low spirited, indisposed.

From 羊 Sheep and 心 Sin, The heart—(A sheep or the heart).

The early progenitors of the race having their wealth invested in sheep, have apparently considered that whatever trouble or anxiety they might have to encounter must certainly arise from some loss or some evil befalling their sheep.

庠 Ts'iang. An asylum for aged people in ancient times, a village school, a college, a gymnasium, an academy.

From 羊, Sheep and 广 Yen, A shelter (Lit—A shelter for sheep).

Appearing as if when the people became sufficiently civilized to have schools and colleges they made use of a character to describe them which had been previously invented to describe a sheep-fold.

牢 Laú. Strong place of confinement; a prison—A place to keep kine in, to secure, firm, secure, strong.

Form 牛 A cow and 宀 mien to cover. (Lit coverings for cows, a cow shed.)

As if the first place of confinement and security had been a stockyard, when afterward a place of confinement for men was found necessary, the word used for stockyard was applied to prison.

徉 Yang. To ramble, to rove, to wander, to stray.

From 羊 A sheep and 彳 Chih A short step.

詳 Ts'iang. To examine carefully, to enquire fully into, to discourse upon; the particulars.

From 羊 sheep and 示 Shi To admonish, an edict, a manifestation.

詳 Ts'iang. To examine carefully, to discourse upon.

From 羊 Sheep and 言 Yen words.

These two last words both seem to denote that a sheep was considered the only thing, or at all events the most important thing, for the subject of a careful investigation.

翔 Ts'iang. To soar, however, to look back, dignified, severe, stern.

From 羊 Sheep and 羽 Yú, Feathers, wings.

牂 Ts'ang A ram or ewe.—Full plenty.

From 羊 Sheep and 爿 Chuang a couch.

眻 Yang. Beautiful eyes.

From 羊 Sheep and 目 muh, eyes.

痒 Yang. An itching, to itch, to scratch, to titillate.

From 羊 Sheep and 疒 Nih Diseased.

年 Nëên A year.

This character is placed under Kang, To oppose, a shield, but it certainly in its present appearance (the original form may have been different) seems to have been formed from 牛 A cow.

件 Chëen. To separate, to distinguish, an individual article.

From 牛 A cow with 人 Jin, A man standing beside it.

物 Wuh—A substance, a thing, anything material or different from one's self.

From 牜 A cow and 勿 Wuh—A standard.

牭 Yew. An ancient form of 友 A friend. Cattle in pairs. Formed by two cows.

牟 Mow—To snatch, to deprive, to take, to pass by or over.

From 牛 A cow—and 厶 Sze—selfish.

These nine last characters display the importance of cattle and sheep in the domestic economy.

The characters which I have given above appear to me to demonstrate that when the Chinese first learned to write they had still lingering among them traditions of certain early events, that they still remembered their emigration from the West, and that they either were at hat time or had been not long previously a pastoral people. I shall now give a few examples of characters ombined with 人 Jin A man and 女 Neu, A woman which seem, to mark the estimation in which the Chinese hold and always have held the two exes.—

妥 Tŏ. Secure, safe, stable, fixed, firm, quiet, at ease, settled.

From 爪 Chow, Claws. The hands spread out over 女 A woman.

安 Gán. Rest, peace, still, quiet, to settle, to rest, to tranquilize.

From 宀 Mëen A shed, a cover over 女 a woman.

Both characters seeming to denote that there can only be peace when woman are kept well under control.

案 Gán. To examine, a case in law, to determine such a case. A magistrate's bench.

From the last character and 木 wood; representing a woman under a cover placed on the wood or table;—seeming to point to a notion that if any trouble arises it will certainly be found to have been caused by a woman. An opinion which was I believe often expressed by Charles X of France.

佞 Ning, Eloquent, insinuating persuasion, skilled in speech—artful, specious.

From 信 Sin, (abbreviated) Truth, faith and 女 a woman, so formed according to Morrison "because the belief of women is easily obtained by artful and specious language."

姦 Cheaon, An ancient form of 姣 Cheaon—beautiful.

From two 女 women, one placed over or superior to the other.

妠 Nan, or Nwan. To altercate; to wrangle; to bicker, to brawl, to quarrel clamorously; to scold.

From two 女 women placed side by side or on an equality.

媒 Cho. A go-between in making marriage alliances; to consult about uniting two families.

From 勺 Choh To pour out and 女 a woman. (Lit) To pour out a woman.

妒 } Two forms of the same character.
妬 } Tóo. Envious, jealous.

The 1st from 女 a woman standing beside 戶 hoo, an inner door. The 2nd from 女 a woman standing beside 石 Shih a stone.

Evidently looking upon jealousy as entirely a female vice and considering that it is quite natural that a jealous woman should take a stone and assault her rival.

委 Wei. To bend down as with a heavy burden. To sustain a burden or office, to send, to depute a person, to perform some official duty.

From 禾 Ho, grain placed on the top of 女 a woman.

婦 Foo, A married woman, a wife, to submit.

From 女, A woman and 帚 Chow, dung, filth, to sweep away filth. A woman standing beside filth or a woman sweeping away filth.

男 Nan, A male, A man.

From 田 T'ien, A field and 力 Lih strength (Lit). The strength of the field.

While the last character seems to show that the labours of the field requiring the exertion of great strength were performedby the men, we gather from the two former characters that what we may call the more menial occupations such as collecting and spreading manure and carrying burders were performed by women, as they still are among many savage people. The next character seems to point to a time when marriages were not performed with the ceremony of the present day and when women were considered the spoil of the sword and the bow.

娶 Ts'héu To marry a woman.

From 取 Ts'heu, To take and 女. A woman. (Lit) To take or seize a woman,

妓 and 伎. 支 Chi, A branch with 女 Woman and 人 Man.

妓 Chi. A courtesan, singing girl, one who is sent out to earn a living by singing and vice.

伎 Chi. Ability, cleverness, talent.

The idea here seems to be that whereas talent in a man is commendable, in a woman talent and virtue cannot go together.

妙 and 吵. 少 Shaou, few, with 女 woman and 人 man

妙 Miau. Excellent, capital, perfect, good.

吵 Chaóu, A little child, alarmed, agitated.

The idea in the first character seems to be, the fewer the women the better, in the second the greater number of men the more secure it will be.

婍 and 倚. 奇 Ch'he, strange, with 女 woman and 人 man.

婍 Ch'he—Good.

倚 E—To rely on, to bear against, to incline to one side. The idea seems to be that a good women and a man who has so little confidence in himself as to be obliged to learn upon another, are both so uncommon as to be in fact "rara avis."

婷 and 停. 亭 Ting, a pavilion, with 女 woman and 人 man.

婷. T'ing. Handsome.

停. T'ing. To stop, to stay.

娓 and 倭. 委 Wei, Evil, awe, with 女 woman and 人 man.

倭 Wei. Delicate, elegant.

媦 Wei. To love.

婥 and 倬. 卓 Cho, High, eminent with 女 woman and 人 man.

婥 Ch'ho. Handsome, beautiful.

倬 K'an. The light of the rising sun.

嬌 and 僑. 喬 Ch'eaon, High and bent, with 女 woman and 人 man.

嬌 Cheaou. Handsome, beautiful.

僑 Cheaou. An inn or lodging place for a stranger, to dwell in a temporary abode.

娃 and 佳. 圭 Kwei, A sceptre, with 女 and 人 man.

娃 Hwae and Wa. A handsome female beaty.

佳 Chea. Fine, good, excellent.

嬋 and 憚. 單 Tan, Single, alone, a single garment, with 女 woman and 人 man.

嬋 Chen or Shen. Beautiful, elegant.

憚 Tan—Real, sincere, heavy, intense.

This last six pair of characters seem to bear out the idea that woman is looked upon merely as a pretty plaything while man is considered a being of a superior nature.

I shall conclude with two characters which though they are not brought forward in proof of any particular idea are yet deserving of notice.

好 How. Good, to love.

From 女 A woman and 子 Tsze A son—a child.

Many Chinese teachers think that this character and 姦 Chëen—(Three women together), Private, selfish, depraved, adulterous—ought to be transposed and that 好 must have originally meant adulterous and 姦 good, and Morrison asserts that they so use the characters at the present day. If 子 meant a young man this view of the case might be correct. The original idea however being a son, a child, 好 may be said to represent a woman with a child in her arms, and surely there cannot be a more appropriate sign for good. Though 好 may be thus accounted for, it is not easy to explain why 姦 should mean treacherous, adulterous, unless the Chinese think that it is impossible for three women to be together alone without plotting some villany.

家 Chia. Household, a family, home, a dwelling.

From 宀 Mien, To cover and 豕 Ch'i a hog, a pig.

(Lit) a cover over pigs—a pig sty.

Morrison says that this character was originally written with three men under the cover; this form would be more appropriate. When and why the change was made is not explained. A people who have adopted as a sign for home a character which by its formation appears to mean a pig sty, must have a very different idea of home from a people whose favourite song is "Home sweet home." There are many more characters equally deserving of notice but I have already take up too much space.

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CONNECTION OF CHINESE AND HEBREW.

VI Paper.—Part II.

BY REV. J. EDKINS.

The aspirate and K series in the Hebrew alphabet embraces six letters, He and Hheth, Gimel and Ayin, Caph and Kuph. The base of these letters is in the G and K sounds. The aspirates, one weak and the other strong, both grew out of K, while Ayin grew out of G.

Correct views on these points will much facilitate our comparison with Chinese. Language is always multiplying itself. At first signs were few. Three vowels A, I, O were enough. The early utterances of man were simple. The complicated alphabets of existing languages are modern. The syllabary, the syntax, the paradigm became in each new millenium more varied in form. Sometimes races richly gifted with intellect have gone beyond their time in creative variety. The Greek is an example. The verb of no nation can compare with the Greek in flexibility, in graceful variety, in rich development. God gave to the Greek people special endowments because they were to play so distinguished a part in originating science, art and philosophy. We cannot be surprised therefore if the grammatical tree planted in the soil of Hellas grew rapidly to the highest perfection and was ready twenty eight centuries ago to become the appropriate medium by which the genius of Homer might express itself for the delight of mankind. But the Greek and other very early developments were exceptional, and as a rule the older a language, the simpler is its type.

The primitive language would have a very simple system of letters and syllables, and a natural syntax, without inversions in many respects much like that of the Chinese.

In comparing groups of vowels and consonants in the primitive Hebrew and Chinese sound-systems we must expect each to resign all peculiar modifications of letters. Thus Th and Dh in Hebrew and Arabic the early types and perhaps parents of our twofold English th in *thin* and *this* must be reduced to plain T and D. The lingual letters R and L become one letter which we may call L. So the aspirates He and Heth are nothing but the strong and weak expression of one more ancient H. This H at an earlier date occupied the whole ground which when the Phoenicians began to write they devided into two parts, one to be represented by He and the other by Heth.

The Chinese have also in several dialects a strong and weak aspirate which must be reduced to unity in the same way. In the northern mandarin there is a harsh sibilated H and one which is like the English H. But the history of the language shews that they are branches from one root.

We may however go further than this and refer the double Hebrew H and the double Chinese H to the K series for their ultimate origin. Before doing this in Chinese, it is necessary first to eliminate words in S which have recently in northern and western China pushed their way into the aspirate series and ranged themselves under the sibilated H. In the present investigation we have nothing to do with the modern pronunciation.

It will now be shewn that Hebrew roots commencing with an aspirate are usually represented in Chinese by words beginning with G K or H.

1. Habal *he breathed*, Hebel *breath, exhalation*. The name Abel. The Chinese say 呼 and 吸 Hip for *to breathe, inhale*.

2. Hagah *separated*. Also *spoke, meditated*. Compare in Chinese, 隔 Kak separate. 告 Kau, old sound probably Kok, *tell*.

3. He *he, that*, Chinese 其 Gi, *he, that*.

4. Hen, *behold*. The Latin en is the same word with the aspirate lost. In Chinese it is perhaps 看 k'an *see*.

5. Har *mountain*, Greek without the aspirate oros, Sanscrit giri as in the names of Indian mountains such as Dhawalagiri, nilgherry &c.

The Mongol is agola, the Chinese 嶽 Ngak *mountain.*

6. Hhaba *hid,* Hhabah *hid.* Chinese 盖 *cover* Kap. The Hebrew has also Hhaphah, Hharharh *covered, protected.*

7. Hhabab, *loved* Hhabal, *bound,* Hhebel *rope, cable,* Hhabak, *embraced,* Hhabar *bound, united,* Hhabash *bound, closed, obliged.* In Chinese compare 合 Gap, *combine, unite,* 協 Hip *agree,* 挾 Kap, *take hold of, carry under the arm, cherish, protect.*

8. Hhad *one,* Ehhad *one.* This is the Greek heis *one* and the Chinese 孤 Ku, alone, solitary 個 Ko a numerative for nouns.

11. Hhadah, *rejoiced.* Latin guadeo, English glad. The Chinese 喜 Kit *rejoice,* and 吉 Kit *luck.*

12. Hhadal, *desist, cease.* The Latin cesso, and Chinese 竭 Git, *exhaust, expend to the last,* 結 Kit *to tie, bind, consummate, finish.*

13. Hhasar, was wanting, deficient. Latin careo. Chinese 缺 K'it, *deficient, broken, wanting.* In the word 闕 K'it, *gate of the palace,* the gateway is viewed as a vacancy. Compare also 虧 K'u *wanting, loss, broken.*

14. Hhavah, *breathed, lived, announced.* 告 Kau or Kok tell, announce.

15. Hhuts, *outside, desert country,* 外 Ngat *outside.* The Mongol is gadahu, gadan, gadatai, *to go out, out, on the outside.*

16. Hhush, *hastened,* English hasten. 快 K'at *quick, lively.* The Hebrew has also Hhish *hastily.*

17. Hhazak, *was strong, made firm, bound tightly* 結 Kit *tie, make firm, strong.*

18. Hhata *sinned, missed the mark in shooting,* 孽 Ngit, *sin, guilt.* But perhaps it is 過 Ka, *pass by, miss, fault,* unless P is the lost final of this word, for which reasons have been given above.

19. Hhatsab *dig* as brass from mountains Deut 8.9 掘 Git.

20. Hhai *living* 活 Gat, *living.*

21. Hhakham *was wise,* 學 Gak *learn, imitate.*

22. Hhakhal *was dark,* 黑 Kek, *black, dark.*

23. Hhalal, *loosened, opened, perforated.* In Chinese we find 掘 Git dig, in the sonant series of letters and 開 K'ai *open, begin* in the surd series, which may have lost a final T. The Hebrew also has Hharats *cut, dug, sharpened.* Compare the Chinese 割 Kat *cut,* and the Hebrew Hharash *engraved, fabricated, ploughed.*

24. Hhalats, *extracted, liberated, was cheerful and active.* Arabic hall *solution, relax,* 解 Ka *loosen, explain, let go.* Old Chinese etymology derives this character from a *knife* 刀, cutting a *cow's* 牛 horn 角. If this is correct the left hand portion of the character Kok, *horn* with K final is not phonetic but ideographic. We are therefore at liberty to consider whether a final T has not been lost from the sound of the whole character. If so the identity with the Hebrew root becomes very probable.

25. Hhalak, divided Hhelek a part, 塊 K'we and perhaps still more anciently K'ak, *a portion, a piece of,* 革 Kak 隔 Kak *separate.*

26. Hham, *warm,* Hhamad *desired, liked* Nehhmad sweet 甘 Kam *sweet,* as applied to the mind *willing.* The Sugar cane is 甘 蔗 Kam Tok. Hebrew Hhamal *was mild,* Arabic halim *mild, gentle.* Here the L is inserted. This is better than to say

with Gesenius that L and M are transposed. The transposition of letters is a rare phenomenon, and should be sparingly resorted to by etymologists.

27. HhATSAH *divided*, HhATSATS *divided*, HhATSIR *a hedge, that which divides*, HhATSAB *engraved*, 割 KAT *to cut, divide.*

28. HhAKAH, *engraved, dug out*, HhAKAK *delineated, inscribed, decreed*, 刻 K'EK, *engrave.*

29. HhAKAR investigated, 考 K'AK examine, 拷 K'AK *inflict torture* as a mode of investigating guilt.

30. HhARAM, *closed, prohibited.* The R has been inserted. The Chinese word is 禁 KIM *prohibit restrain.* The English is *hem* in the sense of restraining within a boundary or a process in sewing which surrounds a garment or piece of cloth with a border.

31. HhAGAG *dance, celebrate a feast, be giddy*, HhAG *a feast*, HhAGA *fear, tremor.* 躍 GAK *dance, hasten* 瞿 GAK, *to fear*, 懼 HAK *fear*, 瞿 GAK, *fear.* As the Hebrew has HhAKAH *to cut, hew*, so the Chinese has 鑊 KAK to *cut*, which I place here because the phonetic is the same as in the four preceeding characters. The Chinese phonetic is always a safe guide to the final.

31. HhOAHh, *fish hook, thorn, ring, hook.* English hook, Chinese 鈎 KOK, *hook.* Substantive or verb.

Closer investigation would extend this list, but as it is, it embraces nearly one fifth of the words in this Lexion commencing with Heth. I have only selected those which exhibited the most obvious resemblances. Authors such as Gesenius are agreed in thininkg that Hebrew and the Indo European languages are allied. Yet some of their identifications are based on much looser evidence than those of this list. I have endeavoured throughout to restrict the examples to those in which two radical letters agree, and that in their ancient forms as far as they are ascertainable.

FOREIGN INFLUENCE IN CHINA.

BY BOOMERANG.

The foreigner has become a factor in Chinese politics. Originally it was not so. In the old days of the thirteen hongs, Imperial policy pursued its traditional course with contemptuous disregard of what might be thought or said by the handful of merchants plodding away in the counting rooms of the factories. That day has passed away. The foreigner is here in force. He is here with his Colonies, his Concessions, his Municipal Council, his Courts of Justice, his Newspapers, his Religions, his Science, his Philosophy. To shake him off is impossible. In all future mandarin calculations that exceed a strictly local application, his presence must be taken into the account. In the enactment of new laws, in the fixing of the tariff and revenue regulations, and, in some instances even, in the appointment of Governors and Viceroys, the weighty question must first be pondered, how will the proposed change effect relations with Foreigners.

This new influence is becoming more pronounced every day. The Foreigner cannot help it even if he would, nor do we think it desirable that he should restrict the growth of his influence. On the contrary the best interests alike of foreigners and Chinese demand that by all peaceful means he should increase it. It is this particular point we now wish to press.

That the Foreigner has brought some evils in his train cannot be denied. The brawls of his drunken

Seamen are a disgrace to his civilation. "Irreparable and continuous injury," as Wen Siang expressed it, in his conference with Sir Rutherford Alcock, has been inflicted upon the whole empire by the foreign importation of opium. A hardening influence adverse to Christianity has too often issued from his commercial centres. But while attaching full weight to all these, there is also an inventory of benefits, which must not be overlooked. But for him the rebellion would have succeeded and the whole empire would have been in anarchy. Time and again has the tide of fire and slaughter been beaten back by foreign resistence. When the Tai Ping tiger was finally throttled, it was done by foreign hands. China owes a debt of something else besides hatred to the men of the West who have come to reside in her midst. That these men have been promoting their own interests may impair the claim for gratitude, but it does not a whit lessen the magnitude of benefits confered upon the empire.—The foreigner has taught her how to collect and enhance the magnitude of her revenue,—has exterminated her pirates,—has made the coasting trade by her own junks comparatively safe,—has provided her with improved means of defence,—has taught her to build ships,—has imparted new and valuable information upon subjects vital to her very existence,—and by his swift steamers and ready means of transmitting information to distant ports, has poured cargo upon cargo of rice into portions of her territory devastated by floods, filling hundreds of thousands of hungry mouths before lank destitution had time to begin its terrible work of famine and death.

The empire may refuse to admit it, but she needs the foreigner here nevertheless. As for ourselves we look upon it, as one of the merciful dispensations of Providence that has placed the Foreigner by her side to offer a chance of escape from the dire consequenees of a too rapidly accellerated disintegration. The empire is rotten from centre to circumference. Bribery and corruption and extortion fill the land, every step of the ascent from the beggars hovel to the dragon throne. Insurrectionary virus poisons the entire social system. Malversation in office in the characteristic of every Yamun. Rebellions of unparalled magnitude, carried on with ferocious cruelty have wasted her strength. The devastated plains and depopulated cities of the northern provinces evince the malignity of the evil there. The multitude of judicial executions considered necessary to prevent an outbreak, attest how deeply to the bones and marrow the poison has penetrated in the south. Commissioner Yeh it was said decapitated no less than a hundred thousand. The present are considered peaceful times, and yet General Pang in bringing up the arrears of an ordinary constabulary in a single department of the Canton province has within the last two years executed about two thousand persons and burned the whole or a part of some forty towns and villages. In whatsoever quarter, the outlook presents the same hurtling elements of an impending crash. The Tai Pings have indeed disappeared just as a wave falls back to its place in the sea, while the force that raised it is still there working to up-heave a still higher one beyond. That a change must come before the advent of many generations cannot be doubted. The only question is whether it will come in the form of a violent disruption reducing society to a primitive chaos before a reconstruction can be made, or by the peaceful and gentle transfusion of a purer morality, a broader statesmanship, and a more discerning patriotism. It is the presence here of Foreigners that presents the only

chance of the latter. Where the Foreigner is, are to be found the conservative influences of law and order the consequent security of life and property—and the firm administration of even handed justice.—The hope of China lies not in the regeneration of her officials, for that is impossible:—not in the resuscitation of her ancient virtue, for that is dead beyond recovery:—but in the vigorous support to her palsied energies of more enlightened and successful nations. The Foreigner understands the process of gradual reconstruction. Witness the changes that have taken place in India. Other nations are profiting to-day immensely by their connection with him. Witness Siam. Burmah, Borneo, Assam, and Japan. He brings with him, in his power, his determination, his skill in organizing and reconstructing, his cosmopolitan experience and the amplitude of his intellectual and material resources, the very things which China needs to enable her to pass through the coming change with the least possible violence, and yet without forfeiting her own autonomy and self repect.

Under these circumstances the attitude we should assume demands earnest consideration. The various discussions on this subject chrystalise around two diverse lines of policy. We have seen more or less of the working of them both and may choose for ourselves.

One way proceeds upon the principle of being true to the Christianity and Civilization that have made us what we are. This we are to do, not indeed by force or gunboat suasion, cramming our ideas down unwilling throats, nor yet by dinning in unseasonable times and ways into reluctant ears, but by persistently bearing testimony with patience and politeness to their superior worth. In the same way that in our own lands we seek to impress our views upon others, we should continue to iterate ideas of what enters to a wise governmental administration,—of what contributes to elevate the standard of Morals and the attendant Tranquility of the State. We should avow our confidence in Christianity, and should express kindly, but boldly our sense of the enormous folly and destructiveness of heathenism. We should lend on all occasions a generous support to those engaged in the work of enlightenment and elevation. There is a duty here incumbent not merely upon the missionary and his supporters at home—but upon Merchants, upon Consuls, upon Diplomatists. It is true the sphere of a diplomatist is not that of a moralist, but he owes something to society besides the mere exercise of official functions. Every man owes something to his neighbor less favored than himself,—the rich owe something to the poor,—the capitalist to the laborer,—the learned to the unlearned,—the wise to the foolish,—the strong to the weak. And Christian nations owe something to heathen nations, besides the liquidation of balances of exchange. Especially is it incumbent upon them to prove by their conduct that they are capable of being moved by higher impulses than those which expend their force merely in making a shilling double itself: that they cherish ideas and principles far above pounds and pence; that in their intercourse with other states they are capable of entering into a real sympathy in whatever concerns their social and moral well-being;—and that in distant lands, as much as at home, they know how to be loyal to whatever is true and elevating and noble. Commercial enterprise however successful is not of itself sufficient to compel that respect we prize most highly. This is accorded even by heathen nations only on the discernment of the better qualities of manhood. We believe the opinion will

not be challenged that whatever of real respect is felt by China for outside nations is graduated in exact proportion to the degree we have exalted before them these traits of character which are the successful product of a Christian Civilization. And it is this fidelity to principles and ideas honoring them above the achievements of mere traffic that enables the Foreigner to repel the charge of an utter mercenariness so often brought against him.

In giving efficiency to those higher considerations, it is not implied there must be a forcible interference in the domestic administration of the Empire; but it is essential and right that we should boldly avow them and manfully advocate them. Certainly it is required of us that we turn our backs upon the religion and culture of our native lands upon no considerations whatever—least of all from those drawn from their unpopularity with the heathen and from some slight pecuniary damage their advocacy might be supposed to inflict upon our pockets. A man professing to be a Christian who should, when in the presence of a Buddhist, seek to conceal his faith lest it should render his companionship less acceptable would be regarded by Christian and Buddhist alike with merited contempt. A man who would studiously disparage his own well known convictions on any of the subjects of the day in order to win a believer of opposite views to become a purchaser at his warehouse would be set down as the basest of mankind. What is contemptible in individuals is none the less so in nations, especially when these nations have hitherto been distinguished for an ability to rise above the exclusiveness of mercenary considerations in their diplomatic dealings.

In recent years (omiting the last four or five) the policy of foreign nations in China has been in accordance with these high conceptions. While looking after their commercial interests as they were right in doing, they were not oblivious of the claim. Wisdom has to be justified of her children. The incorporation of a clause in the treaties guaranteeing the toleration of Christianity is an act of homage and fidelity to one of the most precious heritages of modern enlightment,—the right of free thought and free speech. It yields no immediate percentage in pounds sterling; but it is on that account the most disinterested, as it is the most generous and noble, thing that nations ever did in the East. While vindicating their own allegiance to principle, they have conferred, though not yet apprehended by those whom it most concerns, an invaluable boon to China. In establishing the single right of free inquiry and free discussion they have effected more toward the advent of modern progress than is ordinarily accomplished by an entire generation. In one sentence they conveyed to China the wisdom gained by forty generations of experience in the west. They caused to be proclaimed as a law of the Empire the fundamental principle without which there can be no progress in Religion, in Science, in Philosophy, or in Statesmanship. Many other illustrations might be cited of the good beginnings made under the energetic assertiveness of western ideas in days gone by; passing by minor examples we must fix attention on the mixed commissions of Shanghai, for example. The Chinese were constrained to accept them not by fear of physical force but through that very indomitable and persevering advocacy of their superiority they received from Foreigners. Joint commissions of this nature while accomplishing an immediate good contain undeveloped capabilities of future renovation. They furnish a safe and quiet mode of inoculat-

ing the enervated judiciary of China with certain healthy features of western jurisprudence. It is like planting a young and vigorous sapling alongside of an old and withering tree to yield its grateful shade when the other shall have fallen to the earth. They promise an easy transition for the Chinese officials themselves from an effete and corrupt system ready to vanish away to one fresh and sound and which if they would have the docility to follow their leading would guide them into a stable tranquility and augment immensely the security of their own position.

Therefore considerations not only of self interest but of common philanthropy should constrain the Foreigner to press the Chinese Rulers to recognise and act upon principles found indispensable in promoting a common brotherhood of humanity and a common elevation of mankind. Above all a faithfulness in our stewardship of these ideas and maxims and truths which Christianity has taught us will, as we believe, bring upon our international relations the blessing of Him who has taught us to impart what we have received and who repudiates the claim of any man to live exclusively for himself.

But we are now to review a very different policy from the one just commended. We are to look upon certain envoys of Christian nations standing abashed in the presence of heathenism. We are to behold them exhibiting a readiness to repudiate Jesus of Nazareth in order to save themselves the trouble of having to say a word in his defence. We are to hear unmanly complaints that the revenue may suffer if the home Governments do not discourage inland missionary residence. We are to consider the confession they furnish themselves, that the very highest impulse whose legitimacy they will admit in the prosecution of international relations is an impulse to get a revenue from trade no matter at what sacrifice of Christianity nor of what humiliation of all that Western Art, and Science, and Thought deem worthy of extension. Their own written correspondence made public in the Blue Books furnish the evidence.

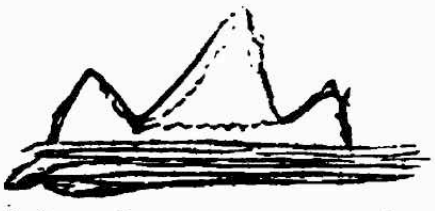
CHINESE MYTHOLOGY.

No. 7: Part 2nd.

BY SINENSIS.

4. K'hwăn-lun is however not the specific proper name of a range of mountains situated in one fixed locality: "The Khwăn-lun mountain is three-fold (three peaks), and the sacrificial mounds (for sacrificing to these peaks) are also three, hence the name, which also signifies *a circle.*" *Kanghe.* The two characters *without* a radical signify a circle; with the radical "*water*" they signify *Chaos*, which is the circular T'ae-keih or *ovum mundi;* and with the radical "*mountain*" they signify a circular mountain, or a circle of mountains. Hence any very high mountain is supposed to be a copy of this sacred mountain and is called a K'hwăn-lun; e. gr. "The expression 'within the (four) seas' (used with regard to Shang-te's earthly palace; see above,) clearly implies that beyond these (i. e. beyond the Empire) there are other K'hwan-lun (mountains). Chang-kĕoh crossed the western Sea to the Ta-tsin (*Judea* according to Mathew Ricci) and Woo-tsze countries, and found another western sea, having a *smaller* Khwăn-lun on its coast, 80,000 feet in height. In the time of Yung-ping, Tow-koo went to a Khwăn-lun in the neighbourhood of Tun-wang &c. Also, the whole region is so called; 'K'hwăn-lun supplies furs' (see Shoo-king). K'hwăn-lun is beyond the limits of the Empire, and is situated in a wilderness of shifting sand." *Kang-he.* "The Hindoos deem every holy mountain a copy of Meru (their local Ararat, situated at the head of the Ganges):

and accordingly they have many hills which are equally designated by this title. Every hill therefore which is thus designated, is really a local transcript of the Armenian mountain: and as the theology of the whole gentile world is fundamentally the same; each sacred peak, wherever situated, must obviously be viewed in the same light, &c. Thus Parnassus, and Olympus. and the Singalese peak of Adam, and the Mauritanian Atlas, and the British Snowdon and Cader-Idris, not to mention almost innumerable other hills, are all equally imitative transcripts of what the Hindoos calls *Meru*, but what is really *the Paradisiacal mountain of the Ark.*" *Fab. Vol. III.* 201. Hence the mythological K'hwăn-lun, as it represents the Great Father Heaven or Shang-te, 上 — with his *triplication* (three peaks), is the ancestor of all other mountains; "The very artery (origin) of the mountains of the world (China) is the K'hwăn-lun, and where these mountains arise, there also is the fountain of the water (of China). K'hwăn-lun is a far distant origin of waters, but it is only the River (Yellow River) which has its source there, &c. Hence of all the sources of the waters of the world (China), that of the (Yellow) River is the chief. The ancients in sacrificing to the waters worshipped the (Yellow) River *first*, and the seas *next*, to show respect to origin." *Sing-le &c., Ch. XXVII. p.* 27. *See also Shoo-king. Ch. II. p.* 21. *and Med's Shoo-king p.* 107. "Every mountain is thus made a symbol of the great father *viewed as the gods of generation:* and it is not more his *resting place*, than his *express and visible emblem.* .... We now perceive the reason why Atlas was fabled to have been metamorphosed into a mountain which bears his name; why that mountain was at once *the temple, the god, and the image*, of the Libyans, &c. As every mountain and every phallus *represented the chief deity;* so every mountain was deemed the phallus *of the world*, and every phallus or cona was an image of the holy mountain." *Fab. Vol. III.* 202-3. K'hwăn-lun, we are told "has *three peaks;* one is just under *the Polar Star* (the *Heavenly* palace of 上 — or Shang-te) and is called Lang-fung-tëen" &c. *Kang-he.* This is the *centre* peak. "The Hindoos describe their holy mountain Meru as terminating in *three peaks* &c. The *central* peak Cailasa, is the peculiar abode of Siva (the Hindoo Shang-te or Heaven); while the two others are occupied by Brahma and Vishnu (the triplication of Brahm). This Tricutadri or mountain with three summits, is declared to be *the lord of mountains*, or the prototype of all other similar mountains: and of course every imitative Tricoryphean hill, for there are said to be many such, is considered as *inferior to it.*" *Ibid. p.* 305. In fact, in the account given of the Chinese K'hwăn-lun we have, almost word for word, the description of the Hindoo mount Meru which is unmistakably the Paradisiacal mount Ararat. The Pauranics state, that "the Earth is a flat surface, surrounded on all sides by the ocean (the 4 seas of China), and swelling into an immense convexity in the centre," which the Chinese express by stating that it is "depressed at the four quaters." This convexity is Mount Meru, and upon it is placed "the circle of the world" or a ring of mountains called "Ila-Vratta" or the circle of Ila; just as the Chinese place upon *their* mound, K'hwăn-lun or the circle of the world. The Hindoos also make this locality the abode of their hero-gods, and the circle is said to be of "four different colours towards the cardinal points." corresponding to the "cloudy air of five colours" of the Chinese. Meru also, like K'hwăn-lun is described as a country situated in the "North west" as being "the centre of the East" and from Meru and Kwăn-lun flow the sacred rivers of India and China the transcripts of the Euphrates at the source of which stood the mount of Eden or Ararat. Indeed the Puranas state that the *Hwang-ho* is the same as their *Sita-Ganga.* Lastly, in their wild geography the Chinese resemble the Hindoos, for both place their sacred circle at *the North Pole.* The appearance of K'hwăn-lun on which the Great Father Shang-te and his family are preserved, as the waters abated, is significant, viz:—



an Ark or lunar crescent, the centre peak or Shang-te himself, being the mast. * So also, "The mast of the ship Argha, and every sacred pyramid, are declared to be *symbols of Siva* and *copies of Mount Meru.*" *Fab. Vol. I. Chap. II.* 330. *and Vol. III. p.* 203 *note.* The Hindoos also represented the Earth "by the flower of the Lotus, with its central petal (the mast of mountain of Meru), floating like a vast ship, on the bosom of the great abyss." *Ibid.* From this celestial temple or imaginary circle of mountains arose the artificial circular temples, whether open, e. gr. Stonehenge &c., or finished with a dome e. gr. Pagodas &c. The triple storeyed temple of Heaven or Shang-te, at Peking, belongs to the latter class. It is a *local* K'hwăn-lun or Ararat, being both the temple of the god and also his *symbol* as the Yang or male principle; and being covered in, the interior represents the mundane ring *internally*, and the *cavern* on the mountain, i. e. the Ark. It is built on a mound which represents the convexity in the centre of the Earth as the waters subside, upon which both Meru and K'hwăn-lun stand. See *Fab. Vol. III. p.* 285. Lastly, as the Hindoo Ilavratta or circle of Ila (Meru), is said to be "propped by four enormous buttresses of gold, silver, copper, and irons;" so we are told that K'hwăn-lun is supported by "four pillars," (see Classic of Seas and Mountains. Sec. II. p. 22); and that "K'hwăn-lun has copper (or brass) pillars, the tops of which enter Heaven, and are therefore called the pillars of Heaven. In circuit they are 2000 le, and they are round as if carved." *Ibid. Sec. XI. p.* 4.

* Graves of this shape are frequently seen at Shanghae.

THE MISSIONARY'S FAITH AND PATIENCE.

BY REV. ROBERT NELSON.

"Fear not to cast thy bread upon the waters,
Sure at last
In joy to find it after many days.
The *work* be *thine*, the *fruit* thy *children's* part.
Choose to *believe*, not *see*."

KEBLE.

The great model Foreign missionary was not Peter nor Paul nor James nor John,—but Christ Himself,—who left His Father's house to come to a far and foreign region to bring the Gospel of salvation to the lost and perishing. He set us an example that we should follow His steps. What does that example teach us of the rule of a missionary's work?

Having finished His personal work though suffering,—a work exhibiting at every step, marks of His humanity as well as of His Divinity, He sent forth others to carry out His will, saying, "as My Father hath sent me, even so, send I you." "Go ye into all the world, and preach the Gospel to every creature,"—and "Lo, I am with you always, even unto the end of the world."

The prominent features of this example set us by our Lord, show that the rule of good measure for our work is not success, not numbers, not converts, not results,—but *faithful, patient* obedience.—

There were great promises to Christ, as the Redeemer of the world,—as for example, "Ask of me, and I will give Thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession."—But these promises it did not please the Father, in the economy of His grace, to fulfil to His Son, during His sojourn upon earth. There are promises also to those whom Christ has sent, and still sends, that "in due season they shall reap, if they faint not," and that "their labour shall not be in vain in the Lord." But the fulfilment of these promises, the labour-

er himself may not see here in this world.

The Missionary's rule of action is to be a "follower of those who through *faith and patience* inherit the promises." And it will be profitable to us, as labourers in the Lord's great harvest field, to consider our work in this light—as a work of *faith*, —not to be tried or measured in our own minds by visible results. Whether converts may be counted by tens, hundreds, or hundreds of thousands, is not our affair. All the missionaries in Christendom could not make *one*, if they should combine upon the wisest possible plan, and work it in the best possible way. "Not by might nor by power, but by my spirit, saith the Lord." But we are commanded to go and preach the Gospel; that is our concern; and in that our Lord having promised to be with us, He will, without doubt, take care of His part.

While the heathen cannot "believe in Him of whom they have not heard," and there must therefore be sent unto them preachers to preach Christ in their hearing, we must not forget that our preaching, at the best, is but the instrumentality which Christ has been pleased to appoint and make use of, having in itself no inherent power or virtue to save sinful men. The Gospel preached to them is, no doubt, as it has been declared to be the power and wisdom of God unto their salvation, but when this great result is to be attained, it rests not with us to determine. And herein is the demand upon our *faith*. We must exercise faith in our great Leader who has chosen us to be His soldiers,—faith in His capacity to plan, and carry out the great campaign for the recovery of this lost world from the enemies of God and men,—such faith, that we are assured, all we have to do with the work is to obey our Master's orders,—to go or stay, when or where directed,—to occupy the post assigned, whether to human eye it seem high or low, important or unimportant, relying wholly on Christ's assurance, "I am with you always." The special trust assigned may be unmarked by *success* in a worldly sense,—as witness the case of Henry Martyn, than whom a greater missionary has not arisen in these modern times. He laboured well and faithfully some eight years, for the heathen, with scarcely a vestige of visible success in his day, yet his dilligent labours, and his elevated character and Christian example, and faithfulness unto death in the devotion of his gifts and attainments to his Master's service among the heathen, form one of the most useful chapters in all missionary history, and by them "he being dead yet speaketh."—Or it may seem, (as has been the case with many a good soldier,) that he is but standing still, while others are winning the laurels, or gaining the glory of success, —It gives courage and strength, at such a time, to a faint and failing heart, to look up with faith to Him who orders all our ways, and learn the beautiful and instructive lesson,—"they also serve, who only stand and wait."

The history of the work of Missions from the Apostle's days to the present, teaches us though its whole course, this same lesson, that our work must be a work of *faith*, the success of which, it must be left to God to determine. Viewed only as to its visible results, we see the planting and watering of churches by the hand of apostles offset by the removal of candlesticks from their places,—and discouragements and dark ages sadly mixed in with revivals and reformations.

"The Church, the sacraments, the faith,
Their up-hill journey take,
"Lose here, what there they gain and when
We lean upon them, break."

Yet we believe Christ is with His always.

Visible results past or present, are by no means in all respects cheering. Why has not the world been Christianized long ago? Why, after so many centuries of Gospel light is the world still so largely heathen? Why is the Christian church in its best estate, and in the best Christian countries so amazingly careless about these perishing millions who sit in darkness? Why do numbers of those trained in Chris-

tian homes, on coming to heathen lands, so readily throw off the restraints of their Christian rearing, and rush into the arms of heathenism? These are all questions more easily asked than cheeringly answered. But the most cheering answer is the answer of faith; results belong to God.—Whether Christ will come into this world in person again, and supersede this gospel dispensation, as inadequate, establishing a new one, as He set aside the Jewish at His first coming, I am sure no one is commissioned to say, and I am equally sure it is not ours to settle. We are undoubtedly under the gospel dispensation, and our work must be attested and justified on gospel principles.—This is most likely to be the only dispensation of probation and labour, which any of us will ever know, and in this to "approve ourselves unto God, as workmen that need not to be ashamed," we need only to work in faith, which not resting in present results, is ever "looking unto Jesus." Whether in a thousand years from this time, those who follow us may not have as much reason as we have to be discouraged in view of the results of their labours, no one can undertake to say. If we should judge from the past, it would seem not improbable. But leaving all this to the great Captain of our salvation, with whom "one day is as a thousand years, and a thousand years as one day," we can fully trust His wisdom, power and faithfulnes, and work with free spirit, and confidence, and assured hope, that "in due season we shall reap, if we faint not." Assured that we are the soldiers and servants of the Divine Leader, engaged under His direction, in the execution of His plan of salvation for our fellowmen, we shall feel the call upon us for all the zeal and all the love of our nature, and for all the powers and attainments of mind we can bring to bear, but with the consciousness that these must all be applied by Divine grace to produce the desired result. We shall work with the full conviction that while we bring our best learning, and our best efforts, and our best manners—as we ought—to win souls to Christ, it is not in these, nor in the publication of books the most scientific, nor the adoption of costume and manner of life, the most thoroughly adapted, that the power of saving souls is found. We shall easily apprehend that if the planting of Paul (the great Apostle to the Gentiles) and if the watering of Apollos (an eloquent man and mighty in the Scriptures)—if the genuine seed of the gospel was nothing towards the salvation of the Corinthians unless God gave the increase, much less, if possible, will the cleverest productions for the advancement of science and learning among the Chinese and the best arranged plan for getting down to their level have virtue to convert their souls. We shall appreciate the weakness of human wisdom for a work to which Divine power is indispensable, remembering the words of our Lord, "Without me ye can do nothing." Thus working in *faith*, we shall work with good courage, because, drawing ever from the only and all sufficient source of strength, the Lord Jesus Christ.

Patience also will always be largely needed by a missionary who would finish the work that is given him to do. For the work to be perfomed is ours, though the strength is all God's own. And He is pleased to connect this result with our labour. So that we must labor as persistently as if the result were dependent solely on us. In this work the discouragements are not few nor easily overcome. They differ with different persons and temperaments and stages of our sojourn in the field, and in some form, will continuously, make us feel our need of patience in running the race set before us, and that through such "patience" only shall we attain the "experience" which shall produce in us the "hope that maketh not ashamed." These discouragements or trials of our faith, arise *first and in no small measure* from the difficulties in character and quantity of this strange and cumbrus language, spoken in such varied dialects and written in such complex form. To learn it so as with some certainty of correctness to communicate the truths of the language in it, makes a heavy

draught upon the patience of all of us who are not gifted far above the average with a taste and talent for language, which is the happy and most valuable possession of a favored few.

Again there is often much in the personal conditions and habits (spite of the boasted civilization of 4000 years) of the people among whom we live, to whom we must continually be in near proximity which is disgusting in the extreme, and very trying to the flesh,—and has a strong tendency (shameful though the confession may seem,) to lessen interest in such people, and dampen ardour in the efforts to benefit their souls. This contact with the filthiness and impurity of heathenism in the persons, habits, words and deeds of those under its careful influence, is too much for the English language to express, but assuredly it makes calls upon the patience of Christian men and Christian women very exhausting even to a large supply. And we need continually to renew our wasted stock at the fountain of all good, and to remember the rock from whence we were hewn, and the hole of the pit from which we were digged,—to recall the fact that "by the grace of God we are what we are," and that God alone maketh us to differ from the filthy heathen,—and above all, that He who has washed us, is able and willing to make them clean, and has especially sent us to tell them this very thing.

Or our patience is tried by those who have sought admission to the Church under some false pretext, especially for some kind of monied advantage,—the poor because, as we are seen to take care of the needy,—they would then put themselves in good hands,—and those better off, hoping to rise thereby to places of yet more profit, or even to secure a Christian girl in marriage. The mask is sometimes worn so well that the deceivers are admitted to the Church, and it is only dropped when the real design of the man has been discovered too late.

Or, again, of those who have companied with us, and as we have confidently hoped, "have tasted of the word of God, and the power of the world to come," some are found to have been long deceiving us by secretly smoking opium, denying it persistently the while:—or partaking in the idolatrous or ancestral worship of their kindred, which they have vowed to renounce. Some "Demas hath forsaken us, having loved this present world,"—or an Alexander, the coppersmith hath done us much evil." The force of custom,—the power of education, the outside pressure of friends and relatives who profess to count their family disgraced by those who forsake their fathers, or throw away their ancestors, to follow a foreign religion, has proved too strong for them, and they have returned to their wallowing in the mire. Though we may look for such things, they are not the less trying to patience, when they come.

Or, again, at such a time, it may be, while the missionary is smarting under his pecuniary trials in the field, he is assailed in the house of his friends, perhaps, for not baptizing as many as he ought or as quickly as he ought, any and all who apply, without taking time to instruct them and try them and without using common sense to judge of the fitness of the applicant for the holy ordinance, as though baptized heathen were necessarily fit members of the Christian Church.

Or, it may be the case sometimes, that the indifference of the church at home to the work among the heathen, or the apathy of the agents of the church who have sent their missionaries to the field but who acknowledge no responsibility for carrying on and sustaining the operations of their missions, are no little trial to patience, when openings for enlarged usefulness, providentially made, cannot be availed of, or even posts or mission operations long in hand, must be abandoned for want of support.

In any such trial as those mentioned, the missionary's resource, as well as his rule of action is to "run with patience the race set before him, looking unto Jesus,"—with *faithful patient* obedience doing what his hands find to

do, and leaving the result to his Lord.

But while this is, undoubtedly, the true test and measure of the missionary's work, "The residue of the Spirit," and therefore the result being all with God, and while this is the only rule by which he can labour with good heart and hope,—it is yet also true that God does bless and has blessed with visible, palpable results the faithful, patient labours of His servants in heathen lands,—and that I am satisfied, to the full measure (sadly small as it may seen,) of the honest and sustained efforts and expenditures and earnest faithful prayers of His Church, taken as a whole. And a resort to facts and figures may be challenged to prove the correctness of the statement. Such facts, for example, as the number of missionaries sustained long enough in a given field to become and continue efficient labours there,—and the number of missionary operations continuously sustained long enough to test their value,—as mission schools and mission stations for preaching,—these compared with the results actually attained will fairly establish the assertion above made.

If now, this statement be just, it follows that the small number of heathen converted to Christianity or brought within its influence, in the past thirty five years by Protestant Christian Missions, is a just and true exponent of the small amount of honest earnest efforts and prayers in behalf of the heathen expended by the whole Protestant Christian Church, in that time.

And, if the above statement be just,—what great results might fairly be looked for, if this body, in proportion to its ability, would send forth and sustain Missions to the heathen!

While therefore, the Missionary's only rule by which to labour in hope, is the rule of *faith and patience*, leaving results to the Lord whom he serves, the church's rule should be (as he that soweth little can only reap a little) to sow in faith *plenteously*, that she may "*reap also plenteously*."

DIVORCES AMONG THE CHINESE.

BY G. MINCHIN, ESQ.

The query of "Married Man" respecting divorces in China published some time ago in the collapsed periodical called the "Notes and Queries" Vol. 3 page 122, remains unanswered. It accidently came to my notice recently. I take occasion through the pages of *The Chinese Recorder*, to inform him, if he be a subscriber to that Journal, that cases of divorce among the Chinese are not common. As far as I know a case has never been brought to the decision of the Mandarins. Should a quarrel take place between a man and his wife, the matter is referred to the elders of the clan called Chu-laou 族老 who after assembling a few other members of the clan, hear the complaint on both sides. After hearing it, they never under any circumstance pronounce a decision, merely scolding the offending party, and finally admonishing the couple to go and live amicably, which advice, strange as it may seem, is generally obeyed and considered as law by them.

The Chinese have an idea that it is very wicked to separate a man from his wife, for they base their action upon the doctrine 伴人合不可伴人開 and whoever does so will, in some way or another, bring an ill omen upon his family.

I may, as well give "Married Man" to understand, that the Chinese have some power over their wives. In order to substantiate this part of my statement, I beg to refer the readers of *The Recorder* to the Chinese book called the Yen-hsio-ku-sze-keun-fong 幼學故事羣芳 Vol. 4, page 24 under the heading Jên-sze-lui 人事類. According to this, a wife can be sent away for the following reasons; viz:—

1. Disobedience to parents. 不順母父.
2. Barrenness, 無子.
3. Unchastity, 婬.
4. Jealousy, 妬.
5. Incorrigible sickness, 惡疾.
6. Talebearing, 多言.
7. Theft, 盜.

It may be equally well to mention, that they not only have this right; but have also the power to dispose of the person of their wives. Before doing so, she must be guilty of unpardonable crime, or of adultery com-

mitted during the husband's absence. I know that a certain woman living in that part of the H'inng-shan district 香山縣 in Canton 廣東 called Kai-chung 界涌, was turned out of the house, and sent away by the elders of the clan for adultry committed with an employé during the husband's absence; and on his return he confirmed the act and proceeding of the elders, without even venturing to utter a word regarding the disposal of the woman. After incurring such loss he had to marry again; this clearly shows, that the authority of the elders is final.

I presume that it may be interesting if I give some account of adultery among the Chinese, that is to say; that whoever commits adultery with a woman is liable to have his head cut off, and that the husband is the only person who can decapitate the adulterer, and he must kill both parties. No other relative can exercise this power, except he is present and with his express consent. Should he kill the parties, he must, according to the custom, carry the two heads to the Magistrate's Yamen, and report for what he has done the deed. The Official after hearing the case will cause him to pass the ordeal of twenty blows of the bamboo bastinado as a matter of mere form, after which he will be rewarded with twenty taels with which to get another wife, and with a piece of red satin to be bound round his body when leaving the Yamen. This is merely given as an encouragement so as to suppress the crime of adultery

The Magistrate before inflicting the blows and granting the reward must, as in duty bound, try to find out if the accused parties are really culprits. He will cause a tub full of water to be brought before him. After the water has been sufficiently turned with a stick, he will order the two heads to be put therein in an opposite direction to each other. Should they meet face to face, the crime of adultery, according to the Chinese idea is clear, and if they do not come together in this manner, but turn away from each other, then the case is not proved. The husband must in such case bear the consequence.

This is simply the local custom, as it is reported among the Chinese, and it is countenanced by the Mandarins, so far as I can learn. Two cases of a similar nature ocurred, one at Canton and one in Foochow at which places I was a resident for some time

Refering to the Ta-tsing-lü-li 大清律例 that is to say the penal code of China established by the present dynasty, I find many kinds of adultery 姦 mentioned in it, but fail to discover any clue regarding this curious custom. I presume this kind of adultery is, according to the Chinese idea, what one may call adultery with consent 和姦. which subjects the adulterer, if the act is committed with a woman who has no husband, to the punishment of eighty blows. In the case of a woman whose husband is alive he receives ninety blows, the like number is given to the woman.

If an adultery takes place in the family, that is if a man commits such act with his own brother's wife, he must, according to the Chinese law suffer death, but in fact he is seldom killed. The only thing done is, that he should be excommunicated from the clan 出族, and never allowed to return. The woman is, according to the wishes of the family and the elders of the clan, either sold or sent away.

Hankow, 6th August 1871.

CORRESPONDENCE.

GERMAN MISSION IN CANTON PROVINCE.

To the Editor of the Chinese Recorder:

I was glad to see that Mr. Noyes of Canton had supplied you with a paper on the 神仙粉 excitement, as it came in very opportune together with the accounts of Messrs. Mahood and Maclay. There were no lives lost, but there is no question that the missions have received a serious blow. The repetition of the same outrages as perpetrated last year on the same two stations of Tung-kwun and Shik-lung naturally embolden the enemies, and discourage the missionaries. Why! The mandarins are paying the indemnity money, and the ruffians who create the disturbance go off unpunished! I am inclined to think, that the mandarins don't care very much for paying some money for the fun of seeing the missionaries being burnt out once a year, and getting disheartened, finally concluding to give up. As you have had already sufficient information of the troubles this miserable Genii powder affair has caused to the mission among the Punti people, I may confine myself to writing something of our own stations, which are all in the Hakka country. You are perhaps aware, that the Hakka people chiefly inhabit the prefectures of 惠州 and 嘉應州, although there are Hakka people all over the province, and our operations extend also to the prefectures of 廣州府 and 紹慶. Our next station is about sixty miles from Hongkong due north, and is called Lilong where Mr. and Mrs. Bellon, Mr. Gussmann,

and an ordained Chinese, who was educated in our college in Basel, are stationed. Here we have our principal educational establishment, to prepare young men for the native ministry, and Mr. Bellon is headmaster of it. That station is like our stations in the country away from large market towns, and there is never a great concourse of idlers and vagabonds. The villagers all know each other, and in important matters they act in one accord and as the Christians are numerously interspersed between the heathen they exercise some influence, and always keep the missionaries informed of what is going on. To this circumstance I ascribe next to God's mercy and protection, the comparative safety, which our stations in the country enjoyed on this occasion. Of course the talk about the Genii powder, the violence done to the Foreigners in other places, and the probability of what might be done to our stations, was in every body's mouth, but there was none to commence action, and so the excitement ended in mere talk. Mr. Bellon brought his family over to Hongkong to be out of danger at all events, but Mr. Gussmann continued at the station, and has not been molested in the least. Our furthest stations are in the Kya-yin prefecture, in Chong-lok district, where Mr. Berder and Mr. Piton are living about 12 miles apart from each other on two different stations. As it took some time before the excitement reached those localities, there would have been no possibility for them to escape as they are more than 200 miles distant from this, and would have had to pass large towns, where the excitement was great. Thanks to the energetic steps our Consul at Canton took to get the Governor General to issue pacifying proclamations in Kya-yin-choo, and Chong-lok, the wrath of the people was subdued, which at first had been roused by the absurdest lies, that the Foreigners had poisoned the wells, the rivers, the trees, the rice and tea, and in short every thing. Mr. Berder wrote to say, that indeed the people believed a great deal of these stupid lies, and for some time filtered all the water which was drawn from the wells, even for the use of the cattle. The missionaries also heard many rumours, that people from more distant towns were intending to come to the stations with the purpose of destroying the chapels and schools and killing the foreigners, and there is no doubt that for some time they must have felt rather uncomfortable, and that the ladies must often have been rather nervous, especially when they heard what had happened at Tung-kwun and Shik-lung. But Mr. Piton writes to say, that as long as the Governor of Canton is energetic to suppress the evil reports, people in Chong-lok will not dare to stir, and some are said to have come to the conclusion, just to wait until they hear that the Foreigners at Canton had been all killed, after which it would be of no consequence to kill those few in Chong-lok, for they were of opinion that they could not well make the commencement there. I hope we shall now have heard the most of this wretched affair; I only apprehend the Chinese will soon plan another scheme, to make an effort to drive foreigners away, because the orthodox Chinese never feel happy as long as he knows the glorious Middle Kingdom is polluted by the presence of the Barbarians, and his heart's desire is to see the shame of his country washed out, even if in the blood of the Barbarians. But He that sitteth in the Heavens shall laugh: The Lord shall have them in derision.

With kind regards

Yours truly,

R. LECHELER.

SHAN SIN FAN EXCITEMENT AT AMOY.

To the Editor of the Chinese Recorder:

The main facts of the excitement in Amoy and vicinity regarding the Pill or Powder stories are doubtless similar to those occurring at all the ports, and a narration of them would be merely the familiar story of how rumor, placards and last, but not least, proclamations combined to raise such an excitement about nothing. Perhaps, however, the case of the Fu city of Chang-chow (30 miles from here) should be mentioned, as showing *official Agency* in the matter. In Chang-chow the excitement arose merely from rumors, and from placards sent up by private parties or mandarin underlings, for no proclamation was issued. It had nearly died a natural death, when on August 17th the *Hien* issued a proclamation, stating that on *August 5th* he had received a letter from an official at Amoy advising him to warn the people, and forthwith the excitement revived. The next step was to seize a man and force him to confess that he had received poison from foreigners, whereupon his head was taken off. A few days afterwards a proclamation appeared giving in detail the confession

of the poor wretch, which is full of absurdities and falsehood on the face of it. Moreover, several times he is made to use in speaking of foreigners a term (鬼子) which he certainly would not naturally use, as he was from Laman near Chin-chew. But the term in question, as far as we can learn is *Mandarin*, which is certainly very suggestive. Happily, quiet has been restored at the city, but the country beyond is still excited. It is more difficult to quiet the villages, when the people have become so much exercised about the poisoning of their wells, as to warn all strangers off under pain of being thrown in themselves. This is of course a great hindrance to evangelistic work, but we are thankful that it does not occur in cool weather when it would be more severely felt.

Yours &c.

LEONARD W. KIP.

AMOY, Sept. 12, 1871.

BIRTHS.

At Kluklang, September 19th 1871, the wife of W. N. LOVATT, Esq., of a son.

At Amoy, September 27th 1871, the wife of the Rev. J. SADLER, (London Mission) of a son.

At Peking, 23rd September 1871, the wife of JOHN DUDGEON, M. D. of a daughter.

JOTTINGS AND GLEANINGS.

DESERVED HONORARY LITERARY DEGREES:—We have been informed that the University of Tubingen has confered upon the Rev. Ernest J. Eitel of the London Missionary Society, resident at Hongkong, the Diploma of Doctor Philosopiæ et artium liberalium Magister. We congratulate him on the event. It was mentioned sometime ago in *The China Mail* but escaped our notice.

We are also glad to hear that Madison University in the state of New York, U. S. A. has confered the degree of Doctor of Divinity upon another China missionary, Rev. M. J. Knowlton of the Am. Bap. Mission, Ningpo. This news was brought by the Oct. Mail *viâ* the Pacific.

MANUAL OF MATERIA MEDICA.—We have received from Dr. Kerr of Canton a copy of his new work, but regret that our notice of it must be defered to a future number of *The Recorder*. Will he not tell us the price of the Book?

ITEM FROM HONGKONG.—A correspondent, Oct. 10th, writes; some of the poor Christians under my charge have been seized, ill-treated and fleeced—the last outbursts, I hope, of that mysterious Shan Sin fan swindle. The Basil mission are expecting a re-inforcement of two young missionaries, one of them being a Chinese youth educated at the Mission School in Basil. A third missionary is expected here to join the Rhenish society.

ITEM FROM HANKOW, AUGUST 15TH 1871:—A new Preaching Place has been opened by the London Mission outside the East Gate of Han-yang—and I am informed that the American Episcopal Church Mission are opening a new Chapel in Han-yang. A new Day School too has recently been commenced by the Wesleyan Mission in one of the suburbs of Wu-chang—so that, Missionary *efforts* at any rate, are on the increase—though we are unable to report any very marked progress as to numbers. The increasing interest in Mr. Allen's Chinese Church Magazine, the Keaou Hwui Shin Paou, outside the pale of our Church gives evidence that a preparatory work is now going on, which must, under the blessing of God, help forward the spread of the Gospel of Christ.

AN IMPORTANT SUGGESTION:—Our correspondent from Chinkiang makes the following suggestion, which it would be well to heed when the next List of Missionaries shall be compiled. The addition of their Chinese names and surnames, would be an important and useful one. He says:

"I venture to suggest what seems to me would be a great assistance to your Missionary supporters viz: a list of the Chinese names by which each one is known. I constantly am visited by converts from other places and they only know the Chinese name of Foreign teachers from which it is generally impossible to know to whom to write if one desires to enquire about the convert. Formerly you published a list of Mission Stations and their occupants; would not the addition I propose prove a useful adjunct?"

AN APOLOGY FOR CHRISTIANITY:—We have received the paragraph found below from a gentleman (not Missionary) at Canton which we print with great pleasure and invite attention to the suggestion. We suggest that Rev. Mr. Allen of the Shanghai Christian Newspaper is the proper one to manage the affair, and would recommend that all gentlemen who view the proposition with favor would correspond with him, and send on their contributions. He can make the proposition widely known offer the prizes, receive the competition papers, and publish in his newspaper and in separate tracts or in both ways with greater advantage and success than any other person we think of.

"I have been thinking, is there not enough talent amongst the native Christians to produce an "apology for Christianity" which might be printed and scattered over the Empire as far as that evil book "Death Blow &c." has gone.—My idea is that a sum of money be subscribed by friends of the cause. and offer premiums, say $20 for the best, and a couple of minor prizes, the accepted essays to be printed and scattered as far as we can reach.—It might be addressed as appeals to the Emperor, on the part of native Christians, giving a strong denial of the evil practices alleged against them and claiming his protection agninst the violence and persecution under which they suffer, and setting forth the pure simplicity of the Christian doctrine &c.. &c.—If you think anything of this suggestion, I shall be glad to see you put out a feeler in *The Recorder* and shall be glad on my part to assist in the work."

DEDICATION OF CHAPEL AT TUNGCHOW:—The American Presbyterian Mission of Taugchow, on Sunday, the 6th instant opened and dedicated their new place of worship The church has hitherto assembled in one of the school-rooms connected with the mission. The growth of their membership, which now amounts to about one hundred, compelled them to seek more commodious quarters; and they are now well accommodated in the new edifice. It is of brick, seventy-one feet long by thirty-nine wide, tile roofed, and surmounted by a domed bell-tower, rising altogether forty-five feet above the ground. The audience room is fifty-eight feet long by thirty-six wide, and will seat nearly three hundred persons. A number of the seats are furnished with movable backs, for the accommodation of the Sunday school classes. The building within and without is well constructed, and bids fair to be the centre for the diffusion of good influences for many years to come It is decidedly the finest building in the town, and has throughout its construction attracted no little attention, both from the citizens and the students, who to the number of about ten thousand attend the examinations there. On Sunday the two congregations connected with Southern Baptist Mission joined with the Presbyterians in the dedicatory services. Upon the first sound of the bell, a large crowd of the heathen populace gathered about the church. As many as chose to enter were invited to do so, and soon the house was crowded. Good order was maintained, and close attention paid to the services throughout, by nearly two hundred persons who never before had witnessed Christian worship. The missionaries have every reason to be thankful that no accident has occurred, nor any molestation been offered by the townspeople, from the laying of the first stone to the formal opening of the building. *N. C. Herald*, Aug. 19th.

THE NOVEMBER NUMBER OF *The Recorder* will chiefly be taken up with the Translation of the Chinese Mission Circular and with remarks relating to it by several China Missionaries, as we mentioned on cover of the Sept. No. A few extra copies will be printed for those who first apply. For terms see cover of Sept. No. Of course our regular contributors will not look for their papers in that issue.

PRESBYTERIAN SYNOD OF CHINA:—This meeting of American Presbyterian Missionaries and Native Elders from various ports of China is to occur at Ningpo about 20th of October. We look for an earlier Notice of Synod than we received last year.

THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 4. FOOCHOW, NOVEMBER, 1871. No. 6

CIRCULAR OF THE CHINESE GOVERNMENT.

Communicated by the French Charge D'affairs. Presented to both Houses of Parliament by command of Her Majesty. 1871.

(Translation)

The object which the Powers and China had before them originally in signing Treaties was to establish a permanent situation which should ensure them reciprocal advantages and remove abuses. However the experience of the last few years has demonstrated that not only do these Treaties not attain this desired end of permanency, but also that, up to the present time, they are difficult to carry into execution. Trade has in no degree occasioned differences between China and the Powers. The same cannot be said of the missions, which engender ever-increasing abuses. Although in the first instance it may have been declared that the primary object of the missions was to exhort men to virtue, Catholicism, in causing vexation to the people, has produced a contrary effect in China. (This regrettable result) is solely attributable to the inefficacy of the plan of action (followed in this matter). It is, therefore, urgent that steps should be taken to remedy this evil and to search for a satisfactory solution of the difficulty. In fact, this question is one bearing upon those which influence the leading interests of the peace of nations, as well as those of their trade, which are equally considerable. Whereever the Catholic missionaries have appeared, they have drawn upon themselves the animadversion of the people, and your Excellency is not ignorant that cases which have arisen during the course of several years embraced points of disagreement of every kind.

The first Catholic misssionaries who established themselves in China were called "literates (lettrés) of the West." The greater part of the conversions took place at that time among respectable people. On the other hand, since the conclusion of the Treaties took place (1860), the majority of the converts are persons without virtue; so that that religion, whose object is to exhort men to virtue, no longer enjoys any consideration From that moment consciences have become a prey to uneasiness. The Christians have none the less continued, under the shadow of missionary influence, to mislead and oppress the people: thence arose renewed uneasiness, then quarrels between Christians and non-Christians, and, at last, disturbances. The authorities proceed to investigate the affair; the missionaries make common cause with the Christians, and support them in their insubordination against the same authorities. Thereupon the feeling of disquiet which pervades the people assumes greater proportions. Yet more: veteran rebels, beyond the pale of the law, amateurs in intrigue, seek a refuge in the Church, and lean upon her influence in order to commit disorders. At this moment the animosity of the people, already deep, degenerates gradually into a hate which, at length, reaches its paroxysm. The people in general, unaware of the difference which exists between Protestantism and Catholicism, confound these two religions under this latter denomination. They do not grasp the distinction which should be made between the different nations of which Europe is composed, and give to Europeans the generic name of "men from without;" so that, when troubles break out, foreigners residing in China are all exposed to the same dangers. Even in the provinces where conflicts have not yet taken place, uneasiness and suspicion will certainly appear among the people. Is not such a state of things of a nature to occasion a lively feeling of irritation, and, as a result, grave disorders? The differences which exist between the religions and the nationalities are truths which still are beyond the comprehension of the masses, in spite of the constant efforts which have been exerted in order to make them appreciate their nature. The Prince and the members of the Yamên, during the ten years in which they have been at the head of affairs, have been a prey to incessant anxiety. These precautions have been justified by the events at Tien-tsin, the suddenness of which was overwhelming. The proceedings against the functionaries (compromised) have been begun, the murderers have suffered capital punishment, an indemnity has been paid, and

relief given; but, although the affair may today be almost settled, the Prince and the members of the Yamên cannot throw off the uneasiness which they feel. In fact, if this policy is the only one on which one can rely (to settle) the differences between Christians and non-Christians, it will become more precarious in proportion to the necessity there will be to recur to it oftener, and the disorders like those of Tien-tsin will be repeated more terribly each time. If the question is looked at under its present aspect, the question is, how is it possible to be on good terms and to live on either side in peace. It is not only to the hatred engendered by the suppressed animosities of the people, but decidedly also to the provocations of the Christians, that the conflicts on the missionary question which arise in these provinces must be attributed. If, on one side, these conflicts may have been brought about by the relative incapacity of the local administration, they can certainly also be attributed to the conduct of the high Chinese and European functionaries charged with the direction of affairs (affecting the two countries), who, knowing the want of conciliation in the attitude of the missionaries and Christians, show no good will in seeking for the means of remedying the evil.

With regard to the Europeans they only aim at getting rid of the difficulties of the moment, without troubling themselves whether by so doing consciences are disturbed; to employ coercion is all that is thought of. On the other hand, the local authorities have only one object, that of bringing the matter to a close. Care for the future goes for nothing in this shortsighted policy. But if we seek, in concert with the Europeans, to secure by efficacious means a really lasting understanding, we do not find among these latter the desire to found the discussion on equitable bases. When this discussion arises, they place before us unacceptable means which they wish to impose on us by force, in order to be able to put a stop to the matter. That is, in truth, not the good and true way to take care of the interests of the two countries. Anxious about the whole matter, and sincerely desirous that concord and peace should reign for ever between China and Europe, the Prince and the members of the Yamên are bound to seek the best means to secure this result. Their belief is, that there are ecclesiastics everywhere in Europe, and that their presence abroad is there without danger to good harmony. The maintenance of this happy state of things is, doubtless, due to the employment of certain means, and to this fact, that ecclesiastics and Christians abstain from provoking conflicts. The Prince and members of the Yamên have heard that these same ecclesiastics, to whatever nationality they might belong, respected the law and customs of the country where they dwelt; that they were not allowed to constitute in them a kind of exceptional independence for themselves; and that the faults of every kind, such as contraventions of the law, insubordination towards the authority of functionaries, abuses and usurpations of powers, acts prejudicial to the reputation of people, and oppressive towards the people which provoke its suspicions and its resentment, are there severely repressed. If the missionaries, before constructing the religious establishments in China and preaching their doctrine there, avoided making themselves odious to the principal men and people, the suspicions would disappear to give place to a mutual confidence, concord would be permanent, one would not see churches destroyed, and religion attacked. If these same missionaries, in pursuit of their work, could inspire in the masses the conviction that their acts are not opposed to their teaching; if, remaining deaf to the instigations of the Christians, they avoided, by denying themselves, all interference in the local administration, giving the support of their influence to arbitrary and oppressive acts which engender hatred among the notables and the people, they might live in perfect harmony with the people, and the functionaries would be in a position to protect them. Far different is the conduct of the persons who now come to China to propagate therein the Christian religion. From the information which the Prince and the Yamên have gathered (respecting the duties imposed on them by their priesthood); these persons found as it were among us an undetermined number of States within the State. How, under these conditions, can we hope that a durable understanding should be established, and to prevent the governors and the governed uniting against them in common hostility?

The Prince and the members of the Yamên are impressed with the desire to ward off from henceforth eventualities so menacing. In fact, they fear in all sincerity lest, after the arrangement of the Tien-tsin affair, the animosity of the ignorant Christians of the Empire should take a more decided tone of insolent bluster, that the bitterness of the popular resentment should increase, and that so much accumulated bad feeling, causing a sudden explosion, should bring about a catastrophe. It would then be no longer possible for the local authorities, nor for the high provincial functionaries, nor even for the Tsung-li Yamén, to assert their authority. In the event of a general rising in China, the Emperor will be able to appoint high dignitaries to order them to assemble everywhere

imposing forces; but the greatest rigour does not reach the masses, and when their anger manifests itself, there are persons who refuse to yield their heads to the executioner. Then, when the evil becomes irremediable, and when the wish we all have to preserve so great interests will no longer be effectual, the men who direct the international affairs of China and of Europe will not be sufferced to decline the responsibility which falls on them. In short, in the direction of affairs, the important point in China as in Europe is to satisfy opinion. If failing in this duty, oppression and violence are employed, a general rising will at last take place. There are moments when the supreme authority is disregarded. If the high functionaries of China and the Europeans, on whom rests the responsibility of the affairs which now form the object of our anxiety, remaining unmoved spectators of a situation which threatens the greatest danger to the Chinese people, as well as to strangers, traders and individuals, make no effort to find a solution which may effectually remedy the evil, it will follow that it will be out of their power to deal in a satisfactory manner with the matters which interest the public. Consequently with the view of protecting the great interests of general peace, and of remedying the abuses above pointed out, the Prince and the members of the Yamên have the honour to submit, for your Excellency's examination, a plan of Regulation in eight Articles, which has also been communicated to the Representatives of other Powers.

Article 1. The Christians when they found an orphanage give no notice to the authorities, and appear to act with mystery: hence the suspicions and hatred of the people. In ceasing to receive children, the evil rumours which are now in circulation would at the same time disappear. If, however, there is a wish to continue this work, only the children of necessitous Christians must be received, and then the authorities ought to be informed, who would note the day on which the child entered, the name of its parents, and the day on which it left. It would also be necessary that power should be given to strangers to adopt these children, and then a good result would be arrived at. Lastly, when it is a question of non-Christian children, the high officials ought to give orders to the local authorities, who should select proper agents who could take all the measures which appeared suitable to them.

In China the laws which regulate orphanages are: that on the entrance and on the departure of the children note is made of the person who leaves them or of the person who adopts them, of the declaration made to the authorities, and of the permission given to the parents to visit their children. When they have become bigger, they may be adopted by some one having no children, or taken back by the parents themselves, and then, no matter in what religion they have been brought up, they return to the religion of their fathers. The child ought in everything also to be treated well. In exercising this work of charity, it becomes a most worthy work.

We have heard it said that in every country matters are conducted in this respect very nearly as in China. How does it happen that once arrived in our country foreigners no longer follow these customs? They take no note of the family to which the child belongs, and they do not give notice to the authorities. Once the child has entered the house other persons are not allowed to adopt it, nor are the parents permitted to take it back again, nor even to visit it. All this nourishes suspicions and excites the hatred of the people, and by degrees a case like that of Tientsin is arrived at. Although we have denied in a report all those rumours of the tearing out of eyes and hearts, the people, however, still preserve doubts on the subject, and even if we succeed in closing their lips we cannot drive away these doubts from their minds. It is this kind of uneasiness which gives rise to terrible events. It would be a good thing to abolish the foreign orphanages, and to transport them to Europe, where they could practise their charity at their ease: it would then belong to the Chinese to come to the aid of these children. Besides, in every province we have numerous orphanages, and yet the foreigners wish to lend us at any price an assistance of which we have not the slightest need. It is certainly with good intentions they thus act; but it is not the less true that their conduct produces suspicion and excites anger. It would be far preferable if each one exercised his charity in his own country, and then no lamentable event could arise.

Article 2. Women ought no longer to enter the churches, nor should Sisters of Charity live in China to teach religion. This measure will only render the Christians more respectable, and will result in silencing evil rumours.

In China a good reputation and modesty are most important matters: men and women are not even allowed to shake hands, nor to live together: there ought to be a kind of line of separation which cannot be overstepped. After the Treaty full liberty was given to the Christians, and then men and women went together to church: hence rumours

among the public. There are some places even where men and women are together not only at church, but also in the interior of the house. The public looking at this in a light manner harbours suspicions, and thinks that things contrary to propriety take place.

Article 3. The missionaries residing in China must conform to the laws and customs of China. They are not permitted to place themselves in a kind of exceptional independence, to show themselves recalcitrant to the authority of the Government and of the officials, to attribute to themselves powers which do not belong to them, to injure the reputation of men, to oppress the people, to asperse the doctrine of Confucius, by which they give ground for the suspicions, the resentments and the indignation of the masses. The missionaries must submit themselves, like everybody, to the authority of the local officials; and the Christian Chinese must, in every case, be treated according to the common law: with the exception of the expenses of theatrical solemnities and of the worship of local protecting divinities from which they are dispensed from contributing to, the Christians cannot escape the requisitions and forced labour, and are constrained to accept, like everybody else, the charges imposed by the local administration. With stronger reason they cannot refuse to pay, in their integrity, the land taxes and the rents, nor can the missionaries advise them and support them in infringing the common law. Cases for litigation between Christians and non-Christians are under the equitable jurisdiction of the authorities, and cannot be left to the patronage of the missionaries. The latter cannot keep away from the Courts, Christians, prosecutors or defendants, which, in a trial, leads to delays and prejudices the parties interested. In the case in which missionaries allow themselves to be mixed up in affairs beyond their province, the local authorities ought to send their verbal or written communications to the high provincial functionaries, who will refer them in their turn to the Tsung-li Yamên, in order that a decision may be eventually taken as to the repatriation of these same missionaries. In the case where Christians in suits respecting matrimonial alliances or property in land plume themselves upon their position of Christians to invoke the intervention of the missionaries, they will be severely punished by the authorities.

China honours the religion of Confucius; that of Boudha and of Tao, as well as the doctrine of Lamas, is also professed there. Therefore it is contrary to usage that the latter, although they may not be Chinese, should ignore the decisions of the Chinese authorities, by approving or blaming them. We hear it said that the missionaries in foreign countries are subject to the legislation of the country in which they live, and that they are forbidden to make themselves independent, to contravene the law, to usurp authority, to attack the character of people, or to prejudice them, or to arouse the suspicion and the resentment of the people. Similarly the missionaries, who teach their religion in China, ought to submit themselves to the authority of the magistrates of this country; nevertheless they are vauntingly independent and do not recognize the authority of the officials. Do they not thus place themselves without the pale of the law? The Christians in China remain Chinese subjects, and are only the more constrained to remain faithful to their duties. In no case can a difference be established between them and the rest of the nation. The Christians in the towns and in the country ought to live in good harmony with their fellow-countrymen. Yet, in matters affecting the public when popular subscriptions are opened or forced labour required, they put forward their position as Christians to escape these burdens. They themselves create an exception (in their favor). How avoid that the rest of the nation accept this exception (against them)? Yet more, they refuse the taxes and forced labour, they intimidate the officials, they oppress those who do not belong to their religion. The foreign missionaries do not fully understand the situation: not only do they give an asylum to Christians who are guilty of crimes and refuse to deliver them up to justice, but they also consent to protect unjustly those who have only become converts because they have committed some crime. In the provinces the missionaries make themselves the advocates before the local authorities of the Christians who have suits. Witness that Christian woman of Sze-chuen who exacted from her tenants payments of a nature which were not due to her, and ultimately committed a murder. A French bishop took upon himself to address a despatch to the authorities in order to plead for this woman and procured her acquittal. This deed aroused animosities among the people of Sze-chuen, which have lasted to this day. In the Kwei-chow, Christians who go to law style themselves Christians "in the charge sheet" ("acte d'accusation") with the sole view of gaining their cause. This is a well-known abuse. It happens also that two families being united by matrimonial ties, one is converted to Christianity, then compels the other who is not converted to break off the alliance. Among people of the same blood one has seen fathers and elder brothers, after having been converted, lay an accusation for non-

fulfilment of family duties against their children and younger brothers, for the sole reason that these latter had refused to be converted. These acts are encouraged by the missionaries. Are not such practices of a nature to excite to the highest degree the popular indignation?

Article 4. Chinese and foreigners living together ought to be governed by the same laws. For example, if a man kills another, he ought to be punished, if a Chinaman, according to the Chinese law; if he is a foreigner, according to the law of his country. In thus acting, order will reign; it matters little the manner in which the Chinese or the foreigners treat the case: a punishment is all that is necessary. But that punishment once inflicted, they must not come and claim indemnities, and above all they must not seek the *soi-disant* abettor of the crime to exact from him a certain sum. It belongs to the local authorities to adjudicate on the differences which may arise between the Christians and the people. If it is a Pagan who has committed wrongs against a Christian, he ought to be punished more or less severely, according to the gravity of the fault; similarly if it is a question of a Christian accused by a Pagan. The official ought to adjudicate with the most perfect justice, and the greatest impartiality.

If a Christian conducts himself altogether contrary to the laws, the local authority takes evidence; and some one accuses this Christian, the latter is seized, and judged. But the missionaries must not then come forward to defend him, and to exculpate him. If the case arises of a missionary preventing a Christian giving himself up to the commands of the authority, the Christian alone ought not to be punished, but also the missionary, or at least he ought to be sent back to his own country.

In the sixth year of the reign of Tung-chih a missionary, M. Mabilean, was killed in the Sze-chuen. The murderer, named Jan Lao-won, was arrested, and condemned to death. But besides that, M. Mihières accused a man who formed part of the class of literates ("lettrés") of having been the instigator of that murder, in order to exact from him an indemnity of 80,000 taels.

The individuals who commit disorders ordinarily belong to the lowest class of the people. When they are guilty of some crime, they are seized and punished; but accusations ought not to be brought against the literates ("lettrés") to exact from them large indemnities. Such conduct excites hatred.

In the eighth year of the reign of Tung Chih, a missionary, M. Rigaud, was killed in the Sze-chuen; the cause of the murder was an alliance between two families, which fell through. Tchung Tiang-tsung and Ly Tchoun-tang judged this case. They caused the murderer of M. Rigaud to be arrested, a man named Ho-tsai, and the murderer of a Christian named Lion-fou, both belonging to the lowest class. One was condemned to have his head cut off, the other to be hanged. The Christians further killed some of the people; every year there were conflicts between creditors and debtors, rapes and fires.

The instigators of all this were Wang Shue-ting, Tchang Tien-shin, and others. It was desired to seize and punish them, but they did not surrender themselves to the commands of the authority. Further, the Christians again, under the leadership of a priest named Tan Fou-tchuen, killed Tchao Yung-lin, and 200 other persons. The surrender of this missionary was demanded; but the Abbé Mihières said that he had left for Europe, and that there was no means of arranging this case. Hence great anger among the inhabitants of Sze-chuen.

Article 5. The passports given to the French missionaries who penetrate into the interior ought clearly to bear mention of the province and of the prefecture where they intend to repair. The names and titles of the bearer, and these conditions, that he will not be able clandestinely to betake himself to another province and that the passport is personal, will be equally comprised in this document. The missionary ought not to pass through the Custom house and toll-bar contraband articles of merchandize which are liable to duty. On his arrival at a destination other than that designated in the passport, or if this document has been handed over to a Christian Chinaman with the object of making him pass himself off as a missionary, the said passport shall be cancelled. On the other hand, if it be ascertained that the bearer has gained possession of it by pecuniary payment, or that he has committed some other serious breach of the law, the individual who shall have thus falsely assumed the position of a missionary shall be punished, and the real missionary shall be sent back to his own country. In order that the control may be exercised everywhere, the name of the missionary shall be inserted in the passport, in Chinese characters, which will be taken as proof. The passport shall be cancelled in cases where the titulary should have gone back to his own country, should have died, or should have abandoned missionary work. Passports will not be granted in the provinces where there are rebels nor even hereafter for those where the Imperial army is operating,—with the evident object of securing loyally the safeguard of the missionaries.

In support of the above scheme the Yamên will recall a missionary case which occurred in

the Kwei-chow, where a certain Tchao acted as missionary, albeit his name had no place in the Passport Register. The Yamên received a letter on this subject from Mr. Interpreter Devéria, in which the latter showed how, according to an old French register, the murdered missionary Tchao had received a passport, dated the 2nd day of the 6th month of the 4th year of Tong-che, in which he was called Joué-lo-sse; that, this name of Tchao was erroneous; that the victim was really the said Joué-lo-sse: that on the other hand, the same Joué-lo-sse was inserted under No. 325 as going to Sze-chuen and thence to Kwei-chow. However, the Yamên was able to convince itself that neither this name of Tchao nor that of Joué-lo-sse figured on its passport register. There was, therefore, a double mistake in the name of the missionary and in that of his residence. How, then, could one establish an identity and secure to the party interested efficacious protection?

There was also an affair of murder committed by the missionary Splingaert on the person of a Russian. This Splingaert was first of all a missionary, then entered the Prussian Legation as constable. He none the less retained his passport, so that he handed it over to some one else, or lost it, so that not only an abuse, in passing as a missionary occurred, but grave inconveniences to public affairs might have arisen in case the said passport had fallen into the hands of the rebels. On the other hand, the dignity of missionaries seems to us to be seriously injured by such irregularities.

Article 6. The aim of the missionaries being to exhort men to virtue, it is befitting that before admitting an individual to the privileges of religion, he should be examined as to whether he has undergone any sentence or committed any crime If the examination be in his favour he may become a Christian; if the contrary, he should not be allowed to become one. One ought, moreover, to act as ministers of our religion do, who give notice to the inspectors of the ten families, and cause the name of the person to be entered in the register with this purpose. In the same way the missionaries ought to give notice to the authorities, who will take note of the day of the month and of the year of admittance, of the country, and of the station in life of the individual, and will ascertain if he has ever undergone any sentence, or if he has ever changed his name. By acting thus all confusion will be avoided. If a Christian should be sent on a mission, and he should die on the way, notice should be given to the proper authority. If, after being converted, a person commits some crime, he should be dismissed, and no longer regarded as belonging to the religion. Every month, or at least every three months, the authorities ought to be informed of the number of conversions. The authorities, also should act as they do in regard to our temples, that is to say, they should go every month, or at least every three months, to inspect the missions. This course will do no harm to religion, but, on the contrary, will insure tranquillity.

In the ninth year of the reign of Tung Chih the Government of the Kwei-chow gave notice to the Yamên that at Kwei-ting-shien some people, who were formerly nothing better than thieves, were forming a part of militia of which the Christians, Yen Yu-shing and Lia Tchang-shine, were the leaders. Passing themselves off as Christians these men were highly thought of; however they committed all sorts of disturbances, killed Wang Tiang-pao and Tsouo-ing-ho, seriously wounded three other persons, and carried off from the houses not only money, but also all the objects which they contained even down to the very cattle. In the eighth year of the reign of Tung Chih the Governor of Kwei-chow again warned our Yamên that at Tsoun-i-shien a petition had been addressed, with the object of declaring that some rebels, of whom the leaders were Soung Yu-chan, Tang Cheun-hien, T'ang Yen-chouy, Tien Yuen-yuen, had embraced the Catholic religion, and that they still continued within and without the town to stir up indescribable and countless disturbances and troubles. In the same place, also, some people named Yang Shi-pouo, Liou Kai-wen, Tchang Shioo-ming, Houo Wen-tieou, Tchao Wen-gan had embraced the Catholic religion, and were even employed in the interior of the mission. However, outside, they practised all sorts of exactions upon the orphans, and intimidated those who were poor in spirit. They went perpetually to the Yamên and undertook to regulate the trials. In an affair between a Christian and a countryman, if the mandarin administered justice to the latter they collected the Christians, invaded the yamên, and forced the authorities to reverse the sentence. If, in spite of that, the mandarin would not give the Christian up to them, they returned with the card of a missionary, and claimed on his behalf the liberty of their friend.

Besides, they committed all sorts of attempts upon persons and properties; if resistance was offered them, they struck blows and did not even fear to kill, and were guilty besides of many other crimes.

Article 7. The missionaries ought to observe Chinese customs, and to deviate from them in no respect; for instance, they ought not to make use of seals, the use of which is

reserved for functionaries alone. It is not allowed them to send despatches to a Yamên whatever may be their importance. If, however, for an urgent matter it should be absolutely necessary to write, they may do it; but taking good care not to speak of matters beyond the subject, and making use, like people belonging to the class of literates, of the Sing-tieh (petition). When the missionaries visit a great mandarin, they must observe the same ceremonies as those exacted from the literates; if they visit a mandarin of inferior rank, they must also conform to the customary ceremonies. They must not unceremoniously go into the yamêns and bring disorder and confusion into the affair.

In the sixth year of the reign of Tung Chih, the Governor of the Sze-chuen wrote to us that the French Bishop, Monseigneur Pinchon, had, in a letter which he sent to the authorities, made use of an official seal manufactured by himself.

In the seventh year of the reign of Tung-Chih, Monseigneur Faurie, Bishop of the Kwei-chow, handed to the officer charged with the remission of the letters of the Government, a despatch to the address of the yamên to ask that marks of distinction should be accorded to a Taoutae called Touo Wen, and to other persons besides.

In the Chan-tung a missionary passed himself off as Sinn-fou (Provincial Governor).

In Sze-chuen and Kwei-chow missionaries took upon themselves to demand the recall of mandarins who had not arranged their affairs to their satisfaction. So it is not only the authority of simple functionaries that they assume; they claim, further, a power which the Sovereign alone possesses. After such acts how could general, indignation fail to be aroused?

Article 8. Missionaries shall not be allowed to claim, as belonging to the Church, the property which it may please them to designate; in this way no difficulty will arise. If the missionaries wish to buy a portion of land on which to build a church or hire a house in which to take up their residence, they must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority who will examine whether the Fung Chouy presents any obstacle. If the official decides that no inconvenience arises for the Fung Chouy, it will then be necessary to ask the consent of the inhabitants of the place. These two formalities fulfilled, it will be necessary, besides, in the text of the contract, to follow the ruling published in the fourth year of the reign of Tong-tche, that is to say, to declare that the land belongs with full rights to Chinese Christians. It will not be allowed in the purchase of properties to make a transfer making use of another name than that of the real purchaser: it will also be forbidden to make this transferin a manner contrary to law, following the advice of dishonest people.

The missionaries residing constantly in China must strive to inspire confidence, so as not to excite the discontent and aversion of the people; but on the contrary to live on good terms with them without ever exciting suspicion. At this moment there is almost always discord between the two parties, and the cause of it is the conduct of the Christians. So as regards the property of the Church there have been claims during these last years in all the provinces, and the missionaries exact the restitution, without troubling themselves as to whether it wounds the susceptibility of the people or is injurious to their interests, Besides there are fine houses belonging to the literates that they claim and expel the proprietor from them at the shortest notice. But what is worst, and what wounds the dignity of the people, is that they often claim as their property yamêns, places of assembly, temples held in high respect by the literates and the inhabitants of the neighbourhood.

Certainly, in each province are houses which formerly belonged to the Church; but note must be taken of the number of years which have passed since, and it must be remembered that Christians sold these houses, and that they have, perhaps, passed through the hands of several proprietors. It must also be considered that the house was, perhaps, old and dilapidated when sold, and that the purchaser has, perhaps, incurred great expense in repairs or has even built a new one. The missionaries take no account of all this, they exact the restitution, and do not even offer the least indemnity. Sometimes they even ask for repairs to be made, or if not, for a sum of money. Such conduct excites the indignation of the people, who look with no favourable eye on the missionaries. Such being the case no friendship can exist.

The facts which are stated in this Memorandum have been chosen as examples among many others to demonstrate what is irregular in the acts of the missionaries, and to prove the impossibility of Christians and non-Christians living harmoniously.

It is urgent, therefore, to seek a remedy for the evil: both one and the other will find it to their advantage, and it will obviate this sole question of the missions becoming fatal to the great interests of peace between China and the West.

We do not attempt to enumerate the many matters which are agitating in the provinces. The object is to separate the tares from the good grain, to punish the wicked in the interest of the good. With respect to commerce, for instance, merchants guilty of dishonesty are severely punished in order to protect the honour of commerce in general. From the time that the missionaries admit every one, without taking care to distinguish between the good and the bad, these last pour into the Christian community and support themselves on the missionaries to molest people of property and

despise the authority of the magistrates. Under these conditions the resentment of the multitude grows deep. If the entire Chinese people should, like the inhabitants of Tien-tsin, come to detest foreigners, the supreme authority itself could no longer be able to interpose efficaciously. Such are the dangers which the present situation implies.

The rules which we now propose are the last expression of our firm will to protect the missionaries, and have nothing in their import hostile to them. If they sincerely endeavour to conform themselves to them, good harmony might be maintained: if, on the other hand, the missionaries consider these same rules in the light of attempts upon their independence, or contrary to their rites, they may cease to preach their religion in China. The Chinese Government treats its Christian and its non-Christain subjects on a footing of perfect equality; that is the evident proof that it is not opposed to the work of the missions. In return, the missionaries, allowing themselves to be duped by the Christians, do not adhere faithfully to their duties. From this state of things a hatred of the masses must result, which it will be very difficult to combat, and a general overthrow of order, which will make all protection an impossibility. It would be far better from henceforth to speak the truth frankly.

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EPITOME OF THE CHINESE DESPATCH.

BY REV. L. N. WHEELER.

(From The Christian Advocate, New York.)

An event of no small importance to missionaries in China, and which should call out in their behalf the sympathies and prayers of the home Church, has recently transpired at the capital. Some weeks ago the several foreign ministers received a document from the Board of Foreign Affairs containing several propositions bearing upon missionary work throughout the Empire, and which, if approved, it was intended to embody and promulgate in the form of an Imperial edict. Through the kindness of S. W. Williams, LL. D., Secretary of the American Legation, I am enabled to give you these propositions. They are in brief as follows:

1. Orphan asylums established and maintained by missionaries hereafter to be placed under the supervision of native officials.

2. Females not to be allowed to engage in missionary work, and the assembling together for purposes of worship of persons of both sexes to be prohibited.

3. Foreign missionaries to be prevented from encroaching upon the rights of officials and gentry, and from despising and maltreating the people. Individuals so offending shall be sent home.

4. The course of justice shall not be interfered with by the missionary; but in all cases where foreigners and natives dwell together the laws shall be equitably executed.

5. French missionaries shall not be allowed to change passports, nor to transfer their passports to other people, and when change of residence occurs the proper officers shall be duly informed.

6. To prevent the admission of law-breakers into Christian societies the missionaries should hold a careful examination in the case of each candidate, and always insist on a period of probation; and, moreover, the number of converts, with their names shall be reported by each mission to the proper officials once a month, or at least once a quarter.

7. Missionaries shall not be allowed to override constituted authority, and they shall be prohibited from assuming the manner and style of mandarins. They shall not have the right to address a magistrate on behalf of any native; while their own matter shall be represented in the form and manner (that is, upon bended knees when in the magisterial presence) required of subjects.

8. No houses or lands shall be reclaimed by missionaries on the ground of old titles, and all purchases of property shall hereafter be made by native Churches, not in the name of the missionary.

It was claimed by the government that in consequence of the misconduct of foreign religious propagandists evils of long standing threatened the peace and good order of the country. It must be admitted that certain grave charges directly made or implied in this official communication are not wholly without foundation in fact; but it is equally true that Roman Catholic Missionaries, principally French, are the responsible parties. The misfortune is, however, that the government partly through ignorance, and, it is to be feared, partly of set purpose, is likely to confound Protestants with Romanists, and regard them as one in its deliberations and enactments on this subject. Should the original purpose of the authorities be carried out, missionaries and native converts would necessarily have to endure many hardships, and there would seem to be no escape from violent persecutions in various parts of the empire in consequence of the license and impetus that would be thus given to the superstitious ignorance of the masses, and the feeling of hostility entertained toward foreigners and their religion by the gentry and official classes.

The propositions of the government were responded to by foreign ministers in such a manner as gives every reason to hope that all danger at least for the present, is past. The reply of Mr. Low, our American representative, was very satisfactory. In his communination to Prince Kung and the other members of the Board of Foreign Affairs, his Excellency remarks that it would seem hardly necessary for him to reply on several points, as they appear to have reference only to (French) Roman Catholics

Protestant missionaries have never been accused of interfering with judicial cases, and should they make the attempt they would not be upheld in such a course. By prompt and judicious action on the part of the magistrates, under the provisions of the treaty, most of the evils complained of might, in all probability, be easily remedied. As to the proposition concerning female missionaries, etc., Mr. Low, among other things, observes that the elevation of women is the glory of western countries, and should the Imperial wishes in this particular come to be generally known in the West, they will be regarded as indicating a most unwise policy. He concludes by desiring Prince Kung and his associates at the Foreign Office to look into the Holy Scriptures, where may be found those principles and doctrines under whose influence foreign countries have become great and powerful.

PEKING, April 25, 1871.

THE CHINESE CIRCULAR ON FOREIGN MISSIONS.

BY REV. GRIFFITH JOHN.

(From Shanghai Evening Courier).

There can be no doubt now as to the substantial accuracy of the telegram received from Shanghai some weeks ago, informing us of the Chinese Government in respect to Christian missions. In a despatch to the Foreign Ministers, it is demanded that the missionaries, except at Treaty Ports, shall be considered as Chinese subjects; that teaching against Confucius and Chinese doctrine shall be forbidden, and that female schools shall be abolished. It is also declared that women will not be allowed to attend at religious services, and that, in the event of another massacre, compensation will not be granted, and actual murder only will be punishable.

These demands strike at the very root of Christian missions in China, and they will, if complied with, close every church, chapel, and school in the land.

In demanding that the missionaries in the interior shall be considered Chinese subjects, it is intended not only to pervent further expansion, but also to break up all the existing inland establishments; for the Chinese know perfectly well that no missionary would enter the interior on such a condition. To do so would be an act of folly as well as of self-immolation. To become a Chinese subject means to become liable to imprisonment, torture, and death, without hardly the *form* of trial. He would be allowed to teach nothing but what might be deemed right and fit by the Government; he would be constantly surrounded by spies and emissaries; his services would be constantly interrupted by Government officers; his native assistants would be seized and tortured; and the heathen would be scared away from his neighbourhood. He would soon find himself alone, useless, subject to insufferable indignities and maltreatment, and at the same time utterly powerless to effect the least good.

In demanding that the missionaries shall teach nothing against Confucius and Chinese doctrine, it is intended to suppress Christain teaching universally, so far as it is distinctive, and thus render our residence even at the ports perfectly harmless. It is a mistake to suppose that the missionaries indulge in vituperative language when speaking of Confucius. The old sage is generally spoken of with the greatest respect both as a man and as a teacher. Of course the missionary cannot admit that he was sinless, infallible and perfect, and he is bound to maintain that it is idolatry to worship him as God. But he is not blind enough not to see that it would be impolitic as well as wrong to make a man who holds—and justly holds—such a place in the esteem and affection of the whole nation as Confucius does an object of constant public attack. But what the Chinese mean by not teaching anything contrary to Confucius is something very much more sweeping and to the point than this. They mean that nothing shall be taught contrary to the Confucian classics, and, therefore, that it shall be a crime to speak against the State religion, ancestral worship, the worship of heaven and earth, the worship of Confucius, and a host of other idolatrous rights and practices. The missionary must not teach the Christian doctrine of sin and atonement, because it is opposed to the Chinese doctrine; and he must not say that Christ is greater than Con-

fucius because that would be speaking against Confucius. Even the doctrine of the unity of God could not be taught without transgressing the law; for, according to Chinese doctrine, there are gods many, and a host of them are of the Emperor's own making.

In demanding the abolition of female schools,and disallowing the attendance of women at religious services, the Chinese Government is aiming at the very life of our churches. During the last ten years, great efforts have been made at all the stations to influence the female population; and the results have been encouraging on the whole. There are at present between six and seven thousand communicants in connection with the various missions in China; and of these two thousand, at least, are women. Our success in the future depends, to a great extent, on the development of this feature in our work. Give us the mothers and daughters of China, and China must soon become Christ's; without them we shall never feel that an impression has been made on the nation. Does the Chinese Government see this? And is this demand made in order to prevent Christianity from taking root in the land? I think so. The degradation of women is a principal feature in Chinese civilization: and every pains is taken to remind her of her inferiority, and to keep her in her proper place. Her education is entirely neglected. An educated women is a phenomenon in the country. "You can teach monkeys and parrots to imitate certain actions; so it is possible to teach girls something too." So speak the Chinese of the female sex. Now, the tendency of female schools, and of the attendance of women at Divine service, is to knock all that on the head —to enfranchise women, and to lift her to her proper place in society; and this is, doubtless, one reason why the Chinese Government would like to put an end to these institutions. It must be admitted that it is contrary to the Chinese theory of propriety for women to appear in public, and especially to mingle with the men in public assemblies. Still it is a very common thing to see them going to the temples by hundreds; and at theatrical performances they are as numerous as the men.

There can be no mistaking of the import of the declaration that no compensation will be allowed in the event of another massacre, and that actual murder alone will be punishable. It simply means this: "The above are our terms. Let the missionaries submit to them if they please; but if they are determined to go to on converting our people in opposition to our wishes, they must bear the consequences. We will not kill them, but we will pull down or burn their houses and chapels, and leave them half dead in the midst of the ruins, and no satisfaction of any kind will be granted."

Thus it is perfectly clear that the Chinese Government is determined to make an effort to stamp Christianity out of the land. We naturally ask what has emboldened the Government to put forth these demands at this particular time? The reason is not far to seek. For three years the Chinese have been pursuing a line of policy with the one object of restricting and ultimately dissolving all foreign relations in view, and they have the pleasure of finding that they can go on doing so without being in the least suspected. There can be no doubt that the mandarins have been at the bottom of all the outrages which have occurred since the Yang-Chow riot. In respect to Tientsin this can be proved to a demonstration; and yet Mr. Wade, in writing to the Earl of Clarendon, feels bound to combat the impression that the discontent was sheerly the work of the authorities and influential classes. In 1868 the Chinese Government, in prospect of the revision of the Tientsin Treaty, requested the opinion of the high functionaries of the realm on the foreign question. Copies of some of the secret memorials presented to the Throne fell into the hands of the foreigners. In all these memorials the presence of the hated foreigner was spoken of as a calamity, and his ultimate expulsion taken for granted. Tseng-kwo-fan stated that the true policy was that of wiping out China's shame, without at the same time allowing the other parties to suspect it. Ting,

the governor of Kiang Su, advised that a strong popular feeling should be got up against the extension of foreign intercourse, for public opinion, he added, is highly respected in England and America. Such was the policy proposed; it was adopted there and then, and the various riots and murders which have occurred since have sprung out of it. But the marvellous fact in connection with the whole is, that our representatives at Pekin don't see. The upshot of each disturbance, as well as the blindness of the foreign Ministers, has encouraged the Chinese to interfere. The action of the Consul in the Yang-Chow affair was disapproved by the Home Government; Gibson was severely reprimanded on account of his action in the Formosa difficulty; the Rev. J. Williamson was murdered at a village within thirty-five miles of Tientsin, and hardly any notice was taken of the event; an atrocious crime is committed at Tientsin, when twenty-one victims meet a barbarous death under the eyes of the officials; and a few obscure individuals are executed, and are led to the place of execution in grand costume and with the honours of martyrs. The real culprits are set free and the Chinese Government is declared guiltless!

The effect of all this on the Chinese mind has been to lead them to think that our Ministers may be cajoled and bamboozled to an unlimted extent, and that the hour has come to get rid of one class of foreigners at least. They have succeeded in getting up a popular feeling against the missionaries, and they have succeeded, too, in pursuading the Foreign Ministers to belive that it has been got up in spite of themselves. France is crushed and unable to interfere, and the Chinese know that the British Government care nothing about missions, and that the development of commerce is the sole effect of the Englih treaties. Hence, the reason why these demands here have been made. I trust the British Government will take a correct and enlightened view of the whole subject. The lives of thousands of eminent men and women who have embraced Christianity through the teaching of the missionaries, are in danger. If these demands are complied with, Christian teaching will be suppressed throughout the empire, and a terrible persecution will break forth. Besides, the Chinese will only be emboldened to persevere in their mad scheme, and another war will become inevitable, for their aim, *most assuredly*, is to break up all existing relations.—*(The Non-Conformist.)*

THE CHINESE GOVERNMENT AND CHRISTIAN MISSIONS.

BY REV. GRIFFITH JOHN.

To the Editor of the Nonconformist.

Sir,—As it is highly important that the British public should form a correct opinion in respect to the Chinese circular, I send you the substance of a few notes that were jotted down by me immediately on its receipt. Since then two highly-esteemed missionaries have given forth their views on this important document; and it is a fact worthy of remark, that our impressions coincide almost entirely, though we have had no opportunity of influencing each other. I find, also, that some who at first reviewed it in a favourable light have been convinced, by a more careful study, that it contains many dangerous clauses. Mr. H. M. Matheson, a gentleman well acquainted with China, is one of them. His words, as they appear in the *Weekly Review*, are as follows:—"In the articles some provisions are introduced which, if taken literally, and accepted by our Government, are susceptible of an application very hostile both to the Roman Catholic and Protestant missions, and I confess that I am more than ever satisfied that the only safe course in dealing with the Government of China is to stand firmly on the rights which are guaranteed to British subjects under the treaties." The following are my notes:—

The circular proves conclusively that the Chinese Government have

no charges to bring against the Protestant missionaries. Protestantism is mentioned but once, and then in a way that indicates a decided preference for it. "The people in general, unaware of the difference which exists between Protestantism and Catholicism, confound these two religions under this latter denomination." Not a single allusion is made to those disturbances, (such as those of Yang-Chow, Ngan-King, and Formosa) with which the Protestant missionaries have been more especially connected. It was thought at the time that those riots had been caused by the indiscreet conduct of the missionaries, and the members of the "Inland mission" were very generally and severely censured. The despatch is, it seems to me, a satisfactory answer to the many unfounded imputations which have been heaped upon us during the last three years in this country.

The statement that "trade has in no degree occasioned differences between China and the Powers," whilst the missions "engender ever-increasing abuses," is simply untrue. Missions had nothing to do with our first and second wars with China; and trade was the principal cause of difference in Formosa. The object of this statement is to make out a strong case against missions.

It must be admitted, nevertheless, that there is much truth in the charges brought against the Roman Catholic missionaries and their mode of conducting their operations. The French Protectorate in China, and the arrogant assumptions of the bishops and priests in many parts of the country, cannot be defended on any principle whatever; and the Chinese Government are perfectly right in protesting against both, and in declaring that they shall be tolerated no longer. They are extremely offensive to the government, and are great obstacles to the progress of Christianity among the people. We, as Protestant missionaries, can have nothing to say to the circular so far as it aims at remedying these abuses. Still we must beware of the palpable exaggeration of this *ex parte* statement.

But whilst the despatch deals principally with the Roman Catholic missions in China, it would be a great mistake to suppose that the regulations are not intended to apply to the Protestant missions as well. The conduct of the priests has supplied the Government with a plausible *excuse* for addressing the circular to the representatives of foreign Powers, but the cause is to be found in something far deeper. The anti-foreign spirit and policy of the mandarins and scholars are at the bottom of it; and the object at which it aims is the suppression of missions, be they Protestant or Roman Catholic.

The Protestant missionaries, it seems to me, have nothing to request but to be allowed to continue to enjoy the privileges which they have hitherto enjoyed, and that on the grounds that they have done nothing to forfeit their claims to them, and that it is utterly impossible that the abuses of which the Chinese Government complains should spring up under the kind of protection which is extended to them. Let abuses be remedied; let infractions of treaty stipulations be punished; but let the treaty itself stand. Now, I object to this circular because it aims at a great deal more than the rectification of wrongs; and that it will, if accepted by our Government, make void the toleration clause, and most effectively neutralize our evangelistic efforts. Let us glance at these regulations.

Article 1. In this article the massacre of Tientsin is ascribed to the suspicions and hatred of the people, nourished and excited by the manner in which the orphanages are conducted; and it is recommended that they

should be abolished and transported to Europe. Whilst I have always regarded these institutions as a mistake in China, and should be glad to see them given up, I maintain that the mandarins and scholars (and not the people) are responsible for that terrible outrage, and that the bearing of the Government in respect to it can be explained only on the supposition that it approves of the deed. But this article need not be taken into consideration by us, as it refers to a matter which concerns the Roman Catholics exclusively.

Article 2. This article forbids the attendance of women at public services, and aims at the suppression of female teaching and female learning in connection with missions. If accepted, not a woman will dare enter a place of worship. I have touched on this point in your issue of the 7th inst.

Article 3. In this article various charges are brought against the Roman Catholic missionaries in order to show that they "place themselves without the pale of the law," and that they "ought to submit themselves to the authority of the magistrates." Its aim seems to be the subjection of the missionary to the local magistrates, and the suppression of all teaching contrary to the doctrine of Confucius. I have already dealt with these points in the letter referred to above. The charges, if they can be substantiated, apply to the emissaries of Rome only. Protestant missionaries never attempt to stand between the converts and the operations of the laws of their country and the obligations of citizenship. They interfere only when the converts are prosecuted on account of their religion, and this interference consists in bringing the case before the magistrate. In the past they have not shown the least desire to place themselves in a "kind of exceptional independence," and all they desire in the future is to be regarded as British and not Chinese subjects. But this article would rob the missionary of this privilege (a privilege enjoyed by all Englishmen, not excepting those in Chinese employ), and place him in a kind of exceptional dependence by treating him as a Chinese subject.

Article 4. According to this article, indemnities are not to be claimed, and, above all, the abettors of the crime are not to be sought in order to exact certain sums from them. "The individuals who commit disorders ordinarily belong to the lowest class of the people. When they are guilty of some crime they are seized and punished; but accusations ought not to be brought against the literates to exact from them large indemnities. Such conduct excites hatred." It is highly important that we should not allow ourselves to be imposed upon by the speciousness of this regulation. Considering that the officials and the literati have been the institutors of all the disturbances, murders, and massacres of the last three years, and that their animus remains unchanged, it is difficult to read this article without feeling incensed at its cool impudence and cruel treachery. I repeat it, the people of China are completely in the hands of the mandarins and gentry, and seldom perpetrate an outrage except at their instigation. The latter are the really responsible parties, and it is of the last moment that they should be held responsible as abettors in every case. Let them understand that they may securely screen themselves behind the people, and there will be no end to outrages. There are tens of thousands in China who are prepared to commit the foulest crimes at the risk of their lives for a small consideration of money.

Article 5. This article deals with the system of passports, and proposes certain restrictions in order to rectify certain abuses. All we ask is to

be placed on the same footing in respect to passports as other British subjects.

Article 6. This article aims at bringing our missionary operations under Government control. A person wishing to be admitted to the privileges of religion is to be examined as to whether he has committed any crime, the authorities are to be notified of the day of admittance, and of other particulars concerning the individual; every month, or at least every three months, the authorities ought to be informed of the number of conversions, and at stated periods the local officials go in person and inspect the missions. We who know the hostile temper of the Chinese Government have no difficulty in seeing through this scheme. It simply means that our members are to be placed under a kind of police surveillance, that in the future none are to be admitted without the permission of the mandarins, and that the accession of church-members is to be regulated by State policy and official prejudice. The people will be made to understand that the surest way of exposing themselves to the charge of being criminals will be to become candidates for baptism.

Article 7. This article states that the missionaries ought to observe Chinese customs, and that when they visit the mandarins they must observe the same ceremonies as those exacted from the literati. So far as this regulation aims at the putting at end to certain assumptions of the bishops and priests, it has my entire sympathy and approval. They assume ranks, I am told, which correspond with the official ranks, and visit the mandarins as their equals or inferiors accordingly. All this is unjustifiable, and ought to be done away with; but I decidedly object to being placed on the same footing as the literati, for I cannot kneel on both knees and knock my forehead on the ground before any human being. I am willing to pay them the same marks of respect that are required of me when visiting our own authorities, and the Chinese Government need nothing more in order to correct the abuses of which they complain.

Artible 8. This articles relates to the purchasing of ground and the hiring of houses. There is much truth in what is said here about the manner in which the Roman Catholic missionaries have been exacting the restitution of property, but it is difficult to see what that has to do with the regulation, that "If the missionaries wish to buy a portion of land on which to build a church, or hire a house in which to take up their residence, they must before concluding the bargain go with the real proprietor and make a declaration to the local authority, who will examine whether the Fung Shwei (Chinese geomancy) presents any obstacle, and if the official decides that no inconvenience arises from the Fung Shwei it will be necessary to ask the consent of the inhabitants of the place." It is a fact that the Chinese believe most firmly in their "wind and water" superstition, and that a building is never erected without consulting it. But it is also a fact that in spite of the Fung Shwei, we have no difficulty in purchasing land or hiring houses whilst we have to deal with the people alone. The people are always willing to sell, and our difficulties arises solely from the opposition of the mandarins and gentry. The real aim of this regulation is to keep the missionaries out of the cities and towns; for the people are at the bidding of the mandarins, and it can be always shown that the Fung Shwei is not favorable. On this point I am speaking from experience.

Such, it seems to me, is the tenor and aim of this circular. It is a very able document, and worthy of a care

ful study. But it is very artfully framed, and well calculated to mislead those who are not thoroughly acquainted with the Chinese character. If accepted it will greatly affect our operations, if not entirely neutralise them. The Chinese Government might as well have asked for the unconditional repeal of the "toleration clase" in the Tientsin Treaty. Indeed that would have been the most straightforward and dignified course, for the real object of these regulations is to make it null and void.—*(Shanghai Evening Courier).*

June 30, 1871.

THE MISSIONARY QUESTION.

BY JOHN CHALMERS D. D.

"Do you wish the British Government to insist upon upholding Protestant Missions in foreign lands by forcible intervention?"

To the Editor of the "CHINA MAIL."

SIR,—The *Nonconformist* demands from the Rev. Griffith John, when commenting on his letter (June 7), which appeared in the *China Mail* of Saturday last, a categorical answer to the question standing at the head of this paper. An answer in the affirmative would, apparently, horrify the Christian Editor and that portion of the Christian public that he represents. An answer in the negative would probably be followed by an exhortation to Mr John and all his kind for ever after to hold their peace; and to be ready to face persecution, if need be, in the true spirit of Christian martyrs. As this question is pressed upon all the missionary body, I will endeavour to answer for myself, in the light of present events.

Walking about here in Canton in the midst of the grand excitement created by "Shan-sin-fan," it is perhaps difficult to realize the full force of the abstract principle involved in the *Nonconformist's* question. Indeed it is to be feared that the Protestant Missionaries in this country, generally if one may judge from their frequent appeals and remonstrances addressed to their respective Governments, and to the public, are not sufficiently in love with the martyr's crown to please either their friends or their enemies. It is vain for us to seek to make it appear that we crave "forcible intervention" purely on political grounds, while we really wish to be maintained in this country in our official position as missionaries. Yet I am not certain that it is not the wish of us to be so maintained, by menace of physical force, or, if need be, by its application.

After making all due allowance for misrepresentations on the part of Chinese and perhaps of others, it is impossible to deny that the present trouble, with foreigners involves a question of religious propagandism. It involves, it is true, political, commercial, social, and many other questions; but it is equally true that religion has to do with the present excitement; whether more or less than other subjects it is needless to inquire. Difference of religion is *one* of the many causes of Chinese hostility to foreigners. The minds of Chinese patriots are filled with dread, because they think, not without reason, that our intention is to convert the peole to our religion, to our polities, to our philosophy, to our science and civilization, and finally to draw them into the "comity of nations," or rather to bring them into a position of subordination to ourselves.

Here Christianity comes in conflict with Confucianism, Buddhism and Tauism, or, to speak of them collectively, with a stupendous and complex mass of heathen philosophy and superstition. Of these heathen systems I make bold to affirm, that as they are exemplified in the actual condition of the Chinese people, their ideal excellence almost entirely disappears. Under the outward show of politeness and refinement imparted to the educated Chinese chiefly by Confucianism, there lies almost nothing but cunning, ignorance, rudeness, vulgarity, obscenity, coupled with superstition, vainglory, arrogant assumption and inveterate hatred of everything foreign. What does remain of nobler qualities in a Chinese mind belongs rather to the divine element, in man as he came from

his Maker's hand, than to any cultivation of the nature by either of the schools. There are indeed great diversities of character among this people as well as among any other; but making the fullest allowance for honourable exceptions, their moral and religious condition is so degraded and so little if at all better than that of the most barbarous savages, that the close contemplation of it fills any benevolent mind with unutterable pain. What Lord Macaulay said of India applies with equal force to China: "The conversion of the whole people to the worst form that Christianity ever wore in the darkest ages, would be a happy event. It is not necessary that a man should be a Christian to wish for the propagation of Christianty in India" (or China). "It is sufficient that he be a European, not much below the ordinary European level of good sense and humanity."

Not being "rogues," but in general more or less of "enthusiasts" (the alternative offered us by an English nobleman is perfectly just), we, missionaries, naturally have an intense desire for the propagation of Christianity in China. Some may doubt our qualifications, or question our calling. But let it be supposed for the sake of argument that we are good and true Christian teachers such as the first propagators of Christianity were. We are here under a condition of things far different from theirs. We are here under the protection of powerful Christian nations. Force in some shape or another has been employed in order to secure that we and other foreigners may be here at all, and force in some shape or another has to be applied from time to time to enable us to remain here. But for the "gun-boat" we evidently could not remain. But for the "gun boat" we could not put into circulation a single Bible or tract. But for the "gun-boat" every genuine convert to Christianity would have to hide himself away or be killed. In desiring forcible intervention, therefore, we only desire a continuation of what we have had more or less along. And why not? Has it been discovered since Lord Elgin concluded the Treaty with China, that the introduction into it of clauses requiring the protection of Protestant missions, was a thing contrary to some abstract principle of the Christian religion? Then, I am sorry to hear it. But I cannot feel it. If Oliver Cromwell, the grand old hero of Nonconformity, were at the helm of affairs now, I suspect he would make short work of such an abstract principle as that. If you saw your neighbour beating his son to death because he refused to bow down and worship a block of wood; if the man were as physically weak as morally depraved, and you were possessed of a giant's strength, you would not waste much time in idle speculation as to the rights of the individual, and the law of non-intervention. That man's religion is not a thing to be respected, or endured. You would lay your strong hand upon him, and require of him a cessation of that kind of religious zeal, simply because you could not and would not stand it. The case of the nation is only the case of the man multiplied by millions. The giant-powers of Europe may with equal justice and humanity, and with equal effect, say to the Chinese so-called-gentry and mandarins, "Cease from persecuting these Christians, for it is a thing we can on no account permit." It is utterly impossible for me to see how this would not be a much nobler course of proceeding than to stand quietly by and allow the persecution to be carried out to the bitter end. Yet this is the only kind of "forcible intervention" that any intelligent Englishman could imagine for a moment that we are wishing for. The idea that we are desirous of forcing Christianity upon the people, or of establishing a protectorate over our converts, is too preposterous to be seriously noticed. Of course it is our duty to bring well authenticated cases of persecution to the notice of our consuls. But after all that can be done, there is little danger of our converts being altogether bereft of the blessedness and reward appropriate to those that are reviled, and persecuted and spoken evil of falsely.

It is not true that the whole people of China, or any great proportion of them, are opposed to our work, or wish to have the country rid of us. It was generally said, and it seemed highly probable, about the 20th of last month, that 70 or 80 per cent. of the population of Canton city believed that the "Shan-sin-fan" was a poisonous drug put into circulation by foreigners, especially by missionaries. If such was the case it is evident that these 70 or 80 per cent. were in a state of innocent ignorance of the real origin of the "powder," and of the complicated plot therewith connected, by which it was sought to injure the foreigners and the Christians. The hostility and suspicion manifested by these 70 or 80 per cent. of the people for a week or ten days were natural enough, but are no index of their permanent state of feeling towards us. The mass of the people have not habitually or spontaneously any such bitter enmity in their hearts to foreigners and to Christianity, and for its having existed even for a time, only some part of the remaining 20 or 30 per cent. are responsible. It is reasonable to suppose that from 10 to 20 per cent. of the people are too intelligent, or too much connected with foreigners and their interests, either to take any part in such a diabolical plot, or to believe in the absurd and detestable reports which its promoters circulated. In this way it is easy to arrive at the conclusion that only a small fraction of the whole population is to blame for all the trouble that has arisen. To what class or classes, then, do the mischief-makers belong? I think it will be found that they are distributed unequally among the higher, middle and lower classes, belonging in the main to the two extremes, the officials (including the gentry or literati) and the roughs. The latter become the victims when foreign influence requires punishment to be exacted. The former only come to the front when open hostility to foreigners is thought to be safe. The attitude of the gentry in Fatshan, after the chapel was burnt there, till within a very recent period, and the amount of money and time, as well as in some cases scholarship, systematically devoted to the carrying out of the recent plot, sufficiently shew that a portion of the higher class was actively concerned in both cases. In the country and in country towns the leadership of one or more of the gentry is often openly avowed by the rabble, and patent to the whole community. How high up in the scale these machinations may be traced in Canton itself we have no certain means of knowing; but facts like that which Mr Krolczyk has brought to notice, that some months ago a graduate employed by Government to preach at Sheklung, was in the habit of taking for his text-book the grossly obscene and anti-foreign publication known as the *Death-blow to Corrupt Doctrines*, lead one to fear that the highest are not free from sympathy and complicity in this matter.

It is the duty of the Chinese authorities to control and punish the outbreaks of the rabble, and in general they are perfectly able to do so. Whenever they make the excuse that they cannot control them, it is because some of the officials themselves or the gentry are secretly backing them up. We therefore feel in such cases, not only that we ourselves and our converts are suffering gross injustice, but that the mass of the people, say 70 or 80 per cent. are, for the sake of undoing us, liable to be terrified and provoked to violence by the machinations of a few, these few including some of the highest in the land, officials perhaps, whom no body has the inclination or the power to control or punish, unless the powerful and enlightened Christian nations do it. For any one of these nations to enforce the good behaviour of those "gentry," would be an easy, inexpensive and bloodless undertaking compared with any European or American war, and the benefits and blessings accruing from it to hundreds of millions would be beyond all estimation. Do I wish it? I cannot but say yes. I have no personal complaint to make against the British Government; on the contrary, I have to thank Her Majesty's representatives for the courteous manner in which they

have again and again listened to my small complaints and done their best to procure redress. I leave the Government to attend to its own affairs while I attend to mine. If the Government has made mistakes in the past in dealing with China, I trust it will be wisely guided so as to avoid them in the future. But may the day be far off when the British public shall move the Government to withraw its protection from the China mission by relaxing the stipulations of Lord Elgin's Treaty!

Canton, 3rd August, 1871.

THE TSUNG-LI-YAMEN MISSION CIRCULAR: No. 1.

BY W. M.

Aug. 24th 1871.

To the Editor of the
"SHANGHAI EVENING COURIER."

SIR,—Your insertions of late in regard to the famous Missionary despatch shew the very different opinions current on the subject. Some look at it as foreboding a course of action on the part of the Chinese authorities that is only fraught with mischief to Missionary work in China. Others think of it as a very reasonable document, and can see no ground for alarm in it at all.

I beg to express a few independent sentiments on the matter, which may or may not be considered worthy of notice.

1.—The Chinese Government has the right of appeal or representation as to the working of Missionary Agency in this country. This is all they plead for in the present instance. Allow that they have granted permission to carry on such operations under the treaty, it is not unlikely that they may find certain things in connection with them, of which they may see reason to complain. The same is the case on the other side. The foreigners feel themselves justified in asking various alterations in the treaty, or in the observance of it, as they find the working of it injurious to their interests. There is no undue assumption of authority, and there is no summary execution of what is proposed in the several articles of the despatch, but the writers of it simply state the difficulties they labour under in regard to the Missionary part of the treaty, and request the careful consideration of what seems to them proper in the circumstances.

2.—The Foreign Ministers are under obligation to enquire into the subject, and see whether or not the things complained of actually exist, or if they demand the remedy suggested by the despatch. These Ministers are responsible for having made the treaty. They have been appointed to superintend and sustain it in its operations, and it is their part to examine if it is fairly carried out or can be reasonably objected to. In the present instance, strong representations have been officially addressed to them of the evil working of certain elements of it. By all means let them take up the appeal individually or collectively, form a well grounded judgment upon it, and state their conclusion to the authors of the despatch in question. To ignore it altogether or treat it with indifference—in any other way, indeed, than its importance demands, were unbecoming the occasion and dishonouring to themselves. On the one hand, it is theirs to enquire if the matters complained of are just or not, if they admit of rectification or are utterly unfounded and false; and on the other, to report their decision to the supreme authorities and hold them responsible for any uncalled for interference on their part.

3.—It is the duty of Missionaries to conduct their operations in a way that can give no reason for suspicion or reproach. There are certain proprieties in a heathen land like this,

to which a degree of deference might be paid, and in keeping with which missionary and philanthropic work could be carried out to the utmost. A total disregard of these, however, might prove more hurtful than otherwise, and act as a barrier to all right progress. In view of the Missionaries being under treaty stipulations, they are as much subject to control in their operations, as the mercantile classes are, and out of regard simply for this surveillance, their procedure should be of a kind that will stand the closest inspection, and not give occasion to the enemy to blaspheme. The manners and customs of the people among whom they labour deserve consideration, as in some measure regulating their course of action, otherwise they might give offence that could easily be avoided without my detriment to the cause in which they are engaged. We allude only to general principles, without specifying details that will occur to every one acquainted with the subject.

4.—When opposition is raised to Missionary work in any part of the field we hardly deem it right and proper that the foreign authorities should be constantly appealed to in regard to it. We are told only to expect such opposition, and it is by other means than force and Consular intervention that it is to be met and overcome. The history of Missions has been written in tears and blood, and it is glorious in very consequence of it. Not that we are to covet such a thing in China, any more than personal affliction, for the sake of its sanctified effects, but we have little faith in the working of Christianity, when it is upheld and insisted on by the civil power, either at home or abroad. If the Chinese refuse certain privileges that we ask at their hands, and reject the Gospel and its messengers, there is nothing to be surprised at in it: we believe in the ultimate progress of the truth by higher means and agencies than man can devise. The Missionary may be driven from his post, his labours may be stopped, and a blight, apparently, may come over the whole. Let it be so. It is what has occurred in other fields that are now yielding a glorious harvest, after many years of painful and patient suffering.

Our own ideas of the despatch are not at all so apprehensive as others seem to entertain. It even suggests to us certain elements of improvement in the course of mission work, while it lays various things before the parties concerned that demand their attentive consideration. As it is, we anticipate none of the very grave and serious evils, of which an almost harrowing picture has been drawn.

No. II.

Sir.—I notice that several of the home papers by last mail are still contending about the Chinese despatch, and parties more or less acquainted with the subject are urging their respective opinions. Allow me to express my own views on some of the details of the despatch, which may appear rather peculiar, but may not be controverted simply on that account.

1.—The prevailing tone of the above papers is one of outcry against the Chinese government. Far be it from me to defend it in many of its leading characteristics. There is ample room for emendation in its policy, and foreigners may well denounce the course and conduct of its representatives. But may it not be said on the other hand, that a similar outcry is raised against the various governments at home? Their principles and policy are largely controverted, and there is too much reason for it, whether we judge of it on party grounds, or on higher and interna-

tional considerations. It is vain to reply that taking the West as a whole it is combined in sentiment against the East, whatever difference of opinion obtains in its own case. Looking at either the English or continental papers, one is amazed not only at the free expression of thought and feeling on almost every conceivable point, but at the acrimony and denunciation connected with it. If there is any truth in the charges thus alleged, one would think the parties in question must be blameworthy in the extreme. We simply refer to this as indicating that the mere outcry against the Chinese government is of no weight in itself, for this is the very thing most common at home on a great variety of subjects, and specially in relation to those who have the conduct of affairs in their hands.

2.—The Chinese despatch is condemned because it forbids missionaries speaking ill of Confucius. Is there anything surprising in this? Would it not be strange were it otherwise? It is the course adopted by all heathen powers in relation to their peculiar systems and observances, as it has been at all events under the Papal sway in the matter of Christianity. But is there any urgent occasion for disparaging the sage of China in the public labours of the missionaries? We do not read that Paul did so in regard to the sages and scholars of his day, except it may be by implication in some of his epistles to the churches. Nay, he quoted with approbation various of their writings in proof of what he was saying, and this is an admirable practice for missionaries to observe in regard to the Confucian classics. At the same time, knowing the strong prejudices of the Chinese in the matter of their ancient sage, their attempt to forbid any depreciation of him is not at all wonderful, and it might act as a check to unguarded and unwarranted statements being made about him. The great point is to let the true light shine, in order that the darkness may flee away.

3.—The despatch is objected to on account of its opposing the habit of women going to Christian churches. This is in keeping with the frequent interdicts against women entering the temples. It certainly does not comport with Chinese ideas of propriety that they should do so, and it operates as a barrier to respectable women coming in large numbers to the places of worship. Happily it has been overcome in many instances; but this does not affect the native conceptions on the matter. We might well couple this with the practice of the Romanists in the case of the confessional, &c., to which the article before us specially applies. It is even found necessary to make a separation between the sexes in the various Protestant chapels, and in some places a curtain divides the two, so as to comply as much as possible with the prevailing views on the subject. Whether the thing is suggestive of men and women meeting at different times and places until the Chinese improve, according to our notions, in their opinions on the point, we shall not at present say. Only, the circumstances in which we are here placed are worthy of consideration, as bearing upon all endeavours to evangelize the female portion of the community. That women largely go to the temples in spite of the interdicts that are occasionally issued, may be adduced as an argument in the case before us, for their sex attending the churches; and the practice itself under proper regulation is helpful in breaking down the restrictions existing in China with regard to them. Certainly it would be a matter for regret were it positively forbidden, though the evil effects of it might be counteracted by other arrangements.

4.—It is looked upon as an abhorrent thing that missionaries residing in the interior should be subject to the laws of China. From a Chinese point of view, there is nothing very surprising in this proposal, any more than the habit of Chinese living under foreign laws and customs when they go abroad. Of course, we resent it from what we know or apprehend of the working of these laws, though our claims as to a superior style of things are equally repudiated by the Chinese. But we must not forget that the article in question is proposed on account of certain arrogant assumptions made by a class of religionists which have given the authorities no small amount of trouble. So long as the Chinese form an independent nation, they make this demand, that foreigners in the interior shall be what their countrymen are in England or America, subject to their institutions, and if they do not like it, they are not compelled to go there at all. What the first apostles and others would have done in the circumstances need not be adverted to; nay, what they actually did in a like case is well known. When Paul could plead that he was free-born and was able to make an appeal to Cæsar, he did it and it was acknowledged. The same claim and standing may easily be made by missionaries in their personal, though not their official capacity, and however much it might subject them to inconvenience, let them bear it in the meanwhile until better times dawn.

5.—The restriction of missionaries to certain localities, and their registration accordingly, are looked upon as intolerable. Under this head, it were well that the occasion of the proposal were kept in mind. It would seem as if the privilege hitherto granted had been sometimes abused. Be this as it may, let us not forget the unbounded facility that missionaries have enjoyed in travelling in the interior. In what other part of the world has it obtained, in connection with the preaching and dissemination of ideas totally subversive of the established order of things? The attempt to do this, in any Western country, as has been done in China, would at once be put down, and missionaries cannot be too thankful for the opportunities accorded to them in carrying out their work. The withdrawment of these in any form would by no means be a wonderful thing, and while some would demand the right at the hands of government, others might yield to circumstances, and act as their predecessors have done in times of persecution and trial.

6.—The establishment of orphanages and similar institutions is opposed in the Circular, which is, therefore, condemned. We admit the great utility of such places in a country like China, and they are worthy of all praise. Nay, the people themselves approve of them highly, and have long been at work in the same way. Only, it can be reasonably objected to that these institutions should be open to inspection, and that the demands made at home in regard to convents and like places should be acceded to here. The government of China claims the control of all benevolent establishments, and if it allows their existence at the hands of foreigners, it should be at liberty to act fairly and honestly towards them. If these are conducted in a secret or domineering manner, as if the government had no right of surveillance and no control whatever in regard to them, it is not to be thought strange that it should consider it a ground of offence, and as giving rise to calumny and reproach. It is suggested in the despatch that the converts in any one place should not exceed a certain number, and that the whole should be registered in the official records. This proposal is not

to be wondered at, if only a tithe of the stories current about the Roman Catholics are true. We believe they are greatly exaggerated, but certain things do occur which tend to exasperate the authorities and the people. Taken in connection with the assumption of authority by the priests, and their interference on behalf of their converts, rightly or wrongly, the Chinese government feels necessitated to adopt measures against the whole affair. Protestants have nothing to hide in their operations, and presume not on any official equality with the mandarins. At the same time there would be reasonable objection to the registration of the converts. They must be their own witnesses, and their acceptance of Christianity cannot be followed, as far as the missionaries are concerned, with their names being entered on the boards of the yamen. We are satisfied that this may be easily avoided by claiming no special privileges on their account, and placing them simply in the circumstances of Christian converts in all ages and countries.

Lastly.—Objection is made in the Circular to the presence and operation of female missionaries. The ground of this may be readily discovered, and if any home government had felt the inconvenience arising from the employment of these devoted women, which the Chinese profess to have done, a similar objection might be raised by them. The work of such a class of persons in this country is highly honourable and necessary, only it needs to be conducted in a way that cannot reasonably offend the prejudices of this people. Little difficulty may be experienced on this head, but if the charitable and self-denying labours of these excellent women tend in any wise to excite the suspicion and ill-will of the populace, the suggestion of the government may not be uncalled for from its point of view.

A general survey of the whole subject, as it bears upon foreign rights and international relations, may be made the theme of another letter.

Aug 29, 1871.

No. III.

Sir,—In resuming the consideration of the above subject, and looking at it in its various bearings, I would notice it from a political, missionary, Catholic and Protestant point of view. These different phases will, I think, comprehend all possible aspects of the matter, and serve to express the writer's opinion about it.

1. The despatch in a political point of view.—It consists of a statement from the Chinese Government to the foreign powers in reference to the missionary portion of the treaty, and its working in various forms. That part of the treaty was made in order to secure freedom of intercourse with the Chinese, and guaranteed certain rights and privileges to those whom it concerned, as much as to other sections of the community. What are these? That missionaries should be at liberty to occupy different places, and itinerate through the length and breadth of the land in the discharge of their work. Their converts, too, were allowed to profess Christianity without let or hindrance, like the disciples of any other religious faith. The missionaries were thus enabled to enter China on advantageous terms. Their personal safety and freedom were secured as far as possible, and they were at liberty to hold property in accordance with the stipulations of the treaty. All this may be supposed to have entailed upon them certain duties and obligations, that they would do nothing to the injury of the Chinese Government, or the discredit of its institutions. The conduct of the one side would necessarily tend to affect the bearing of the other. Here the despatch comes in, and as-

serts that evils of a grave kind have been found to arise from the arrangement. Proof is advanced of this being the case, and wide-spread reports are current on the subject. There is nothing improper in the form of proceeding on the part of the Chinese Government. All has been done in an open and orderly manner. Many of the governments of Europe would hardly have adopted the same peaceable and respectful bearing in the circumstances. There may be ground for suspicion, there may be reason for dissatisfaction in the case of those concerned; but the above statement has been legitimately laid before the foreign authorities, and it is theirs to pronounce on it in one way or another. If they judge it too sweeping and severe in its proposals, unjust or uncalled for in its demands, it is theirs to say so; but if there are any grounds for the charges it contains, it is equally theirs to sift them to the bottom, and inform those who are responsible for them of their duty in the matter. Honour and justice require this at their hands. The interests of nations are involved in it. We should do as we would be done by, and we deprecate ignoring or passing over the affair, as unworthy the character and dignity we profess to maintain. A fair and honest examination of the whole is demanded, that both sides may be satisfied, and that the one or the other may be condemned.

2 The despatch in a missionary point of view.—It proposes that the missionaries should be placed under certain restrictions in the prosecution of their work, owing to the irregularities that have occurred in connection with it. It does not insist on the abrogation of the work entirely, as has often been the case in other lands, but simply on a change in various modes of operation. It threatens nothing like prosecution of either missionaries or their converts, in the way that has many a time been done, but represents that the difficulty and inconvenience arising from missionary work are all on the side of the native government, and not on the side of those engaged in it. While maintaining the obligations of the treaty as to the personal freedom and safety of a missionary, and that it is no less his duty to prosecute his work in an honest and honourable manner, we believe he is not exempt from peril and persecution in his official capacity. No treaty, however excellent and complete, would free him from this danger in the circumstances of the case. What then is to be done in the event of such a calamity? Is he called on to fall back on every occasion upon the foreign government for protection and support in the discharge of his duties? Not according to our view. We disclaim the right of governments to negociate on account of Christianity, or to insist either upon its toleration or suppression. It is a thing which we regard as too sacred for either party to have to deal with, and when it is opposed, or its messengers are driven away, they have no redress at the hands of the nation or government to which they belong *in their official capacity*. Personally they may claim certain rights and privileges in virtue of their nationality, but as missionaries, if they are persecuted in one city, they are simply called to flee to another. We disown the civil establishment of religion in every form. We disallow the connection of church and state. Our Noncomformity requires that missionaries shall be free to follow the example and teaching of their Lord and his apostles in the prosecution of his cause. Rather than look to the civil power in aid of the missionary work, we would willingly see it given up entirely or until a more favourable time shall be seen to dawn. History is replete with instructions in both respects. The sword of authority in the matter

has been the occasion of untold mischief, while patience, prayer and preseverance have conquered all opposition. The recent events in Madagascar are sufficient to demonstrate the practical value of this latter course, and it is only one instance out of many that might be quoted. In the former case, the attempts that have been made to spread Christianity in any one of its diverse forms have been about as cruel and revolting as the efforts that have been employed to put it down. In regard to missionary work in China, we want no such support as "the inevitable gun-boat," or the interference of the civil power. If it is hindered or opposed and its agents are compelled to flee, we think it is in certain circumstances as much their duty to do so, as to preach the gospel at all. Certainly this would be our view of the case, if the terms of the despatch were to be carried out to such an extreme issue.

3. The despatch in a Catholic point of view.—There can be no denying that it has an express and special reference of this kind. It is stated in the plainest terms and the grounds of it have not been openly contradicted by the parties in question. It seems that their mode of operations lays them open to the charges that are here brought up, and in consequence of it the Chinese government is resolved if possible upon an amendment. It is not ours to refer to the matter particularly, but it behooves those who are so plainly implicated in the accusations to vindicate themselves, if they can, and wipe off the disgrace apparently attached to them. Those who represent this section of the foreign community in China, either in a political or ecclesiastical form, are called upon to meet the charges thus brought up, and not suffer them to be blazoned before the world, as if they were only too true. We cannot place them in the category of the evil things said of the early Christians, whose noble defences or apologies of their character and conduct sweep away the infamous reports that were circulated against them. They stood also in a very different relation to the civil government from what the Roman Catholics do in China. There is an assumption of power and authority on the part of the latter that is bitterly complained of, and one hears with amazement their pretensions in this respect even in the interior of the empire; their seizure of property that never legally belonged to them, and their reclamation of what was confiscated more than a century ago, despite the altered circumstances of the time and the owners now or recently in possession. Such conduct would not be tolerated in the West, and it has recoiled upon the doers of it in the exasperation and revenge of the people. Were this stigma removed, we doubt not that the honour of Christianity would be much greater than it is, and we would gladly see the parties concerned issuing an answer to the circular in the complete and satisfactory manner it demands.

4. The despatch in a Protestant point of view.—It is feared by many that the allegations brought against the Roman Catholics will in due time be made to bear upon the Protestants, and that it is intended that this shall be the case. We do not confess to this idea in its entirety, any more than that the expulsion of the Jesuits from any country in Europe implies the similar treatment of other sections of the Roman Catholic community. Of course it is proposed that certain restrictions should be put upon Protestants also, so as professedly to act as a safeguard for the government and the right ordering of missionary work. But there is a wide distinction drawn between the two classes of religionists on the part of the authorities, and so long as the

Protestants give no occasion for offence or suspicion, conducting their affairs openly and above board, there will be less hazard in their case. The Protestant missions are as yet small and feeble, but on a more extended scale, their operations will be equally manifest; and should persecution come about in their history, whether after the form proposed in the circular or in a different style, it will be no more than they are warranted to expect, and apart from which, perhaps, there will be only stunted growth and feeble character in the case of their converts.

What is the conclusion of the whole matter? We demand the repudiation of the charges that have been brought up against the Roman Catholics in the circular.

We disclaim such charges altogether on the part of the Protestants, as utterly unfounded and in no wise applicable to them.

We object to the remedies proposed in the despatch as unsuited to the circumstances of Protestant missions, and as not at all required by the facts of the case.

We beg that this representation be conveyed to the Chinese authorities, as our honest and conscientious opinion, which we deem ourselves at liberty to express. We are willing to bear all needful grievances in the prosecution of our work, but we cannot consent to rules and regulations that may be detrimental and dishonouring to it.

Sept. 6th 1871.

THE PROPOSED MISSIONARY REGULATIONS.

BY BOOMERANG.

In the July No. of *The Recorder* is an article headed "*Proposed Regulations Respecting Missions in China.*" It is accepted as a frank and honest expression of one of the forms of opinion held concerning that henceforth famous document. But a diverse opinion is entertained, shared in common it is believed by the entire body of missionaries in China with possibly here and there an exception. As the former has been sent forth to canvass for public acceptance, the interests of truth require that the existence of the other also be made known. It would be treachery to Protestantism to allow that Article to go unchallenged home to England and America as an indication of the sentiment here, or an explanation of events now transpiring.

The remark must be made in passing that the abstract of the Regulations contained in *The Recorder*, when compared with the translation laid before Parliament [Blue Book No. 3, 1871,] exhibits a noticable toning down of dark shades and a smoothing over of jagged points, giving, as a result, a materially different impression of the real *animus* of the framers of the Memorandum.

But it is the preface to the Article which now requires consideration. The Writer says, "The whole paper has reference to Roman Catholic Missions and Missionaries and affords them opportunity to state the truth in respect to the allegations brought against them and make known their mode of operations." The evidence adduced to sustain the opinion that the memorandum was drawn up to circumscribe Roman Catholics only consists wholly of *inference*. "That its scope includes only those missions is plainly to be infered from the expression in the preamble where fear is entertained, lest in the popular indignation against the Tien Chu Kiao, in case of a riot, that the Yesu Kiao would likewise suffer because a mob neither could nor would discriminate." Opposed to this inference stands arrayed an amplitude of positive testimony. The whole tenor of the document is against it;—the use of the general terms missions and missionaries is against it;—the present conduct of the whole body of Mandarins with occasional exceptions is against it;—the specification in the several rules is against it:—of RULE I which demands that orphan asylums be all closed, or in case that cannot be done that none but the children of converts be taken in;—of

RULE II which says Chinese women should not be permitted to go into the churches; —of RULE III which says missionaries shall not vilify (sic!) the doctrines of the sages, if they do these things they ought to be amenable to the local officials; which means if a missionary argues against the theology, the philosophy or the politics of Confucius or Mencius he ought to be bambooed in the Yamun of the nearest petty magistrate;—of RULE IV which says "All missionaries who interfere in legal cases either to screen their converts or hide criminals or in any other way take up their cases should be deported," a recommendation proper enough if they are found guilty of "hiding criminals" or even of screening converts who have broken the laws, but which means they shall be henceforth effectually gagged,—shall never be allowed even to appear as a witness to testify before a magistrate in cases of outrage upon Chapels, Chapel Keepers, Native preachers, or converts, in cases where they have taken pains to investigate the facts,—shall be denied the privilege that the Merchant can claim if he wishes of attending to witness the examination of his servant if complained of, —shall be refused even the right of the street beggar to stand in the Courts of a Yamun to hear the trial of one who might chance to be his friend;—of RULE VI which requires that "the number, names and times of admission should be reported to the officials, giving the occupation of the convert, where he came from, and other particulars"—"and quarterly or monthly returns be made to the Magistrates;"—of RULE VII which says that when missionaries wish to see the native officials they must treat them with the same courtesy exacted from the literates, —a rule fair enough on the face of it, but which means they must no longer define courtesy in the Western sense of the word but must go down upon their knees and knock their heads upon the ground after the Chinese usage;—of RULE VIII which enacts, if a piece of land is to be bought on which to build a Chapel, or a house is to be rented the matter is first to be brought to the notice of the officials and *if no objection of any kind* is brought forward, it can be obtained;—which means the building and renting of Chapel is henceforth at an end, for unless it be in the depths of the mountains there is not a neighborhood or a place in China in which haters of Christianity will not come forward and testify that a Chapel in that particular locality will damage the good luck of somebody's house or shed or grave or paddy field or potato patch, and then of course the application will be quashed; and finally the testimony of the writer himself of the article is against his own inference. He says "Any rules which might be here after drawn up would of course apply to all missions."

Directing attention to this last sentence might have saved us further rebutting. After all, the statement that the scope of the memorandum "includes only these Missions" (the Roman Catholic) is a verity in grammatical construction, but a fiction in fact. The Protestant is included, not by name, but only by intention. What relief can be obtained by this nice distinction it is difficult to imagine. A man passing quietly along minding his own business finding himself suddenly arrested and a pair of handcuffs clapped upon him, would feel an excusable solicitude to know what it was for. It would afford him but grim consolation to be told to be under no apprehension, he himself had done nothing wrong but another man had and although his name was not mentioned in the finding of the jury, the sentence of the court was sufficiently elastic to include him also. It is a small abatement the writer gives when he states further "he has not heard that any (*other rules*) are contemplated." The enactment of any thing additional would be a waste of official energy. These eight rules are quite sufficient to inaugurate a persecution—to check all progress and if carried into effect lead to complication that would end in war. The eight rules have as yet no legal status, but they have begun to work mischief notwithstanding. Already the rumor has filled the subbordinate Yamuns that this is to be the policy of the future and some of the less wary of the officials have evinced the disposition to act upon them.

If the paper had been intended solely as a preventive of certain alleged abuses connected with Roman Catholic modes of

proselytism, the Chinese should have said so. Their language is not deficient in discriminating terms, and the members of the Tsung Li Yamun cannot be suspected of carelessness in expressing themselves on so weighty a subject. Their motives cannot be vindicated by insulting their scholarship. We must believe they knew what they were about, and if they have succeeded in framing a document so cunningly as to appear to be aimed only at Frenchmen and Roman Catholics and yet be intended to strike English, German, and American Protestants alike, it is but another proof of the diplomatic astuteness attributed to them. That they should so contrive is no reason why we should be deceived by them. We must also believe the fear expressed that the *Yesu Kiao* might be mobbed in consequence of the *Tien Chŭ Kiao*, is but a dextrous attempt to direct attention from the full significance of the whole paper, and enlist the sympathies of Protestants in a crusade against Roman Catholics which would ultimately react upon themselves. Even were no such reaction anticipated it would be unworthy the genius and spirit of Protestantism to take part in any such proceeding. Charges against Roman Catholics of political interference are matters for diplomatists to settle. It is to be regretted they have hitherto dealt with them so unwisely and that now the only way they propose is a blind onslaught upon Christianity under every form. The result of this is to drive into the arena of conflict a host of allies, who but for this jumbling together of separate issues would have borne no hand in the strife. On the contrary, being opposed in principle to the religio-political interference complained of, all their sympathies would have been on the side of those laboring for its suppression. The support generated by that sympathy would have been found no inconsiderable reinforcement in the case of a hotly contested or drawn battle. When it comes to a question of freedom of conscience and freedom of speech—or the right of every man to accept whatever views in Theology or Philosophy he may think fit, being accountable for his opinions to God only and never to his neighbor;—and the right to proclaim his sentiments in public to whomsoever he can induce to hear him, being accountable to man only when he shall tresspass upon the equal liberty to do the same thing in a respectful way, claimed by his neighbor, —then a consistent Protestant must insist that full freedom in these particulars be granted to all men whether Roman Catholic, Confucianist, Buddhist, or Mahomedan. It is true they do not concede as much to us but we must do so for them nevertheless. A true Christianity will win the field by argument in fair controversy or not at all.

If these two questions, the plain courteous preaching of religious doctrine—and the establishment of a civil protectorate involving political intermeddling had been kept apart in ministerial despatches and diplomatic discussions, "The Missionary Question" would not be so complicated or troublesome as it now is. The Envoys have to blame themselves and not the Missionaries for the present muddle. It has been the persistent policy of the Peking Cabinet in their recent discussions on Treaty revision to confound them as much as possible. It should have been the steadfast purpose of those who met them in controversy to keep them distinct. The native officials had an end to accomplish. The charge against Romanists, of interfering in political matters, was to be made the justification of a movement intended to repress Christianity altogether. It is barely possible the mandarins may have supposed there existed a secret and inseparable connection between the two. But though they may say so, we cannot believe they think so. They have long enjoyed at Peking ample means of correcting such impression. But if any such mist remained it should have been cleared away, and it should have been insisted upon that each issue should stand or fall by itself.

One of these issues a foreign protectorate of converts interpreted so as to mean their virtual trans-nationalization is weak and cannot be sustained: the other involving generically the liberty of speech, the birth right of all mankind, specifically the liberty to preach religious doctrine expressly guarranteed by treaty is strong and cannot be overthrown. The one is a pestilent vine, the other a sturdy oak. The mandarin conception was cunning

but withall very stupid. They thought, by entwining the vine around the oak and then by tugging ostensibly at the vine they would uproot the oak as well as the vine. Unfortunate blundering! Unfortunate for them as well as for us,—unfortunate for the peace of mind of Prince Kung as well as of the Envoys;—fortunate only the evil to be extirpated—the mischievous vine is likely to be the chief gainer by the excitement. They will fail to tear up the oak and they will find it difficult to drag down the vine in consequence of the protection they themselves have afforded by trailing it around the trunk and over the branches of the tree. Is there no one among their confidants whose advice they will accept to uncoil the vine, and let both vine and oak be judged for themselves?

CORRESPONDENCE.

FOOCHOW MISSION OF METHODIST EPISCOPAL CHURCH.

To the Editor of the Chinese Recorder:—

SIR,—The Eleventh Annual Meeting of the Foochow Mission of the Methodist Episcopal Church has just closed its session, and I beg to forward you a brief account of it. The session was held in Foochiang city, situated some forty miles southward from Foochow. The city is surrounded by a substantial wall, contains a population of, say, 30,000, and is the capital of the Foochiang district, which comprises a population estimated at 400,000, and an area of about 2000 square miles. The surface of the country is diversified by hills and mountains inclosing vallies of rare fertility and beauty. The district is one of the richest in the Foochow prefecture. Seven years ago the Methodist Mission commenced its Evangelistic labors in the Foochiang district, at which time there was not one Christian within its limits. The present statistics for the district, as reported at the late meeting, are as follows, viz: members, 416; probationers, 274; baptized children 92; total 782. Fourteen native preachers are employed in the district, and one fourth of their salaries is paid by the native churches, with the understanding that the portion paid by them is annually to increase, while the portion drawn from the Missionary Society is annually to decrease.

The entire field now covered by the operations of the mission comprises five districts of the Foochow prefecture, all of the Hinghwa prefecture and all of the Yen-ping prefecture. It should be noted that in *three* of the districts of the Foochow prefecture the Methodist Mission operates conjointly with the Mission of the American Board, and that of the Church of England: in the other portion of the field it is the only Protestant evangelizing agency. The area embraced in this field is about 30,000 square miles, population 6,500,000. The active field force of the mission comprises *four* missionaries from America, who act as Presiding Elders, each one in charge of what is called a presiding elder's district; *four* ordained native Elders; *two* ordained native deacons; *ten* unordained native preachers and *fifty* unordained native preachers on trial. In addition to this field force, the native portion of which is paid jointly by the mission and the native churches, there is, also what may be called an unpaid *corps de reserve*, comprising *local* preachers and exhorters, licensed by the native church and responsible to it, who live at their homes, pursue the prescribed course of study and exercise their gifts, under the direction of the native elders, and hold themselves in readinesss to fill any vacancy in the regular work to which they may be called, or to open up work in a new field, whenever appointed by the missionary in charge. The members of this *corps de reserve* do not participate in the business of the Annual Meeting, and are not required to attend its sessions.

The recent session of the Annual Meeting extended over six days, commencing November 1st and closing November 6th. From 9 o'clock A. M., to noon, and from 2 to 4 P. M., of each day (Sunday excepted), the time was devoted to the transaction of business; the evenings were occupied by Anniversary exercises. The opening sermon was delivered on the evening of the 1st by one of the missionaries. The self-support anniversary was held on the evening of the 2nd, and I hope to send you translations of two of the speeches delivered on the occasion by native preachers. On the evening of the 3rd was held the Bible Anniversary; the anti-opium meeting occurred on the evening of the 4th; and the missionary meeting on the evening of the 5th closed the anniversary programme. It is but moderate praise to say of these meetings that they were all intensily interesting, that the speeches were very effective, and that their influence on our work is highly beneficial. The annual examinations of the preachers were not held at this Annual Meeting. In consequence of the *Shan-sin-fan* excitement, which at one time threatened to make it impracticable for us to hold the

Annual Meeting at Foochiug, the missionaries, as a precautionary measure, had conducted all these examinations at the quarterly conferences held a short time before the Meeting.

The importance of placing the native churches, as soon as possible, on a self-supporting basis was perhaps the most absorbing topic before the meeting. As some of your readers may remember, the Foochow Methodist Mission, at its Annual Meeting held in November 1870 initiated a definite plan on this subject, and incorporated it, as a cardinal principle, with the administration of the Mission. The difficulties necessarily confronting us in trying to introduce the new policy were greatly aggravated during the year by the *Shan-sin-fan* excitement and other causes, so that it was not without solicitude we awaited the results of the experiment to be made apparent at the Annual Meeting. It was to us all, therefore, a source of profound joy and gratitude to God to find that the results of the experiment were eminently satisfactory. During the meeting the plan, in all its principles and and bearings, was thoroughly discussed, every objection and difficulty was carefully examined, and the result was a unanimous verdict of approval. At the close of the self-support anniversary while one of the missionaries was speaking, and in response to his question, the audience vocally expressed hearty approval of the plan. Wishing to give greater distinctness and impressiveness to this expression of approval the missionary then said: "All who cordially accept this plan, and are determined, in the fear of God, to do all you can toward making it successful, Rise to your feet." Instantly the entire audience rose, and remained standing for some minutes, till they were requested to kneel in prayer, one of the ordained preachers leading the devotions, and the great burden of his prayer being earnest supplications to God that all who had given this public pledge might have grace given them to fulfill it. One year ago the Rev. Sia Sek Ong, one of our preachers, relinquished his claim upon the missionary society for support, and cast himself and family on the native church. During the year he has been one of our most devoted and efficient preachers, and has not drawn a cent from the missionary society. A friend said to him: "Do you not regret your decision in entering on your present course?" "No," he replied, "not the thousandth part of a regret has entered my mind on that account." When it was suggested to him that his supply from native sources might fail and himself and family be left destitute, he answered: "I do not think the supply will fail; but if it does fail, if I come to a place where there is before me no open door, no road, I shall then just stand still and looking up to my Saviour, and say: "Lord! whither wilt thou lead me?" During the session of the Annual Meeting he made a most touching address describing his experience since entering on his new course, and announcing his purpose, with God's blessing, to continue in this way while he lives. He seems to be perfectly happy. It may interest some of your readers to know that, at our late meeting, *two* more of our preachers, Rev's Li Cha Mi, and Ting Mi Ai, announced publicly their purpose to trust henceforth to native support, and have entered on their new career. All the other preachers cheerfully assented to a further reduction of the portion of their salary drawn from the missionary society, to take effect immediately.

The present statistics of the mission are members, 1,007, increase over last year, 78; probationers 653; decrease as compared with last year, 316; baptized children, 250, increase, 11.

The following schedule of our mission-work for 1871-72 will convey some idea of our system of operations. The entire field occupied by us is arranged in *four* districts; and a foreign missionary is placed in charge of each district, as presiding Elder. Each district is divided into circuits, and, as a rule, two native preachers are placed on each circuit, though occasionally only one preacher is sent to a circuit. Each circuit has some central station where (one or both of) the preachers have their home, and from which they travel over the adjacent country, visiting other Christian societies, or carrying the gospel to heathen villages or hamlets. These circuits are united in quarterly conferences held at prominent points, where once a quarter, under the direction of the Presiding Elder, the preachers meet for examination in their studies and for the transaction of church business.

FOOCHOW MISSION, M. E. CHURCH.

Plan of the work for 1871-72.

I.	Hoking Tong	District, ...	F. Ohlinger, Presiding Elder.
	Hoking Tong, ...	Circuit, ...	Ting Nguk Chiong, Ngwoi Tai Ching.
	Ching Sing Tong,	,, ...	Ling Ching Ting.
	Nguk'ang, ...	,, ...	Li Cha Mi.
	Minching, ...	,, ...	Wong Hok Kü, Tang Chang Mi.
	Lëktu, ...	,, ...	Hü Yong Mi, Ting Neng Seng.
	Kutien, ...	,, ...	Yek Ing Kwang, Ting Hung Ngwong.
	Ngu Tu, ...	,, ...	Ting Siu K'ung.

II.	Yenping	District, ...	N. Sites, Presiding Elder.
	Yenping city	Circuit, ...	Tang King Tong, Taing Kwang Ing.
	Chionghupwang, ...	„	Pang Ting Hie, Ling Ming Seng.
	Yuki, ...	„	Chiong Taik Liong, Chong A Hung.
	Ta Tien, ...	„	To be supplied.
	Sunchiong, ...	„	Lai Sie Nging.
	Sha Hieu, ...	„	To be supplied.
	Chiong Lok, ...	„	do. do.
	Ing Ang, ...	„	do. do.
	Baltimore Female Seminary,	....	Misses Woolston.
III.	Tienan Tong	District, ...	N. G. Plumb, Presiding Elder.
	Tienan Tong, ...	Circuit, ...	Sia Lieng Li.
	Foocheng, ...	„	Sia Sek Ong, Ling Ming Sang.
	Teng Tiong, ...	„	Ling Mi Lai.
	Ngu Ki, ...	„	Hwong Taik Chiong, Ling Sang Lai.
	Siong Kiang, ...	„	Sie Hwo Mi, Hwong Taik Lik.
	Këng Kiang, ...	„	Ngwoi Ki Hing, Ho Chieng Yu.
	Ngu Ch'eng, ...	„	Ting Neng Chiek, Siok Liu Kwang.
	Kosanche, ...	„	Li Yu Mi, Ngu Muk Ong.
	Mission Printing Office,	....	N. G. Plumb.
IV.	Hinghwa	District, ...	R. S. Maclay, Presiding Elder.
	Hinghwa city, ...	Circuit, ...	Hü Pó Mi, Ting Mi Ai, Ling Seng Eu.
	Hangkeng, ...	„	Tang Taik Tu, Ting Teng Nieng.
	Lamyit, ...	„	Yong Taik Kwong.
	Teng Hu, ...	„	Ting Ing Cheng, Ting Kan Se.
	Kia Sioh, ...	„	Wong Yu Hiong, Ngu Ing Siong.
	Sienyn city, ...	„	Yong Taik Cheu, Ting Ching Kwong.
	Sioh Ma, ...	„	Ling Ching Chieng, Hü Ngwong Ko.
	Tiong Pwo, ...	„	Ting Yu Ing, Ting Chiong Tong.
	Siong Pwo, ...	„	Song Sa Chiong, Ngieng King Kiong.
	Hung Ting, ...	„	Ting K'ie Hwi, Ling Ching Hwa.

R. S. Maclay.

Foochow, November 14th, 1871.

MEANING OF THE TOLERATION CLAUSE IN THE AMERICAN TREATY WITH CHINA.

To the Editor of the Chinese Recorder:—Sir.

I take the liberty of sending, for publication, the accompanying letter from the American Consul at Foochow, in the belief that the views he expresses in regard to the article which tolerates Christianity among the Chinese, in the American Treaty with China, will be read with approbation by many in this land and elsewhere.

Yours very Truly.
Nathan Sites.

Foochow Nov. 13th 1871.

Foochow Sept. 25. 1871.

Rev. N. Sites.

My dear Sir.

I have to acknowledge the receipt of your note of the 23d instant accompanied by a copy of a despatch of Hon. J. Ross Browne late U. S. Minister at Peking, addressed to Alfred Allen Esquire, late U. S. Consul at this Port.

You ask for my views on the construction of the clause of our treaty which is discussed at length in the despatch of Mr. Browne, and desire to know if the views of Mr. Browne, as expressed in his despatch are the same as those held by our present Minister at Peking and by the United States Government.

In reply I have to say that I am not advised as to the construction put upon the article of the treaty refered to, by Minister Low, or by the Authorities of our Government at Washington, but in a recent despatch to Minister Low I propounded the following question. "Is it the present policy of the United States Government to require a strict adherence, on the part of the Chinese, to treaty stipulations relating to missionaries and Christian teachers."

To the above I received the following positive answer.

"It is the policy of our Government to insist upon a strict compliance with treaty provisions in *all* things."

The Article of our treaty refered to, asserts in positive terms, that "those who practice and teach the Christian religion"—whether foreigners or natives—"shall in no case be interfered with or molested."

The treaties are the law of the land, and seem to be the *only* law known to foreigners here. For any violation of law the violator must be amenable, and should be brought to account by some one; but to whom is he accountable? If we say only to the party or parties suffering thereby, we at once strike at the fundamental principles of Criminal law, which is designed to preserve the peace and good order of Communities. It does not follow that the party wronged by a violation of the Criminal Code shall be the Complainant. If it were so the assassin who has silenced his victim must escape the penalty which the law inflicts. If it be argued that the clause of the treaty under discussion fixes no penalty for a violation of its provisions, it is safe to say that for a violation of *any* clause of the treaty, the instrument itself asserts that the violator—if a native—shall be punished by the Chinese Authorities, according to Chinese law.

We, being parties to the compact (treaty) may become complainants in case of a violation of that compact, by our own Countrymen or the Chinese. Officials of foreign countries are sent here to protect the interests of their countrymen and to uphold the treaties, and I hold that it is their duty to complain of any violation of them—in whole or in part—either by the authorities of China or by the people.

I hold that a foreign Consul may cause a subject of China to be arrested—even by the foreign Constabulary—and handed over to the Chinese Authorities for punishment for violation of any Article of the treaties, as the Chinese may arrest a foreigner and hand him over to his Consul for punishment for a breach of the peace or violation of local law.

While I would not assume to exercise a protectorate over Chinese, I should consider myself remiss in my duty as a Consul were I to fail to remonstrate against any persecution of Chinese Christians on account of their religious faith and demand the arrest and punishment of their persecutors.

Consuls may do this—in my opinion—and not justly be charged with an attempt to extend their protection to the subjects of the Emperor. It could not have been contemplated by the framers of the treaty that this provision of the instrument would be carried out by the Chinese Authorities except as a result of moral pressure—such pressure as is brought to bear upon them by the representatives of the several treaty powers, when experience had proved that without this pressure very little observance would be paid to any clause of the instrument which did not confer direct benefits upon the Chinese.

If the admission contained in Article XXIX. does not constitute the representatives of either of the high contracting powers the judges of the violation of its provisions, and if under its provisions Consuls may not become Complainants in cases of violation, then it is a senseless play upon words and might well have been omitted from the treaty.

In conclusion I must say that I am so thoroughly impressed with the idea that the views above given are consistent, that I shall continue to present to the native Authorities all cases that shall come to my notice of the persecution of native Christians on account of their religious faith, until I am advised that my interpretation of the treaty is erroneous.

I am Sir,

Yours very Truly

M. M. De Lano.

MANUAL OF MATERIA MEDICA* IN CHINESE.

It is with great pleasure that we announce the appearance of this book by J. G. Kerr, M. D., of the American Presbyterian Mission, Canton. It was mentioned last winter as being in course of preparation, and it is a matter of congratulation that it is already in print. We are very sorry he has not informed us of the price of the book per dozen and per hundred copies. We are sure it will find many readers and students in different parts of the Empire as soon as it can be obtained. It is well printed and occupies 85 leaves, (170 pages) besides the 10 leaves (20 pages) taken up with the English and Chinese names of medicines.

Were we acquainted with the subject and if our printers could spare so much type for the occasion we might be tempted to employ a great many adjectives in describing this work. But we must content ourselves with transfering the Preface

* 西藥賭釋.

which will give a just idea of the author's plan. We trust he will bring out the supplementary work or works to which he alludes with the least possible delay.

PREFACE.

The Manual of Materia Medica, here offered to the Chinese Student, is a step in advance of what is contained in Dr. Hobson's Works on this subject. With the Work on Chemistry recently published, as a basis, an attempt has been made to fix definite terms to the Chemical substances used in medicine. The names of medicines derived from the vegetable kingdom, and not known in China, must be arbitrary. Where it was necessary to transfer names, I have used the botanical term, or some part of it, restricting the number of Chinese characters to two or three. In both branches, time and usage must settle what terms shall be employed. I have, as far as possible, retained names already in use, and new ones are offered for acceptance or rejection on their merits.

One great difficulty in the preparation of a work on Materia Medica is the want, in the Chinese language, of definite names and descriptions of diseases. Until this is accomplished, any work descriptive of medicines and their uses must be deficient. The native theories of disease, and of the action of medicines, are so fanciful and erroneous, that it is impossible to build upon them any structure of rational therapeutics.

It is, therefore, necessary to begin at the foundation, in transfering to the Chinese language the accumulated results of experience and research in the cure of disease, and to build up, by degrees, a structure of names and descriptions which shall, in time, supercede the erroneous systems which have been received for so many ages.

Although the object of this work is to convey a knowledge of western medicines, many of the articles described are already known to the Chinese, but in most instances, for the want of careful experiment, they are ignorant of the virtues and uses of some of their most powerful medicines. There remains much to be done in the identification of medicinal substances common to the Chinese and Western Nations. For the description of many native medicines, I would here express my obligations to Dr. F. Porter Smith's Work on Materia Medica, but am sorry that it contains such meagre information as to the virtues of purely native medicines. In this department there is a wide field for investigation, but it is a work of many years to arrive at valuable results.

There are many subjects belonging to the department of which this work treats, which remain to be translated, and which may receive attention hereafter, but as most of the more important medicines are here described, it was thought best to publish so much without farther delay. The work originated in the growing desire for a knowledge of western medicine by the pupils of the Medical Missionary Society's Hospital, a number of whom are now engaged in successful practice among their countrymen.

The list of names in English and Chinese, is added to facilitate the purchase of medicines, and also to show at a glance what Chinese name is used for any foreign medicine.

For the means to publish this work I beg leave to thank the friends and supporters of the Medical Missionary Society.

Canton, China, Sept. 1871.

JOTTINGS AND GLEANINGS.

We regret to have to announce that Mr. Watters has withdrawn the unpublished remainder of his valuable *Essay on a Word*, which was commenced several months ago.

CONFUCIUS AND CHRIST'S GOLDEN RULE:—The very germ of the difference between a Pagan and a Christian civilization is contained in the fundamental law of morality laid down by Confucius—"Do *not* unto others what you would not that others should do unto you." Mr. Ralph Waldo Emerson apparently sees no difference between *doing* a thing and *not doing* it. "What we call the Golden Rule of Jesus, 'Do unto others as you would have them do unto you,' was said in the same terms by Confucius five hundred years before." *(Speech at the Boston Banquet.)* It strikes me that the terms are different. Do not rob your neighbour; do not maltreat him; do not vilify or abuse him. Why? Not because of the wrong you would commit; not because of the harm you would do him; but because he might return it in kind; he might rob you, maltreat you, vilify or abuse you. Be on the safe side, so that no injury may come to you. Not thus does our Christian faith teach. Do unto others as you would have others do unto you, is the divine injunction. Go forth and help the sick and the suffering; the lame, the halt, and the blind; sacrifice yourself if necessary for the good of your fellow-men; avoid evil though it may seem to profit you, because it is wrong; and do good though it may impoverish you, because it is right.—*J. Ross Browne.*

THE CHINESE RECORDER.

AND

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ANNUAL MEETING OF THE AMERICAN BOARD MISSION, FOOCHOW.

BY REV. C. C. BALDWIN.

This meeting was held September 28th to October 5th, and closed with the celebration of the Lord's Supper on the same day with that of the Am. Board at Salem, Mass. U. S. A. The sessions on the secular days were at 9½ A. M. and 2 P. M. On the intervening Sabbath, the usual religious services were held at the churches and chapels of the mission in the city and suburbs. The exercises of the various sessions were in the native language, being designed for the instruction of the preachers, students, and colporters or book-sellers who are engaged in Christian work among their countrymen. The opening half-hour of each morning session was occupied with devotional services, conducted (with a single exception) by the native brethren.

The main subjects, or parts to be performed had been previously arranged in the form of a programme and circulated among them. They comprised narratives of Christian experience, diaries of the year's labors, examinations on Exodus and Romans, and on the tract Christianity contrasted with Confucianism, essays on practical themes, sermons on assigned texts of Scripture, and a discussion on removals and certificates of church-membership, and the best methods for keeping and disbursing church funds in support of preachers and poor members.

All the native helpers were present, except two who were detained at their homes in the country by sickness. The programme was quite faithfully carried out. The only important omission was that of the examination on the Epistle to the Romans on the afternoon of the Monday, when the Missionaries in charge left to attend the Union Monthly Concert in English.

The *narratives* of Christian experience were deeply interesting, as they exhibited the various methods of God's grace, in leading those who were once degraded heathen to a saving faith in the Redeemer. One declares that he believed the very first time that he heard the Gospel. Another was led to the truth through some marked providences of God in the sickness of a near relative. Still another heard preaching in a church in the suburbs, became deeply interested, perceived the truth so clearly that his soul was stirred with the desire to defend it against the cavils of other heathen, and at last heartily embraced it in the face of serious difficulties. The *diaries* were often dry and quite barren of interesting incidents. Still they secure some valuable ends. We get by this means a clearer view of the work, particularly in country places, and gather occasionally valuable matter for our reports home. The diary also secures a more thorough discipline and system of labor, and serves as an incentive to diligence in the various departments of effort. The objectionable tendency of such documents is to a mere mechanical routine and eye-service

on the part of our native helpers. But we strive to counteract this by insisting that they are not hirelings of the Board and the missionaries, but messengers of the churches and servants of Christ; and that every thing which they do and record in a right spirit, however small it may seem, is dignified by being a divine service. The sermons were on such texts as Mark 5: 18-20, and 1 Tim. 4: 16 in connection with 2 Tim. 4: 5,—plain, practical, earnest discourses.

The *essays* were fifteen in number, according to programme. It may be of interest to some of the readers of *The Recorder* to know what were the themes of these essays. I therefore give them, only premising that they are not a very literal translation from the schedule. 1. The evils of polygamy in China. 2. Polygamy among the Hebrews and reasons for its temporary allowance. 3. Was it forbidden after the Advent of Christ? 4. Should a polygamist be received into the Christian church? 5. If a man has put away the first wife and taken another, which one should he regard and take as his wife, on being admitted to the membership of the church. 6. Origin of the practice of buying slave girls, the deed of sale, subsequent rights of seller and buyer in the treatment of these girls. 7. Does this practice agree with the golden rule "whatsoever ye would that men should do to you, do ye even so to them," and other New Testament teachings? 8. The custom of raising girls in the family to be the future brides of sons, its advantages and disadvantages, and should native Christians imitate such custom? 9. Should Christian parents isolate their children from the society of heathen children, and to what extent? 10. What objections to their observing the native festivals at the set times (in those features of them that are not opposed to Christian principles)? 11. Best plans for establishing Christian schools. 12. Should Christians allow their children to attend heathen schools on the Sabbath? 13. How to teach, govern, and interest children on the Sabbath? 14. According to the Scriptures, should preachers have a clear call to their work? 15. How can one ascertain that he has such a call?

It should be observed, for the information of the uninitiated, that many such questions are not so easily solved as at first thought they would seem to be. There are many nice points to be considered and adjusted, and the complications, due to the power of prejudice and an inconsiderate mode of action in practical life, seem almost endless.

This review of our yearly meeting will afford some idea of the mode of training helpers for evangelistic work, as supplementary to the training school. But the occasion was far from being a mere formal acting of assigned parts. Short addresses by missionaries and natives, and free discussions on points introduced by the narratives, diaries, and essays, were intermingled and gave considerable animation to several of the sessions. We feel more sensibly than ever that such yearly recurring occasions are invaluable. The native laborer improves, not only in Biblical and other useful knowledge, but also in the art of close, careful thinking and power in debate: and the missionary, from his fuller and more accurate knowledge of Bible principles, as well as the methods and results of missionary work in other lands, is able to furnish many practical hints and admonitions. Inquiries are thus raised, methods are contrasted and sifted, principles are definitely settled, and an application is made of the results of others' experience, so far as suitable, to the work among this people. It is in such convocations as that above de-

scribed, more perhaps than in any other way, that the native preacher, catechist, or colporter, learns this selective process and goes forth to his work with more light and a fresher hope in the power of truth.

It is, above all, encouraging to the missionary, who sustains so large a share of the responsibility, to see evidence of the good, earnest spirit which seems to exist among these men. Some are very devoted and promise to be energetic leaders in every good work; and all, we trust, share in the possession of a like spirit. They are also gradually working into harmony with our views of missionary policy as to a native pastorate and self support in the churches. Admitting the solid Bible arguments on these points, they still see some lions and hills of difficulty in the way of a more prompt advance. Their fears "magnify" the office of "pastor" and the ways and means of his "support" beyond Scriptural warrant, and so they fear to launch forth, trusting Christ and His church in their midst. But these doubtings and haltings will soon disappear before stronger light and conviction. So it has been in other mission fields, and so it will be here.

In closing this brief account, the thought comes with force to the mind, that these men and the converts whom they are instrumental in gathering, taken as a class, are *worthy of confidence*. To those who understand their language and observe their conduct, they exhibit much the same kind and degree of consistency in duty as Christians do in other lands. While they are not hopelessly dull, unimpressible and stupid, neither are they self deceived or hypocritical. To insist that all or the most of them are of that character, as some pretend to do, requires us to disregard the simplest rules of evidence and our most ordinary capacity for discriminating character. It would be far better to cease all unreasoning cavils and spend our breath in instructing and praying for them, and our lives in a way that will encourage them to good, rather than furnish them with fatal arguments against us and our professions. Under God's favor Christianity is to triumph through the faithful labors of thoroughly converted and disciplined helpers. Let all who really pity the Chinese in their heathenism and vice pray earnestly for these bands of native Christian workers.

Foochow, Oct. 1871.

THE REVISION CONTROVERSY.

1867-68-AND-69.

BY BOOMERANG.

The Missionary Question has been discussed from various standpoints, diplomatic and commercial. A presentation, of the subject from a missionary outlook may serve a useful purpose in the making up of a final verdict. Preliminary to such a presentation it becomes requisite to take a retrospect of the now famous revision controversy, running its length through three consecutive years. To this purpose the present article will be devoted.

It is well known that in the English Treaty of 1858 provision was made for a revision of its stipulations at the end of ten years. The time was to expire in 1868. In view of the weighty issues at stake, preparations for the coming struggle began to be made by both sides in 1867, fully a year in advance. In one respect both sides had a common aim—the attainment of a better vantage ground for its own interest. Beyond this they diverged,—English interests lay in the direction of expansion of privilege,—Chinese interests, as they viewed it, in contraction.

On the English side the campaign was fairly opened by a circular of Sir Rutherford Alcock, dated May 28th addressed to the Consuls in China, instructing them to put themselves in communication with the mercantile communities in their several jurisdictions to ascertain what changes could be advantageously proposed, in order that Her Majesty's Government might have the best means of forming a judgment of the expediency or otherwise of demanding such a re-

vision. Responses were soon made. Memorials from the Chambers of Commerce of Hongkong, and Shanghai, and from influential British Communities in Amoy, and Swatow, and Foochow, and Ningpo, and Hankow, and Chinkiang, and Kiukiang, and Chefoo and Tientsin came pouring in. Those papers representing varied talent, venturesome enterprise, indomitable purpose, and commercial interests of vast magnitude, were elaborate and exhaustive. They united in asking for the breaking down of exclusiveness, the curtailment of monopolies, the introduction of rail roads and telegraphs, steam privileges on the inner waters, the opening of new ports, the abatement of onerous duties, the working of coal and iron mines, the privilege of inland residence and its attendant right of owning warehouses, together with sundry other things, in local applications. In a word they contained greater demands than had ever been made upon China, and which involved as an immediate sequence that real and complete opening of the empire hitherto existing only in name.

On the Chinese side they were equally alert in making ready. In the formation of a policy they were true to their traditional instincts of cunning. While the merchants, after their fashion, were holding meetings with open doors and putting their demands in the shape of resolutions and publishing them in the papers of Hongkong and Shanghai, the mandarins, after their fashion also, were holding secret conferences and devising cautiously and in the dark some effective mode of baffling the irrepressible foreigner: or as it was afterward expressed by the viceroy Tseng Kwo Fan, "*The design is firmly to maintain our own views without hazarding the safety of the present situation connected with the desire to wipe out our shame and redress our wrongs without giving these parties reason to suspect our plans.*" In May 1867 a "Confidential letter" was sent out by the Yamun of foreign affairs to the various provincial officers. This was probably the one which afterwards found its way into the Blue Book No. 5 of 1871 page 14. In that one Tseng Kwo Fan calls upon the Superintendent of Customs at Canton for a statement of such things in his department as may be continued in force and such things as being found objectionable should be abolished and more to the same purport. This letter of the Imperial Commissioner is noticeable for the absence of trepidation and for the quiet assurance that runs through it. He had not yet learned the nature of the demands to be made on the other side and the vigor with which they would be backed. Meanwhile the summer passed away. The time had been carefully improved by the Cabinet at Peking to glean all possible information. The chief memorials had not yet been published, but their prospective contents had been discussed so freely in public by foreigners that the Cabinet knew clearly what to anticipate. The astute manipulators of state craft among them knew also enough of those engaged in framing these memorials to gauge with some degree of accuracy the weight they would carry at the diplomatic council board. The coming onset would be tremendous and they beheld its approach with perplexity and alarm. Therefore on the 12th of October 1867 another Secret dispatch was sent to the high provincial officers by the Yamun of Foreign affairs calling for information and suggestions on the various points which it was now known would be raised by the English "*So as to assist in meeting the difficulties of the occasion and to enable the imperial officers to have every thing completely arranged in view of what the times demand and our resources allow.*"

While anxiously waiting for the responses to the secret dispatch they were busy pondering what else could be done and now for the first time they lent an attentive ear to a proposition which Mr. Hart tells us he had been urging upon them ever since his arrival in Peking in 1861—the despatch of an embassy to the nations of the West. Hitherto they had scouted the thought, but the peril that menaced them was great and the crisis was imminent; in December the call for revision would be made by the British minister, and then, after six months notice, the revision itself must come whether they were ready for it or not. The Peking officials were sadly perplexed. Something must be done and that without delay. The project of an embassy was disagreeable and would be expensive as well,—but something might be done by it to relieve them from their present straits. Time would be gained. Further it would be a vast relief to shift the battle field to the far west and pit a foreigner against the foreigners in the Cabinets of Europe. The result was a sudden resolution and the consequent hasty organization of the Burlingame Embassay. Arrangements were hurriedly made, instructions were given, attendants were selected, a retinue of some thirty persons representing four different nationalities was made up; in the briefest possible time they were off, and soon after the Western world was startled by the apparition of the embassador and his shadowy train starring like a comet around the globe.

Henceforth there was to be a double campaign, one under the generalship of Mr. Burlingame in the West, the other conducted by

the Mandarins themselves in the East. We must glance at their results separately.

Mr. Burlingame effected important results in favor of the Chinese against the persistent merchants. The chief of those results are to be found in the American Treaty. Art II stipulates "*Any privilege or immunity in respect to trade or navigation within the Chinese dominions which may not have been stipulated by treaty shall be subject to the discretion of the Chinese Government*" Art. VIII "*freely disclaims and disavows any intention or right on the part of the United States to intervene in the domestic administration of China in regard to the construction of railroads, telegraphs, or other improvements and concedes to His Majesty the Emperor of China the reserved right to decide the time and manner and circumstances of introducing such improvements within his dominions.*" Readers will observe we are passing no hostile criticism upon this claim of the Chinese to regulate their own affairs. We are simply directing special attention to the efforts made to secure these disclaimers at that particular time and in such very explicit terms that they might be used as a bulwork against the foreigners then pressing their appliances of civilization upon the attention of the Chinese Mandarins. Mr. Burlingame had a further success in England in paralyzing the power of the dreaded gunboats and in tying the hands of Consuls and even of the minister himself. Leaving him in the successful working out of his part of the programme—the real bearing of which charity requires us to believe neither he nor his foreign friends in Peking fully apprehended, let us go back to China and see how the Mandarins were managing their share of the battle.

Replies to the "Secret despatch" were doubtless sent in about the time Mr. Burlingame was leaving. Only one of these has found its way to foreign eyes but that one has now become celebrated;—*first*, because it was from Tseng Kwo Fan the most powerful Viceroy of the Empire,—*second*, because it is accepted as the most reliable exposition we have on record of the real feeling of the Chinese towards foreigners,—*third*, because it did form the basis of the actual policy by which Sir Rutherford Alcock was afterwards baffled,—and *fourth*, because of the remarkable support it subsequently derived from Mr. Burlingame's treaty of Washington. Deeply is it to be regretted that Tseng Viceroy did not recognise the inevitable drift of the times and advise a policy consonant therewith and at the same time recommend a bold, frank, and manly declaration of certain grievances on the Chinese side and ask for guarrantees of safety. But he did not;—and there passed away from him the most splendid opportunity a Chinese statesman has ever had to set his country right before the world. Tseng included his suggestions in two categories—one having reference to the freedom of the Salt trade, the opening of new ports, railroads, telegraphs, steam on the inner waters, and the working of mines;—the other relating to the audience question, sending Ministers to foreign courts,—and permitting the propagation of religion. He gave his opinion on each point. The working of mines he was willing to have tried. Concerning the other items he expressed himself thus,—"*These latter points*" [that is the audience question, sending Ministers abroad, and the propagation of religion], "*whose results are not likely to be very disastrous need not be debated so as to cause bitterness though they ought not to be instantly granted when asked for: But the other demands for railroads, steamers going up the rivers, opening the Salt trade, and building warehouses in the interior are so disastrous to the occupations of our people that they ought to be strenuously resisted.*"

The contestants having each taken his position, the final grapple soon came. In the early part of 1868 Messrs. Adkins and Frazer on the British side, and Mr. Hart and two Chinese Secretaries on the other side met to discuss the items for revision preparatory to a reference to Sir Rutherford Alcock and Prince Kung. Numerous and protracted discussions followed. On the 4th of May a recapitulation of British demands was drawn up in Chinese. Soon after the Chinese Cabinet sent back their replies. It would be tedious to review the whole ground passed over. Some few things were granted by the Chinese but on the other hand heavy demands were made as the costly price of these grants. The chief struggle centred around the special issues of railroads, steam on the inner waters, inland residence, and the working of mines. The Chinese seem to have matured their replies long before in the very way Tseng advised and in exact conformity to the points then being pressed by Mr. Burlingame on the other side of the globe, and when the time came they were uttered crisply enough—"*The use of steamers is inadmissible. The coast and river trade is already in the hands of foreigners; with steamers on the inland rivers and lakes, they would usurp the entire trade of the empire. The latter have no steamers running on the inland waters and the foreigner availing himself of the inland traffic must use the native means thereto.*" That is, the junk must be used and not the steam boat, the oxcart and,

not the railroad car. Concerning the import of foreign salt they replied "*This item cannot be admitted.*" As to inland residence and warehouses therewith the foreigners were told to "*build their warehouses at the open ports, for such establishments in the interior would injure native commerce and both parties would have trouble from the necessity of surveillence in an extensive and thickly populated country.*" The question of Coal Mines fared but little better. "*The Coal districts of China,*" said the officials, "*are her own estate; the working of them must be left to the minister of the Southern ports who will act as local circumstances require.*"

Thus ended the first collision of the diplomatic forces. The onset of the merchants was successfully repelled. The chief points they had hoped to gain were flatly refused them. The discomfitted assailants had but one consolation in the midst of defeat—the reflection that, the battle had not been lost through their own lack of sagacity; but that, again, was supplemented by another reflection bitter in the extreme, that defeat was less the work of the Chinese themselves than of countrymen of their own. They began to discern what they were soon to learn explicitly from the Burlingame Treaty that the Emperor of China with the aid of foreign diplomatists had matured a plan by which he meant to decide for himself independent of these persistent merchants "the time, the manner, and the circumstances under which railroads, telegraphs and other improvements might be introduced into his dominions."

Then followed a lull during which Sir Rutherford communicated to his colleagues, the diplomatic representatives of France, the United States, Prussia and Russia the results of his efforts thus far. The month of August 1868 was occupied in considering the subject in a quiet way among themselves. Their hearts knew their own bitterness and strangers intermeddled not with their joy;—the merchants certainly did not. The final memorandum of the Yamun had been sent in on the first of August. On the fifth Sir Rutherford was ready with a circular addressed to his Colleagues summing up the results. It was a curious document, the main drift of which seemed to be to convey an expression of satisfaction which seemed hardly to exist. To be sure the Chinese had refused somethings in a peremptory way; but he consoled his Colleagues with the philosophical reflection that after all the Chinese could not really have done otherwise, which, if true, was a reflection upon himself for having asked them in the first place. Replies came apace.—The French Minister Lallemands on the 9th,—Dr. Williams on the 13th,—The North German Baron Rehfues on the 18th,—and the Russian Envoy Vlangalys on the 26th of August. In some instances the writers expressed satisfaction positively at what had been done. But exceptions were taken as well; and equally pronounced regrets were expressed, that on specific points, the Chinese had not appreciated more fully the requirements of the hour. It was plain the diplomatic body as a whole were reluctant to forego the anticipated advantages of inland residence, steamboats on the inner waters, the opening of mines &c., and vexation was discerned plainly enough through the polite guise of diplomatic language.

After taking a little time to consider, Sir Rutherford once more returned to the attack reenforced by the sentiments contained in his colleagues' letters. On the 10th of September he submitted to the diplomatic body, a fresh memorandum he had prepared for transmission to the Yamun in which he proceeds "*to point out to Prince Kung and Ministers the unanimous feeling of regret and dissatisfaction at the restrictions attached to navigation of the inland waters, residence in the interior, and the working of Mines, these otherwise large concessions being deprived of much of their value by limitations calculated to render them practically useless.*"

What might have been the result of such a protest backed by the representatives of several great nations under other circumstances we cannot say, but judging from the past would have received a favorable hearing and led to some favorable results. The Chinese must have felt the intensity of the pressure and the hazard of the crisis, and must often have echoed a sentiment akin to that of Wellington at Waterloo when he said "Would God night or Blucher would come." And Blucher came.—News from Burlingame reached the Chinese when they needed it most and in time to strengthen the tone of a flat refusal. The United States claiming to be the most progressive nation on the globe, in making a new treaty with China the most unprogressive, had agreed that any privilege or immunity in respect to trade or navigation within the Chinese dominions which may not have been stipulated for by treaty shall be subject to the discretion of the Chinese Government. That "discretion" at once declared itself opposed to all further concession. Sir Rutherford's second attempt was therefore made under tremendous disadvantages, and as was clearly foreseen ended in repeated failure. He discovered when too late to remedy it the manner in which the vantage ground had been lost. There

was a mournful change of tone in his despatches concerning the Burlingame Embassy to Lord Stanley in the course of one short year. On the 31st of December 1867 he wrote "*Therefore I see in the mission hope of improvement and a material change in the whole aspect of affairs.*" But *S'Allegro* was soon to give way to *Il Penseroso*. On the 10th of November 1868 he again wrote expressing his regret that he was "*still unable to make any final report of the result of the prolonged negotiations with the foreign board here on the revision of the treaty;*" and further on he sets forth the reason—"*Satisfied as my despatch of the 12th ultimo, informed your Lordship that Mr. Burlingame's action in the United States in framing the additional articles was a main cause of delay by giving rise to hopes that other Treaty Powers might be induced to endorse the unqualified admission of the right of China to resist all pressure from without as to material improvements or progress embodied in the II Article.*"

The negotiations were protracted through another year. A few petty additional concessions gained by what the English Merchants considered heavy sacrifices in other quarters was all he had to show for that year of toilsome and futile labor. Instead of the coveted inland residence, he had to content himself with securing for his countrymen, such privilege only as is allowed a travelling peddler who might stop at a hotel or hire temporary lodging but must hang up no sign-board suggestive of permenency;—instead of a concession for steamers to stem the rapid currents of the inland rivers he must be satisfied with the use of dog-eared junks "propelled by sail or oars." At the last after tedious delay and fruitless endeavor, the treaty was signed on the 23rd of October 1869. The three year's campaign was now ended. The Foreigner was beaten;—the Mongol had outmaneuvered the Saxon;—the scow had got to windward of the clipper;—coolie muscle was exalted above steam;—the paddle wheels had to yield the way to the old fashioned scull;—and foreign civilization had to retire abashed from its vain endeavor to accept the invitation of Mr. Burlingame and "*graft itself on the ancient civilization of China.*"

The defensive measures of the Chinese succeeded to their satisfaction. Not content with this they began to assume the offensive. And now comes in the episode of the famous Missionary Question to which attention will be directed in a future number when we propose to inquire whether it had its origin in "Missionary indiscretion" or in the exigencies of Chinese diplomacy.

CONNECTION BETWEEN THE GAELIC AND CHINESE LANGUAGES.

BY OSSIAN.

When it was known that Mr. Edkins was about to write a series of papers on the connection of the Hebrew and Chinese languages there were few of the readers of the *Recorder* that did not hail the idea with infinite satisfaction. The Chinese language, very much like the people that speak it, differs to all appearance so essentially from all outside of it that it seemed impossible to find any link by which it could be joined on to the great family of languages spoken further to the west. There seemed to be no ascending steps by which its pedigree could be traced up to a common parentage with the other languages of the world, and in so far one obstacle had still to be removed before the essential oneness of the human race could be decisively demonstrated. The science of language though still comparatively in its infancy has already brought face to face many a differing language and dialect and though long estranged from each other it has shown the unrecognised kindred by which they were allied. It is beginning to prove that though the external differences are so great that at first sight they appear absolutely irreconcilable, there are unquestionably broad and deep affinities running throughout the whole that clearly point to a common ancestry. From the greater facilities enjoyed, and the more ample materials on which to make experiments it has happened thus far that the Western and Indian languages have come more under discussion and their analogies therefore are more familiar to the student than are those between the Chinese and other languages. If the Chinese however has appeared

to stand isolated and apart from all other varieties of human speech, it has simply been because the scientific explorer has not yet ventured to tread its unknown paths and recesses that would have led him to the same fountain head from whence has diverged into every region of the globe the innumerable forms in which human thoughts and ideas have clothed themselves. It is to be hoped that the papers by Mr. E. are but the forerunners of many others that are still to be written on this subject. The student may expect, in this almost unexplored region, to light upon many a discovery that shall in no wise be inferior to any that has been made in former linguistic researches.

Those who have followed Mr. E. in his discussion of his subject cannot but have been struck with the profound analogies that he has discovered between the Hebrew and Chinese. Before proceeding with the subject of this paper it will be interesting to note one or two of the more remarkable of them. For example on page 24 of the *Recorder* he says, "Ghamam congregated, collected, Latin cum, cumulus, Greek gamos a marriage, Chinese 咸 Gam altogether, all, 含 Gam, contain." Here of course the analogies are complete. In fact it is surprising that they were not observed long ago. There is still however another very beautiful analogy with a word in the English language that might have been added to those given above. Can any one who has studied the subject fail to perceive the strong resemblance there is between the Chinese word Gam and the very common English one, Game? Any one familiar with the early history of this latter word will at once appreciate the very forcible analogy that exists in this case.

Again on page 49 he says, "Shub returned, Chaldee Tub, Arabic Tanbat conversion. The Chinese has Tap 答 to recompence, to answer." In this case we have presented to us a very subtle and ingenious comparison. To a casual observer the nice analogy would be altogether lost—indeed it requires a very superior scholarship to be able to detect the minute relation that exists under so unlikely an exterior. It seems to me, however, that more even might have been made of this. There is an old English word, more commonly used, however, in the agricultural districts, viz. tup, a ram, which corresponds exactly with the Chinese tap, to answer. The well known habits of the animal when irritated or provoked will at once show that the analogy here suggested is a thoroughly scientific one.

Again on page 50 there occurs the following, "Sakhakh wove branches, for a hedge or booth. The Chinese is 織 Tik, to weave." In this we have a very remarkable, but still a somewhat obvious comparison brought before us. Again, it appears to me, a very excellent opportunity has been lost of showing a very striking analogy between the Chinese word and a very familiar English one. Both the structure of the word Tik and its meaning suggest at once to the mind of the student the surpassing resemblance it bears to the word in common use in all English speaking countries, viz. Tick. Any one who has read of the devices that people are accustomed to weave whose experience has made them familiar with the system involved in this word will be struck with the remarkable coincidence. The resemblance in this case is a very surprising one, and shows that even purely colloquial words, though ages may have elapsed, still retain an identity of structure and meaning.

Leaving, however, for the present the interesting path of discovery that Mr. E. is opening up in such a re-

markable manner, I would venture humbly to suggest that not simply can a connection be traced between Chinese and Hebrew, but, as I shall shortly endeavour to prove by examples, a still more intimate one can be shown to exist between it and another language viz. the Gaelic. I by no means deem myself an enthusiast in regard to the Gaelic language, and yet the proofs of its antiquity seem to me to be very abundant. There is no doubt but that at the time of the Roman invasion, it was the language universally spoken over the west of Europe. Differing too in structure from the Greek and Latin, it carries the mind back to a period anterior to the oldest authentic histories of either of those countries. In fact its system of affixes and prefixes as well as its method of inflexion of verbs and substantives bring it into closer alliance with the Hebrew than any other language—Chinese perhaps excepted. It is a question which further discoveries alone can solve whether the Hebrew in its early formation did not receive material assistance from the primitive Gaelic as spoken in those early times. True it is that Gaelic no longer retains its monosyllabic distinction. But this cannot be brought forth as an argument against its antiquity. As well might the growth of an infant into the full grown man prove that it never had an infancy, as to show that because a language has undergone changes and developed into a polysyllabic form that therefore it cannot be descended from antiquity.

Before giving examples I would premise that the present paper pretends not to enter into principles. Its object is rather to throw out the idea, that others more competent may develop and expand it into something that shall prove serviceable to the student and the thinker. For the sake of showing the essential unity of the subject I shall select my examples from among the words employed by Mr. Edkins.

1. The Gaelic word for a house is Thogh, pronounced T'oeh, the Chinese for weave is 織 Tik. We have in this word a very interesting, philological analogy. At first sight the only resemblance seems to be that of sound. A slight acquaintance however with the early history of the Celts reveal to us the process by which the meaning has undergone a change. In primitive times the Celtic houses were made of wattles. These wattles consisted of willow twigs which the more ingenious amongst them had learned to weave into sizes large enough to form the sides of houses. From this arose the secondary meaning of weave which we have reproduced in the Chinese Tik. Very singular to say, in the Amoy dialect, which, by the way, is one of the oldest in China, the word for a house is Teh. This proves that Gaelic must have been anterior to the Chinese, as the oldest forms are identical in sound and meaning.

2. Gaelic Poch, peat, Chinese 播 Pot spread. Here again a knowledge of Celtic history discloses the beautiful affinity that exists between these two words. The Celts had a particular religious ceremony which they performed sometime about Christmas. This ceremony was called Bel tin or Bel's fire, from the fact that fire played a very important part in the ceremony. Students of Celtic antiquities see in this an undoubted connection with the Syrian worship of Baal. Now just previous to the gathering of the people for this worship, notice was given of the appointed time by the *spread* of peat amongst the people by persons specially employed for the purpose. Again in this case the Gaelic is the older word of the two.

3. Gaelic Yih ate, Chinese ch'i ate. The strikingly analogous word in Hebrew, as shown by Mr. E., is Lahham (page 75). It is obvious here that the Gaelic is the root both of the Chinese and Hebrew as it is clearly the oldest form.

4. Gaelic Hook, took, Chinese 得 Tek obtain, Hebrew Lakakh took (page 75). In this case H is manifestly the root letter. Any one acquainted with the very oldest Chinese form will readily understand how T has supplanted the H. The English word Took is almost identical with the Gaelic Hook. Very singular to say, the Gaelic word in its original shape is still used in English, though in a slang form. Very few are conscious when they are using this latter word, that they are aiding in retaining the recollection of one of the most striking characteristics of the Gaelic people, and that was an insatiable spirit ot Kleptomania.

5. Gaelic Dhu, pronounced tuh, black, Chinese 黑 Kek, black, Hebrew Hhalakh, black. In this case whilst the analogy is absurdly striking between the Chinese and Hebrew forms, I must confess it is less obvious with the Galic word. A closer analysis however will remove any apparent difficulty. In the first place it is evident that the final K in Kek is an accretion, and ought to give way to the older and more primitive root letter H. Again is it not very probable that Ke is really derived from a very ancient, but now totally extinct form Tu. If this theory be the correct one we have the word Tuh, exactly identical with the Gaelic example given above. Not only does the apparent non-resemblance vanish, but the most perfect harmony both in sound and meaning is at once attained.

(To be continued.)

CONNECTION OF CHINESE AND HEBREW.

VII Paper.

BY REV. J. EDKINS.

The seventh law laid down at the commencement of these inquiries, was the correspondence of the Hebrew and Indo European final M in many cases with the Chinese final NG.

That the western final M and the Chinese final M agree in some words will not be doubted by those who give a fair consideration to examples such as those which follow. 1. Hebrew Amash, *night*, (when the points were introduced it was called Emesh, the value of the initial vowel having changed by that time,) Latin umbra, umbella, Chinese 暗 Am *dark*, 陰 Yim, *shady*. 2. Hebrew Gam *also*, Latin cum *with*, Chinese 俱 Kim *together with*. 3. Hebrew Hhamad *to love*, Sanscrit Kama *love*, the Hindoo god of love, Chinese 甘 Kam *sweet, to delight in*. 4. Hebrew Tame *was unclean*, Chinese 玷 Tim *to stain, pollute*. The Polynesian taboo is the same word the M being changed to B.

Further that the final NG of the western words agrees with that of China in not a few instances will also be admitted. For example in words such as long, sing, thong, bang, ding, dong, tinkle, twinkle. These agree with the Chinese 長 Dung *long*, 誦 Zung *sing, chant*, 繩 Ding * *rope*, 磅 Bang *strike against, noise of a falling stone or rock*, 鐘 Tung *bell*, 打 Tang *beat* 星 Ting *, star*. The final NG occurs sometimes in Latin as in longus, but in fingo, tango and such

* These words have changed D and T to SH and S by sibilization as will be shown subsequently.

words it is merely an expansion of the K in facio, the G in tetigi, &c.

From the prevalence of the final NG in Chinese, English, and German, and its absence in Hebrew may be gathered light upon the question of its history. It was in the primitive language of which all these idioms are daughters, but it was rejected by the Semites. The Teutons retained it and the Latins and Celts partially. The Sanscrit language also has a sprinkling of it as in Sanga *assembly*, the Chinese 藏 Dzung *collect, conceal, lay up.* But it is best preserved for observation in the Chinese language where there are more words ending in NG than in either N or M.

We ask then, what did the Semites put in its place? The answer to this inquiry is found in the fact that the Hebrew M final and to some extent the Indo European, corresponds to the Chinese final NG. The Hebrew syllabary contracted itself, threw out the NG final, and borrowed the M final to put in its place. This change occurred early enough for the Sanscrit and Greek to retain traces of it.

Examples will now be given.

1. Damah *was like,* 同 dong *together, same, like.* Compare also 像 Zion*g like.* This is probably formed by sibilation from an older diong i. e. 同 dong, as will be shewn farther on.

2. Damam *was silent, ceased, desisted.* 停 Ding, *to stop, desist.*

3. Yam, *sea* 洋 yong, *sea, ocean.*

4. Yom, day 陽 yong, *the principle of light, the sun.*

5. Ghamad *stood,* 竪 Ging set upright, 梗 Keng *upright.* Compare also the Hebrew Kum *rise.*

6. Ghamal labour, 工 Kong work, Sanscrit Karmma *act, work,* Greek Kamnoto *labour,* Kamatos *weariness,* Chinese 功 Kong *meritorious work.*

7. Ghamas *carried,* Ghamasa *burden,* 扛 Kang *to carry.*

8. Kamah *a stalk* 莖 Keng, *stalk of plants.* Gesenius traces Kamah, to Kum *rise.* See above 6.

9. Ramas *crept,* 虫 Dong, *creeping things, worms.*

10. Ram high, 隆 Long, *rising high.*

11. Tamam *was perfect, finished,* 成 Dang complete, 整 Teng, *whole.*

These instances seem to be amply sufficient to show the existence of a law of correspondence between the finals M and NG.

One example from Sanscrit Karmma *work, merit,* shews that although in the syllabary of that language NG is used as a final it has also been partially intruded on by M. Thus the old English gang *to go* may be compared with the Chinese 行 Gang *to go,* and the Sanscrit Gam *to go.*

The Greek which wants the sound NG (except in the doubled gamma) will naturally have more examples of the final M. Compare Kampto bend, Kampe a bending with the Chinese 弓 Kong, 江 Kong *river,* so called from its winding and bowlike shape. The Chinese bow is bent back in the middle like the character which represents it 弓. So also damao *overcome,* in Latin domo, is probably the Chinese 勝 Shing *conquer,* which has I believe become changed from Ting or Ding by sibilization. Lampo *shine,* is the Chinese 朗 Long bright, 亮 Liong *be bright.* Semnos, *grave, revered, holy,* may be 聖 Shing *holy.* It should be remembered that the Greek syllabary can only represent SH by S. Tamias *steward,* tamicus *act as steward,* may be 掌 Tong *to rule, control, manage business,* and originally *the palm of the hand.*

It is a curious fact also and in

connection with the question now being considered very significant that the Russian language has no NG, initial or final.

Thus Dom *house*, the Latin domus, is the Chinese 堂 Dong. The absense of NG is most readily accounted for by the supposition of the ancient affinity with Semitic languages. Then we understand why Duuh *vapour, spirit*, so nearly resembles the Hebrew Ruauh. The Semites communicated it to the Sclavonic tribes at a very early period before the initial D had in Semitic languages changed to R.

The Celtic although it has like the English a final NG in its syllabary has also some of the Greek forms in M. Thus kammu in Welsh is *to bend* and Kam is *crooked*. When the Kummerioi or Cymri occupied the Krim peninsula they were in close association with the Greeks and for many centuries previously both these peoples were under the influence of the Assyrian empire. Hence the freedom of Greek and Celtic syntax compared with that of Sanscrit.

Eighth law in the extension of Hebrew roots.

The eighth law now claims attention. The Semite people felt a need for three radical letters in each root. In addition to other methods which were employed to supply a third radical, they proceeded to append a consonant.

Thus Gazaz *cut hay* or *shear sheep*, Gazah *cut stone*, Gazal *rob, snatch, plunder*, Gazam *amputate*, Gazar *cut, determine*, Gezeral *a decree*, Gizrah *form, figure*, from the notion of cutting. In these words we find varying forms of one root, Gaz *cut* which is no other than the Chinese 割 Kat *to cut*. Language is perpetually adding to her forms. She could not remain stationary. Her wants were continually increasing. Hence the need of derivatives, gained partly by adding M, H, R or L to the root. Usage determines which of these new forms shall take one new shade of meaning and which another. But all these variations are subsequent to the departure of the Chinese from Western Asia.

Prefixes to Roots.

Other laws might be mentioned which have helped to make the Hebrew vocabulary of roots what it is. The prefix of N, of M, of A, of Ya, of H, occur not seldom. The same is also true of Ayin and of Caph. Thus Khabash and Khabas *trample on* are derived by Gesenius from Bas, the meaning attached to which may be seen in Bus *to trample with the feet*. Since Caph may be prefixed, its near relation Ayin may perhaps be so too. In Ghebed *servant*, Ghabad *served*, the Greek pais, paidos *boy, servant*, seems to lurk in the second and third radicals forming the syllable Bed. As an example of the prefixed N, I mention Naphal *he fell*. Here the root syllable says Gesenius is Fal, the English fall, Latin fallo *to deceive*, and Greek sphallo to fail. The L in all these languages probably came from an older D, for we find in Chinese as the equivalent 敗 Bat *to conquer, cause to fall, be made to fall*. An example of a prefixed M we have in Melekh *king*, Malakh *was king over, ruled*. The root syllable here seems to be Lekh, the Latin rex, and Chinese 督 Tok *to govern, a governor*.

Prefixes accounted for.

The existence of these prefixes may be accounted for somewhat in the following manner. The language was destined to adopt N as the sign of the passive, and M as a prefix for participles and verbal nouns. This development was to take place after no long period, but it must be gradual. There were at the time various verbs

and demonstrative pronouns, whose prominent letter was in one case N, in other cases M, H &c., and all capable of becoming appropriated to this use. But the energy of the language forming power must first be applied to the completion of the triliteral roots, and afterwards proceed to the building up of the paradigms. Language works unconsciously and gradually, and under the guidance of laws which are at first secret, but subsequently reveal themselves to the eye of inquiry. The words in question might come to be applied in the first instance simply to augment the root. The letter M primarily a demonstrative pronoun was required for three or four uses. In other words three or four forces would in succession attract it. As a suffix it was wanted to make a plural, and became so by a principle of "natural selection" in Hebrew, just as N was in other Semitic dialects, such as the Akkad and Arabic, (as too in the Celtic) appropriated to the same purpose. But it was also needed as a participial prefix, and as a derivative prefix for substantives formed from verbs, and it became subject to these uses by the result, in Darwinian language, of a struggle ending in the survival of the fittest. In cases of this kind we see the operation of the same principle which we observe in natural History producing varieties in the same species. In this way may be illustrated, for it is permitted to derive help from analogy, the use of M and of N as applied to complete the system of triliteral Semitic roots.

At the time when Semitic system was commencing, these words were used with a certain indecision and want of uniformity, which would be ultimately overcome by such a struggle as Darwin describes in his sphere of observation. Primitive men in the Semitic locality would gradually come to use them exactly in the Semitic way. The same words which at an earlier stage of word formation were employed to extend the root by prefixing a new syllable to it would at a later stage, when their aid was called for in derivation and conjugation, submit themselves unresistingly to the force that was to limit their sphere, and to make of them henceforth derivative prefixes and marks of the plural. Thus HaLaKh and YaLaKh both mean *to walk*. The monosyllabic root is LaKh. The letter H was destined to become the causative prefix like 教 KIAU in Chinese, and the syllable GOL introduced in the middle of a word in Mongol. The letter Y was destined to become the sign of the future, like 要 YAU in Chinese and the suffix YA in Mongol. Thus the Hebrew YIKTOL *he will kill*, is in Chinese 他要殺 t'a yau sha, and in Mongol t'ere alaya, where *kill* is ALA and YA is the suffix of the future. Gesenius says that ARAHH *went* is allied to HALAKH, and also the Greek erchomai *come*. The A is prefixed quite commonly, and is simply phonetic, as in Abba or AB *father*, the Chinese 父 BE, and Turkish baba. R and L are interchangeable. But the Chinese 來 LAI *come*, anciently had a K final, as is shewn by the fact that it rhymes with words in K in the Shï king 詩經, Book of Odes, B. C. 1000. The Hebrew ARAHH is *path* and it agrees with the Chinese 路 LU, which we learn from the final K of the phonetic, originally was LOK. That the ideas, go and come, may be interchanged seems to be supported by the coincidence in form between our wander, went, &c., and the Latin venio *come*. The etymological value of the Latin V is in all cases that of the English W.

The principles of Darwin are of real value in the investigation of

language. The results to which they tend do not in this field shock us by their wild demands for a chronological extension of indefinite duration. Mankind are not alarmed at the thought of all languages being descended from an original monosyllabic mother. It is otherwise in zoology where modern speculation would have us identify the human form which was assumed by Jesus with the caterpillar and the starfish. But in language there is no such difficulty. Every one is familiar with the arbitrary selection of words in dialects, and the struggle for existence between this and that expression. We all know with what rapidity grammatical forms vary, grow and disappear. Every educated man of forty can mark differences between his use of words and that of his father a generation ago. Language therefore is an unobjectionable field for Darwinian principles of investigation. But when supernaturalism is kept out of view, when the phenomena of conscience are ascribed to the lower animals, when the divine image in man is blotted out by the bold modern inquirer, when the eternal distinctions of morality are made non-essential and Plato and Kant as well as Moses and Paul, are kept out of court, we have reason to withhold our consent to such a reckless revolution in our ideas.

SKETCH OF RUSSIAN INTECOURSE WITH, AND THE GREEK CHURCH IN, CHINA.

Eighth Part.

BY J. DUDGEON, ESQ., M. D.

We have taken a review of the past history of Russian Intercourse with China, with the view of understanding more clearly the history of the Greek Church in China. It now only remains to notice briefly the present condition of that church in Peking but before doing so, a few remark on the political mission will not be out of place.

Since the last treaty, Russia has had two establishments at Peking—the political and the ecclesiastical. The former is situated in the southern part of the Tartar city, close to the palace and not far from the southern wall. It is distant about 4 miles from the latter, which is situated in the extreme N. E. angle of the Tartar or Northern city, *i. e.* Peking properly so called. The Russian Legation occupies the centre of what we might term the foreign quarter. The other Legations are all around it. Immediately opposite is the back of the Corean legation, and a little further West, on the same street as the Corean and running along the bottom of the Southern wall, in the street called Ginseng by foreigners—from the number of shops for the sale of this harmless, highly prized and expensive drug, —is the court of the Loochooans. Mongol square, for the encampment of that nomadic people, is immediately behind the Russian Legation to the North, and the Chinese Colonial office, is about a *li* to the N. E. The situation of these tributary countries certainly determined the location of the Russian house and latterly also the residences of the Western nations who have made treaties with China. The British Legation lies a little way to the North of the Russian, and its S. W. angle forms the N. E. angle of Mongol square. The German legation formerly occupied by the U. S. Legation is next door to the British on the South side and both are situated on the right bank of the *Yuho*, more properly a broad ditch. The present United States quarters are *tête à tête* with the Russian, and the French, is a little further E. on the same street. The oldest of the European Legations is of course the Russian. On Sundays, holidays, fastdays, birth days of their respective monarchs or on other great occasions, the various national flags float beautifully in the breeze and give a foreign aspect to this part of the city. The British flagstaff was blown down seven years ago, and a new one has

only lately been erected. The Union Jack, except on funeral occasions when it is sometimes used as a pall with which to cover the bier, has never been seen, and doubtless must have suffered greatly from the moths. We hear, however, with pride, that a new gate-house, tower and clock and doubtless also a flagstaff are proposed to be erected. The Legations are all near the palace, and the British is directly opposite the palace of a Prince, it is therefore likely that the Chinese have not much regretted the absence of these party-coloured flags. The tricolour is most frequently seen, but so rare indeed are all the flags hoisted, that the passers by still stop and gaze at them.

The *Nankwan* (Russian Legation) was at first set apart for the lodging of the Ambassadors from Russia, called on this account the Russia House, and sometimes the house of the Embassy. When the ecclesiastical mission arrived in 1716, the Nankwan was converted into a convent or cloister. In 1864-65 it was entirely rebuilt, except the church, the old Embassy house properly so called, and some buildings, at an expense of from 30 to 40,000 rubles. The buildings were entirely in the Chinese style, the glass windows, furniture and church alone indicating its European character. The Chinese style has been for the most part retained in the new buildings. The principal old building in the compound is the church of the Purification, built by a Roman Catholic architect and after the model, it is said, of the old church of the Roman Catholics inside the Imperial city on the West side. (The present Peitang or Northern Cathedral occupies the site) The church of the Purification of the Virgin, formerly called the convent of Candlemas, was built with the assistance of the Chinese Government. It was begun in 1727 and consecrated in 1734. Most probably it was the great earthquake of 1731 (Grozier la Chine Vol. II p. 271) or 1737 and 38 according to Timkowsky which produced the rent in the S. wall which is still to be seen. The devastation caused by this earthquake in the North of Chihli seems to have been immense, as witness the numerous houses, rent pagodas and temples, and tumbled down and cracked city walls, towns and villages between this and Kalgan. The Nan-t'ang of the Roman Catholics was also shaken by the same earthquake in Yung-chĕng's reign.

In 1820 the Chinese Government gave 2,200 taels for the repair of the Legation; the convent was kept in repair at the expense of Russia. The repairs were badly done and 500 taels had to be added by the government, because half of the sum had become the prey of the officials, the usual custom in China.

The first buildings and court of the old Russia house were occupied by the guard of Chinese soldiers. The second court, very spacious was set apart for servants and the third, separated by a brick wall, was the principal court. The original building still exists and is called by the Chinese the *ta ting*, and faces the front gate. The officer on guard locked the gate of this court and sealed it with the Imperial seal to prevent any communication. Up till 1860 a house was set apart at the old gateway for the residence of a Chinese official (a white button) from the Li-fan-yuen. There was also within the same compound a little Buddhist temple where priests worshipped on the 1st and 15th of each month; in fact all the usual appurtenances of a Chinese yamen were to be found in the old Russia house.

The Peikwan or present Ecclesiastical Mission occupies the site of a Buddhist temple, which was granted by Kang-hi to the Russians who were taken captive at Albazin and brought to Peking (1685). The church of the Assumption, formerly of St. Nicholas, situated here was consecrated in the year 1690 or 92. This statement apparently at variance with that made by Wenynkoff, that Ides' request in 1692 to have a church built at Peking, was refused by the Chinese Emperor, is explained by the circumstance, that the building used as a church was part of the original Buddhist Temple. It consisted of five *chien*

with verandahs on the North and South sides, in one of which a bell was suspended. The most easterly apartment was set apart for the altar and the remainder was for the use of the congregation. This native building was repaired in 1734, when a cupola surmounted by a cross, was erected in the middle of the church. It was entirely rebuilt in 1827 as it had fallen into a ruinous condition. The new church was erected on the site of the old one, for according to Russian custom, where a church has once been built it must never cease to be a church. The houses of the ecclesiastics were all newly built in 1865, at the time the Legation was rebuilt. The schools were built last year. Behind the altar in the church on the right hand (S. E. corner) is an old image of St. Nicholas brought from Albazin. Timkowsky is incorrect in saying that this church contains a picture of our Saviour in prison brought also from Albazin. At the time of Timkowsky the ornaments of the church were very old and in bad taste; some of the images were painted at the order of the synod by Chinese artists, who had very unsuitably dressed them in their own native costume. In consequence of Timkowsky's representation, respecting the pictures of the saints, the Russian Foreign office gave orders to have new ones painted which were forwarded to Peking in 1824. The old ones were burnt by order of the Synod. A painter generally formed one of the suite of the new mission. The dresses of the priests were then, as now, exceedingly handsome. The ecclesiastics are called *lamas—khara lama* (black priests) by the Mongols, and the archimandrite *ta lama* or chief priest. The Roman Catholic priests are designated *shen-fu*, spiritual fathers, and the Bishops chu-chiao or (lords of the religion.)

Reference has already been made to the present priests. The Archimandrite (Palladius has been absent during the last year (since May 1870) in Mantchuria, whither he proceeded at the request of the Geographical Society of St. Petersburg, along with other gentlemen, on a scientific expedition. We shall doubtless ere long be favoured with an interesting work from his facile pen on a loved subject. He is expected back in a few months. He reports that Chinese is spoken everywhere in Mantchuria. The Geographical Society has placed ample, nay, handsome means at the disposal of the expedition, so that nothing is wanting to its efficiency and success. Father Isaiah is one of the most active and amiable of men. He has published as the lists will shew a number of useful phrase books, which have been of great use to Russian merchants in their intercourse with the Chinese. Much of the information contained in these pages has been communicated by him and I take this opportunity of thanking him publicly for his kindness.

Divine service is held in the Nankwan on Sundays, in the Peikwan on Saturday afternoons at 5 P. M. and on Sunday mornings and afternoons. The fasts and other high holy days are also religiously observed.

The members send their reports as often as necessary to the synod, which are at times published, as for example, Father Isaiah's account of the Tientsin massacre. (Father Isaiah had gone thither to perform the marriage ceremony of the young couple who unfortunately were among the victims sacrificed by the mob on that terrible day (21st June)). The members of the mission are not obliged to produce scientific works, but they are expected to know the Chinese classics and philosophy, and their works prove to what extent they have been diligent students of the language, literature &c. of this wonderful people.

There are two Chinese schools at the Peikwan, one for boys, and the other for girls. The boys about 40 in number are taught the elements of Chinese knowledge, reading and writing as in native schools, and are instructed also in the Christian religion. Heathen boys are not admitted. The girls about 30 in number learn the same and in addition, are taught useful handiwork, such as sewing, knitting, embroidery &c. The girls's school is separated from the Pei

kwan, by a wall, and is under the direction of a Chinese matron. This school was begun about 8 years ago. The pupils of both schools are from 8 to 16 years of age. Unless very poor, the children are neither clothed nor fed at the expense of the mission. Through means of these schools, all the male Albazines and most of the women can read and write. In this particular the female converts of the Greek and Roman churches differ materially from the surrounding heathen women. The latter church may not give them the Bible, but they at least are taught to read. Protestant Missions are also busy with their boys' and girls' schools. The girls of the Russian school receive legally no dowry, but the mission generally grants them a portion. The priests from their own means help the more deserving, a good deal. The Albazines have perfect liberty to celebrate their marriages according to Chinese customs, excepting of course that pure Buddhistic ceremonies are forbidden.

The design of the Ecclesiastical mission, according to the directions of the Synod, is the maintenance of Christianity among the already existing Christians (Albazines and Russians who live in Peking) and the propagation of the same among the heathen Chinese, but with great caution; only those Chinese are to be received as converts, concerning whom the priests are convinced that they understand the nature of the Christian religion. The quality of the converts is more important than the number. There are from 10 to 40 Chinese, converted yearly in Peking to the Greek church. The number of the Russo-Chinese Christians in and around Peking is generally speaking about 500. The descendants of the Albazines, who all live in the neighbourhood of the Peikwan and not in the west of the city as Timkowsky says, (vol. II p. 45) amount at present to 120 (23 families). Timkowsky falls into a grievous blunder when he says that they are attached to the superstition of Shamanism. This is the invocation of the spirits or shades of their ancestors. He is also wrong in stating that they have lost all attachment to their former countrymen, the Russians. Father Isaiah informs me that the phrase *Tsan-mên-o-kwo-ti-jên* 咱們俄國的人 is heard frequently among them. They are at liberty to marry, when they will, either Chinese or Mantchu. Their wives permit themselves to be baptized.

About 100 li from Peking at a place called Tung-ting-an (東定會) 7 li South from Matou on the Peiho, the Russians have a number of Christians. This is the only station out of Peking. This community was founded by Father Isaiah in 1863. Formerly in this village there was only one Christian family. Afterwards a large portion of the village expressed the wish to adopt Christianity. A church was built out of funds furnished by the merchants in Kiachta. This little church at present numbers 75 Christians.

The ecclesiastical mission in all that relates to spiritual affairs as already stated, stands directly under the Synod. Prior to 1717 it existed under the direction of the Governor General, and the Metropolitan Bishop in Tobolsk. It was the latter who granted the first Patent (grammota) to the first priest who went to Peking and from whom the church received its designation. The church of the Peikwan was first called, the church of the Assumption, but owing to its containing the image of St. Nicholas it continued to be called after this Saint. Since 1827 it has reverted back to its original name. The Northern church is still designated *Locha miau*, by those outside the religion, from the Russian captives who were settled here, being so called. In an earlier paper we ventured upon a derivation of this expression. The Russian word *lof chi* a hunter, as the first Russians on the Amoor followed this occupation, may suggest the origin of this term.

The district around the Peikwan is very poor. The houses for the most part have been torn down—the condition here is, alas, found also too common in other parts of the city. There is a Duke's palace in the vicinity, and the

great Lamasery is close by with its 3000 lamas and the celebrated figure of Buddha 75 feet high. It was in this temple, the Emperor Yung Chĕng resided before his accession to the throne The Duke Liang, who was obliged to make room for the British Legation, was given a residence also in this quarter. In wet weather there is a small lake immediately in front of the Peikwan, and having no outlet, or at least the outlet being blocked up, it becomes stagnant water. This part was and still is, called *hwa-pi-chang*.....birch-bark-square, from the use to which it was applied. Formerly the birch, brought from Mantchuria and used in the making of bows, was saturated here. The Albazines, who were considered experts in the manufacture of these weapons still almost universally used by the Mantchu soldiery, were thus employed in supplying the rest of the bannermen. The trade is now carried on elsewhere.

It is well-known that Peking is divided between the so-called eight banners. The district of the Peikwan is included in the *Siang Hwang Chi* 鑲黃旗, or bordered-yellow (i. e. yellow body with *white* facings) Imperial guard. In Chinese the appellation is *o-lo-sz-tso-ling*, in Mantchu *oros-nieu*. When the Russian captives, were brought to Peking they joined this banner. The Emperor appointed them to the highest place of honour,—that of guarding the N. E. angle of the wall. The district of the *siang-hwang* is situated within the *An-ting* Gate and the East wall, in this way including the Russian Mission. I cannot understand why Timkowsky, (who ought to have known better) asserts that the Albazines live in the west of the city, because they were assigned to the division of the Mantchu troops. If Kanghi had followed the ordinary course, he would doubtless have located the Albazines in the tributary or present foreign quarter. By this it is evident that the Emperor paid special respect to them, by incorporating them in one of the three most honorable banners and assigning them the most trustworthy post. The Mongols and Ming dynasty battallions so to speak, are distributed throughout all the eight banners. The Coreans are embodied in the perfect or complete yellow, Chĕng hwang. The eight banners are divided into the "upper three;" the two yellows and complete white, and the "lower five," bordered white, blue and red and complete red and blue. The princes are supplied with, or are attached to, any of the "lower five,"—the "upper three" are exclusively set apart for the Emperor. Should the Empress or any of the concubines be selected from the "lower five"—that family or clan is immediately raised to the ranks of the "upper three."

The Russian Albazines are thus considered bannermen—they perform all the usual duties and receive the customary privileges of this large class of pensioners. They have a superior officer (in Mantchu dseen dsŭn) who receives eight taels monthly; his assistant, gets five taels, and three boshka (inferior officers) four taels. Besides this twenty three families receive monthly three taels each, and yearly twenty sacks of rice. In reality, however, they now receive only the third part of all this. In the prosperous days of the Empire the Imperial bounty was bestowed quite lavishly; now since the fourth year of the reign of Hien-fung, the former liberal scale has been cut down, to provide for increased war and government expenses. In China, effete and corrupt government costs an immense sum; good government has always here been cheap. Since the last repairs of the Summer Palace, in Tau-kwang's reign the Emperor's personal expenses have been more than trebled. Kien-lung did not spend more than 800,000 taels monthly; the present Emperor spends about three times this sum. The expenses of the forthcoming marriage alone are estimated at over three million taels; and because of the bankruptcy of *Nei-ku*—the palace exchequer, he purposes to borrow about 1,600,000 taels from the *Hu-pu*. The following is a tabulated statement of the sums paid monthly to the bannermen.

Monthly Pension.	Monthly Equivalent at Present.	Quarterly Former Rice Allowance.	Present Equivalent.	Clothes Allowance For 10 Months.
5 Tls.	8 Tls. 1 cand.	7 tan 1 tou.	1 tan 5 tou.	10 Tls.
4 „	2 „ 6:4	5 „ 5 „	1 „	6 „
3 „	1 „ 9:2	5 „ 5 „	1 „	5 „
Widows.	1 „ 5:0	2 „ 6 „	... ...	... ...

During ten months of the year there is a sum subtracted from their monthly allowance, which is equivalent to the sum for clothes opposite each scale. The *entire* sum for December and January of the Chinese year, on account of extraordinary expenses and the necessary payment of all debts at the New Year, is paid by the officials to the bannermen.

In a former paper we mentioned that Russia had effected an introduction into Persia, somewhat in a similar manner to that by which she gained her footing in China, although it has not been followed up with the same results and did not meet with the same fostering care and attention. The facts are briefly these. Dshulfa (a Russian place on the left bank of the Araxes, which forms the boundary between Persia and Russian Armenia) was formerly a flourishing city of Armenia. When Shah Abbas the Great, conquered Armenia from the Turks, he destroyed Dshulfa in 1604 and led into captivity all the Armenian Christians dwelling there, to Ispahan, and settled them in the immediate vicinity of the Capital. This new settlement was, at the same time, called Dshulfa. Shah Abbas also permitted a beautiful church to be erected and treated the Christians well. These Armenian Christians have free religious practices, and were connected, as far as religion was concerned, with the Patriarch in Etshmiadzin (the celebrated convent, built in the 4th century at the foot of Ararat.) The Priests in Dshulfa were appointed fron Etshmiadzin. In the year 1829 Persia was obliged to cede entire Armenia to Russia, and since that time a Bishop was sent from Etshmiadzin to Dshulfa who is a Russian subject. The most of the Armenian priests are however still Persian subjects. At the present day, Dshulfa is a city with several thousand Christian Armenian inhabitants, who, formerly were in very good circumstances.

In speaking of Russian Missions to the East, it may not be out of place to mention here the establishment of the Greek Church during the present year in Japan consisting like that of Peking in one Archmandrite and three priests. This is a step, I believe, which has been pressed upon the Government by the Governor General of Eastern Siberia. The Greek church has thus to some extent become a missionary church, in other words an aggressive and proselyting church. This movement has been rendered necessary by the vast extent of the Russian dominions, the variety of religions and peoples embraced by her sceptre and by the vast extent of heathenism along her greatly extended frontier. The policy is a wise one in every respect. The people are improved, educated, made better subjects, and Russian dominion and influence is advanced. How much does Great Britain owe to missions for the origination, extension and solidification of her power and influence in all parts of the globe? Her missions are the voluntary out-growth of the religion of the people, too often alas! in direct opposition to the worldly wisdom of her statesmen. In Russia, the Government, which has laid the foundation of the Greek church in China and elsewhere, plays an important part, and supports and protects religious interests in a way quite unknown in Great Britain.

But it is not only in China and Japan that the Greek church has established missions; in several parts of Siberia she has planted and is fostering Christian growth. In recent times a Missionary society was formed at Moscow with auxiliaries in most of the provinces. The object of this institution was to educate missionaries and collect money

for missionary purposes. The President of the Moscow parent society is Inocentius, formerly Bishop of Kamtschatka and Alaska and who had been the means of converting 40,000 heathen. The activity of the Russian Mission is directed, if not exclusively still predominantly, towards the conversion of the heathen in Russia, as e. g. the Mahommedans in the Caucasus; in the S. E. part of Russia in Asia, and many heathen peoples in Siberia. There is much still to be done in Russia.

The various missions of the Synod besides those already mentioned are the following:—

1. The Tobolsk Mission, the oldest of all, has existed since the beginning of the 17th century. The present President is Archbishop Warlam. There are comparatively few heathen now in this part of Siberia.

2. The Irkutsk Mission for the conversion of the heathen in Eastern Siberia. Archbishop Parthenius is the President of this mission at the present time. There are reckoned to be about 120,000 heathen in the government of Irkutsk.

3. Archbishop Wladimir of the Altai Mission has his residence on the sea of Teletz in Western Siberia.

4. The Trans-Baikal Mission for the Buriats inside the Russian frontier is presided over by Bishop Martinian, and has twelve churches.

5. The Kamtschatka Mission is under Bishop Benjamin.

6. The Archangel Mission, which has existed since the beginning of this century, was established for the conversion of the heathen Samojeden, of whom 15,000 have been baptized.

7. The Caucasian Mission is very rich and has a revenue of more than 300,000 rubles yearly.

The number of converts in Russia for the year 1869, amounted to 18,754; of whom 8,332 were drawn from the Roman Catholic church; 872 from other Christian sects; 2,795 from the Russian Schismatics; 486 from among the Jews; 8,243 from the Mohammedans in the Caucasus, and 8,026 from the heathen.

In the next paper, which will be the last on this subject, we propose to give the literature of the Peking Mission. This will be the principal paper of this series, and the one, for the illustration and understanding of which the previous papers have been written. It will contain the answer to Mr. Porter Smith's query in *The Chinese Recorder* for June 1870; "What have been the benefits, which have accrued to the cause of religion and philology by the learned and pious Russians for nearly 200 years in Peking?" The papers were, originally, undertaken with the view of answering, as they were suggested by, this ironical question.

I may here mention that the Appendix containing Lange's third Journey to Peking in 1727-28, having, in the meantime, been published in the columns of the *Shanghai Evening Courier* in the month of June in five different issues of that valuable and spirited "Daily," it will not now appear in this Journal.

(To be continued.)

CHINESE MYTHOLOGY.

No. 8: First Part.

BY SINENSIS.

It has been often asserted that no trace of the Deluge can be found in Chinese writings; but, from what has been already stated, it will be seen that those writings contain constant allusions to that terrible judgment, and that these have been overlooked merely from not knowing in what connection they are to be found. When we are once aware of the fact, that in heathen mythology Chaos and the Deluge are confounded together by the supposed succession of worlds, then, allusions to the Deluge will be found to be of frequent occurrence.

1. It is plain from the Chinese statements already adduced, that the K'hwăn-lun mountains are a transcript of Paradise, and of the mountains where the Ark rested as the waters of the Deluge subsided. From the wild legends connected with these mountains it doubtless seems, at first sight, difficult to assign any geographical locality to them. We cannot, of course, expect to find perfect geographical accuracy in *all* the statements made regarding this region of the gods; nevertheless the legends concerning it show

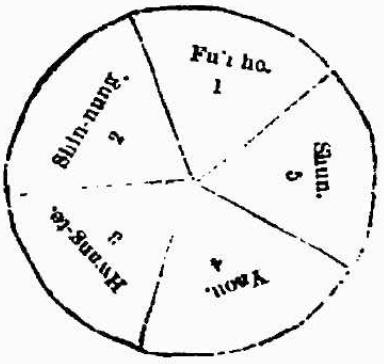
very plainly the *real* region of which the local K'hwăn-lun is but the transcript. "A very large part of heathen mythology originated from the history of the Deluge: and numerous were the rites of Paganism which were instituted in commemoration of that awful event. Wherever mankind settled after the dispersion from Babel, they carried with them rites of this description: and the natural consequence of celebrating such rites was a perpetual recurrence of *local appropriation*. Each tribe, in the country which it planted, had *a sacred mountain* of which Ararat was the prototype: and in that mountain was laid the scene of the appulse of the Ark, and the egress of the Noetic family. Thus the ship, in which the second father of mankind was preserved, was not only said to have landed in Armenia and in Cashgar; but it was likewise reported to have first touched ground on the summits of Athos, of Etna, and of Parnassus; near the Syrian city of Hierapolis; and in the countries of Phrygia, Wales, and even America." *Fab. Vol.* I *p.* 307. The yellow River, Kang-he tells us, "takes it's rise on the North-east side," of K'hwăn-lun, "and winding around empties itself into the sea at the South-east." At the source of the Yellow River then, is the locality where K'hwăn-lun is situated; the region of Paradise, and the scene of each Chaotic Deluge. The Shoo-king now comes to our aid, and we find the whole Empire, (or *the world* in Chinese estimation), as known at the early period with which this history commences, included in the *local* K'hwăn-lun, or T'ae-keih, or sacred circle; the abode of the gods or first Chinese sages and Emperors deified. The Deluge of the Shoo-king then, must necessarily be the "local appropriation" of the Noetic Deluge.

2. The enormous mountains supposed to form this sacred circle, or Ark, or world, are, the Hwang on the South of the ring; the Hwa on the West; the Hang on the North; the Tae on the East; and the Sung (or Sung-kaou) in the centre. The Sung mountain is, regardless of all correct geography, placed under the centre of Heaven, or the Polar Star 太一, the *heavenly* abode of Shang-te or the First Man in his deified character; and it is therefore the transcript of the three peaked mountain already described. In this local K'hwăn-lun or circle, the Tae mountain, situated on the East; the abode of the Yang or male principle or Shang-te; is his temple, as well as his symbol; and as he is the Great Ancestor of *all* things, so this mountain, which is also called "the Great Mountain," is considered to be the Great Ancestor of all other mountains within the four seas; "The Tae mountain is the Ancestor of all mountains, and the most honourable of the five mountains. It is the child of Heaven and Earth (Hermaphroditic Shang-te), and *the abode of the gods*." The first Emperors and sages then, are the gods of China, as well as of the rest of the Pagan world. *Show-shin-ke Vol. I. p.* 19. Hence none but the Emperor, "the Son of Heaven" or Shang-te, is allowed to sacrifice to this mountain, or rather to the inherent Mind or soul (Shang-te) which pervades and animates all the parts of creation. "(The officer) Ke-she was about to offer (the chief) sacrifice to the Tae mountain. Confucius said to Jen, why cannot you rescue him from so great a crime? *Com.* He (Confucius) sighed and said, the gods (神—the Theoi, or Souls of Men, Birds, Beasts, Grass, Trees, Mountains, Rivers &c., &c.,) do not delight in improper ceremonies," &c. *Lun-yu, Sec. II. p.* 3. "In the second month (the Emperor) going out to the East on a tour of inspection, proceeded to the Tae Ancestor to offer a *burnt* sacrifice." &c. The commentary states that this burnt sacrifice was offered to "Heaven;" that is, to Shang-te, a portion of whose soul or "Mind"—the subtle ether—神—is inherent in this Mountain, which thus his temple and symbol. It is here therefore, in this "K'hwăn-lun *within* the four seas," that Shang-te's lower palace, with its Cherubim "on the East side," is situated; that is to say, this is the "local appropriation" of Paradise. This region is surrounded by the ocean (the four seas) and it is watered by *four great rivers*, viz: the Yellow River; the Yang-tsze; the Hwae; and the Tsze. Of these the first mentioned is the chief: it is the sacred River of China; and like the Ganges, the Nile, the Danube &c., is the transcript of the Euphrates, the source of which is in the mountains of Ararat or Eden.

3. Immediately over the central peak of K'hwăn-lun, appears the Polar Star, which is Shang-te's *heavenly* abode. Hence this star is one of the objects especially worshipped in the state religion of China: "Confucius says .....the Polar Star remains stationary, and all the other stars face it," i. e. revolve around it in this heavenly Tae-keih or sacred circle. *Lun-yu Sec. I. p.* 8. "The Polar Star is *the centre of Heaven:*" &c. *Urh ya Sec.* 中. *p.* 25. *Com.* Choo-foo-tsze says, "Shang-te's throne is in Tsze-wei," &c., i. e. the Polar Star. *Sing-le &c., Ch. XXVII. p.* 5. Ching-tsze says, "The Polar Star moves not, and therefore it is the Lord of the 氣 (*Air* from which all things are made). Hence it is the most honorable of all the stars." *Ibid.* Ma-yung says, "Shang-te is the Great Monad (太一 or undivided 氣

Air): his 神 (Theos or rational soul) dwells in the palace of Tsze Wei (the Polar Star) —the chief place of Heaven's (Shang-te's) manifestation." *Shoo-king; Canon of Shun. Com.* "The Ruler, is the appellation of a Star. In the central palace, the Polar Star of Heaven—the one bright one—the Great Monad (太 一) always dwells." "The Great Monad is another name for the Ruler of Heaven." (Shang-te). Kang-he 帝. Hence Shang-te is not only the Sun, but also the Polar Star. The Great Father, says Faber, "is at once Noah and the orb of day. But he is moreover said to be *a Star*," &c. "Now there is nothing set forth in the narrative of Moses to warrant the opinion, that some unusual star became visible at the time of the deluge, but it was very prevalent, we see, in the gentile world," &c. "The origin of the notion, of a Star auspicious to sailors," is sufficiently obvious: in the midst of a tempest which overwhelmed a whole world, the real or simulated Star of Noah shone with no baleful lustre on the favoured ship which preserved himself and his family." *Vol. II. pp.* 84, 86. The old mythology of Paganism "which always blended together Paradise and the Ark, which never lost sight of the diluvian voyage of Noah, and which so pertinaciously preserved the memory of the northern mountains of Ararat (strictly *northern* as to the early colonists of Shinar) that they were sometimes even *confounded with the north pole itself*." *Ibid. I.* 380. The "Star of Noah," the Great Monad or Shang-te of China, "was the Star of Moloch or Remphan mentioned by the Prophet the Amos and the protomartyr Stephen." *Ibid. Vol. II. p.* 85. One of Shang-te's triple forms is "Imperial Man," and this monarch is always represented by a man with a Bull's head (see *Chin. Rep. Vol. XI. p.* 113.) the Bull being sacred to the Great Father: and Moloch, according to Rabbi Simeon had the face of a calf. Both Shang-te and Moloch therefore, are the same god, and each is the same as the man-bull of the Canaanites. (See *Fab. Vol. II.* 85-6).

4. The Le-ke tells us (see *No.* 3, 1.) that 太 一 or Shang-te, the infinite body of undivided Air (氣) or "Heaven," in forming the universe from his own substance, divides it into several portions, all of which *collectively* make up this one Great Monad: so that he is but *one* Shang-te, and yet includes *all things* in the whole circle of the world, in his substance or essence—Air. Hence, in the whole range of the universe, there is nothing immaterial (not even *souls*) except the one Indivisible, Omnipresent, Supreme SHIN (God) who unites with the *second* Shin (Theos) or Superior Soul of Shang-te—the pure ether—and "*makes it to be* Mind." This Infinite circle of Air, "arranged (himself) and became the Demon-gods (*Kwei-shin*)." The first division of these Demon-gods is Shang-te's *triplication*, the *second* is his Ogdoad, and the third, which we have now to notice is his *quintuple* division into the "*Five Emperors*." "The Great Extreme (Shang-te or Heaven), is one Air which by degrees divided and became two Airs (Hermaphrotic Shang-te or Heaven, whose "sacred womb" is the Earth); he also divided and became *Five Airs*." &c. *Choo-foo-tsze's Works T. K. par.* 3. As this system of Confucius is, like that of the Western Stoics, purely material, this division of Shang-te's substance may be thus illustrated by figure:



Heaven, or 太 一, or Shang-te

It is plain that this whole circle or "Heaven" forms the "five Airs" from his own substance, so that the whole is *one* yet *five*, *five* yet *one*. And this is precisely the account of the matter given in the Chinese classics; for we are told that Shang-te is "Heaven *and* the Five Emperors" (see *Legge's Shoo-king; Canon of Shun: p.* 34 *note.*) Now this whole circle or "Heaven" we have already seen to be the original or "Great Yang" and "Great Yin" which when completed are the animated Heaven (Shang-te) and the animated Earth (his wife); and that these two beings are astronomically the Sun and Moon; the Soul of "Imperial Heaven" animating the Sun, and that of his wife, the Great Mother, animating the Moon. Hence we have here the Sun, Moon and Five Emperors. But these Emperors are *Five Planets* worshipped in conjunction with the Sun and Moon *by the whole Pagan world*, viz, Mercury, Venus, Mars, Jupiter and Saturn; they are also the seven Stars of Ursa Major; and these animated beings are called 七 政 or "the Seven Overseers," in the Canon of Shun (Shoo-king). These "Five Emperors" are also "the Five Elements;" "Confucius says, Heaven has his five elements; Metal, Wood, (*Fuh-he* or *Jupiter*), Water, Fire, and Earth. When these were separated (from

Chaos) *they transformed, nourished, and formed the myriad of things*; the gods of these (i. e. the Shin—Theoi, or souls) are called the Five Emperors. "Kang-he 康. Hence as the souls of "Imperial Heaven" or Noah, and his wife, have been translated, in this system, to the Sun and Moon; so the souls of five members of the Noetic family, called in China "the Five Emperors," have been translated to the Stars. These Five Emperors are Fuh-he, Shin-nung, Hwang-te, Yaou and Shun (see Yih-king). Now the Chinese are of Cuthic origin, and hence, we must look for these "Five Emperors" of Noah's family in the line of Ham. Also, as the dispersion from Babel took place in the days of Nimrod, we must not look for any one of them after his reign. Within these limits, then, Scripture mentions exactly five patriarchs who with *shortened lives* (see Chinese Chronology) succeeded Noah, viz. Shem, Ham, Japhet, Cush, and Nimrod. These then *it is probable*, are the "Five Emperors" of the Chinese Classics. "The Tophesamen or overseers of the heavens appear to me..... to be the celestial bodies; indeed the subsequent context of the Greek of Eusebius seems almost necessarily to require such an interpretation; for after describing the Tophesamen, he immediately adds *thus did the Sun; the Moon and the Stars, shine out of Mot.* (Chaos). ..... that they are *animated and intelligent beings*, perfectly accords with an opinion which prevailed very generally throughout the Pagan world. Sometimes the souls of the hero-gods were thought to be *translated to the heavenly bodies*, and at other times, (such was the theory of the Stoics), all the Stars were accounted *parts of Jupiter* or *the great father*, all were supposed to live and to have *rational souls*," 神 or Theoi, "all therefore without controversy were to be worshipped as *gods*. In a similar manner, the Platonists delighted to talk of an intelligible World, an intelligible Heaven and Earth, an intelligible Sun and Moon: and it is worthy of observation, that this pagan hypothesis has been adopted by some of the Rabinical writers among the Jews," &c. *Fab. Vol. I. p.* 224. "We are told by Sanchoniatho, that Hus or Cronus was once a man, that he was deified by the Phenicians after his death, and that his soul was believed to have passed into the planet which bears his name. So again, among the Hindoos, the seven Rishis..... now animate *the seven Stars of the great bear*; while the souls of their wives shine conspicuously in the Pleiades. These were the gods, whom the Latins called *Deastri*, because their residence was in the Stars.....and such doubtless were the Baalim or Sidd'm so frequently mentioned in Holy Scripture." *Ibid. Vol II.* 227. These *souls* the Greeks and Romans respectively called Theoi and Dii, and the Chinese call them *Shin*, that is, *gods*.

(To be Concluded.)

NOTES, QUERIES AND REPLIES.

SUNDAY IN CHINA.

NOTE 4. I am sure all the readers of this Journal are thankful to Mr. Wylie for his elaborate and learned exposition of the character *mi*, found in some of the Almanacs in China and traced by him to Sunday or the day on which the Sun was worshipped. Mr. W. has explained *mi* so exhaustively, that it is somewhat strange that the natural origin of the word should have escaped him, viz the Persian word *Mitra*, *Mithra* or *Mithras*, for the Sun; as suggested by our "facile princeps" in Philology, the Chinese having evidently caught hold of the first syllable of the word, a practice not uncommon in transferring foreign words into the Chinese language. This derivation is so self-evident that it does not require proof. It is evidently the same as "*mitra*" one of the names of the Sun in Sanscrit. The same root appears in many Persian words.

It is true, as Mr. Wylie says, "Many of the occurrences of the number of seven days have been noticed in the popular customs, rites, superstitions and traditions of the natives." In Peking, to quote one instance only, there is a saying, when a person is pressed with business and has not finished it, "that he has tried it seven times seven and it is not yet done." In medicine it is said and believed by many that the blood has a weekly circuit through the body, and as the system is said to be full once a week only, certain ideas, deducible from this, are advocated and adopted.

J. D.

PEKING.

SELECTED ARTICLE.

WEEK OF PRAYER.

INVITATION FOR WEEK OF PRAYER THROUGHOUT THE WORLD.
JANUARY 7—14, 1872.

By the Presidents and Secretaries of Various Branches of the Evangelical Alliance.

Beloved Christian Brethren throughout all Nations:—

The following topics are suggested as suitable for exhortation and prayer on the successive days of meeting:

Sunday, January 7.—SERMON: Subject:—The Faith once delivered to the Saints, a universal and everlasting bond of union in the

Christian Church. The duty of its defence and extension binding on all believers.

Monday, January 8.—THANKSGIVING:—God's "unspeakable gifts"; for Mercies personal and relative: for National Mercies; for the maintenance and restoration of Peace and for preservation from Famine, and other National Calamities; for Mercies to the Christian Church; for the progress of Christ's Kingdom and the usefulness of the Christian Ministry.

Tuesday, January 9.—HUMILIATION:—for personal and national sins, weakness of faith, disobedience and worldliness in the Church. Acknowledgment of Divine Judgments, confession of unfaithfulness, and prayer for the Revival of Religion as in past times.

Wednesday, January 10.—PRAYER (intercessory):—for Families; for the sons and daughters of Christian parents at home and in other lands; also for those at school, at colleges and universities; and for all entering upon commercial or professional duties: for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both to Parents and Children.

Thursday, January 11.—PRAYER (intercessory):—for Kings and all in authority; for Nations, especially those recently visited with the calamities of war; for the prevalence of peace in the counsels of Statesmen; for righteousness, harmony and good will among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday, January 12.—PRAYER (intercessory):—for the Christian Church; for Bishops, Presbyters, Pastors, and Missionaries; for translators of the Holy Scriptures into various tongues; for Office-bearers, and for Committees, Societies and Authors engaged in Christian work.

Saturday, January 13.—PRAYER:—for a large outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and the union of believers in prayer and effort for God's Glory.

Sunday, January 14.—SERMONS:—"Thy Kingdom come, Thy will be done on earth as it is done in heaven."—MATT. vi. 10.

SUGGESTIONS TO CHRISTIANS IN ALL COUNTRIES

For a Continuous Concert of Daily, Private, or Family Prayer.

SUNDAY.—Sabbath Schools (assumed there are at least throughout the World 1,000,000 Sunday-School Teachers).

MONDAY.—Christian Missions.

TUESDAY.—Bible Societies.

WEDNESDAY.—Abolition of Slavery—and Intemperance.

THURSDAY.—Tract Societies.

FRIDAY.—Outpouring of the Holy Spirit on all mankind.

SATURDAY.—Ministers of the Gospel (supposed to be about 90,000).

POPULATION OF THE WORLD.

Protestants	89,000,000
Roman Catholics	170,000,000
Greek Church	76,000,000
Jews	5,000,000
Mohammedans	160,000,000
Heathen	768,000,000
Total	1,288,000,000

The Subjects of Prayer mentioned above might be copied on the blank leaf of the Bible for daily *reference.*

BIRTHS.

At Amoy, November 12th 1871 the wife of REV. J MACGOWAN of a daughter.

At Takao, Formosa October 20th 1871, the wife of L. P. MOLLER, Esq., of a daughter.

DEATH.

At Shanghai, October 10th 1871, MRS. ELIZA J. relict of REV. DR. E. C. BRIDGMAN.

[MRS. BRIDGMAN (MISS. ELIZA GILLETTE) was born 6th of May 1805. She came to China with Bishop BOONE as a Missionary of the Protestant Episcopal Church, in 1846 and was married to DR. BRIDGMAN the same year.]

JOTTINGS AND GLEANINGS.

Rev. R. S. Maclay D. D., left Foochow by Steamer *Yesso*, December 10th, for Hongkong en route to U. S. A. *viâ* India, Palestine, Constantinople, Germany and England. His Post Office address for letters *sent from China* before February 15, 1872, is *Wesleyan Centenary Hall and Mission House, London.* After that date, 805 *Broadway New York.*

The Misses B. and S. Woolston, and Miss Brown and Miss Porter arrived at Foochow, per *Yuen-tze-fei*, December 13th from U. S. A. *viâ* Shanghai. The Misses Woolston resume the charge of the Girl's Boarding School at Foochow, and the Misses Brown and Porter are to join the Methodist Episcopal Mission at Peking next spring.

Mr. Stent's *Vocabulary in Chinese and English* has been received but too late for Review in this Number.

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THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 4. FOOCHOW, JANUARY, 1872. No. 8

THE FIRST OF THE WHITE MONTH.

BY HOINOS.

This is what the Mongols call New Year's day. Having an invitation from a friendly Lama to spend the day with him, I took care to arrive at his tent, which was not far from the Russian frontier, on the afternoon of the last day of the old year. This afternoon is always a busy time with the Mongols. Enter a tent at this time, and, as soon as your eyes recover from the blinding glare of the sun on the white expanse of snow outside, and the bitterness of the smoke cloud inside, through which you must pass before sitting down, you see all hands at work. They are preparing for next day's feast. In the tent of my host they were making "Banch." This is made by mincing mutton very small, mixing it with salt and chopped vegetables, and doing it up in small nuts covered with a casing of dough.

The amount of manipulation necessary before the nut is complete, and the unusual cleanness of the Mongol's hands AFTER making it, always made me shudder when I saw them about to honour me with this delicacy; but the knowledge that they would be much hurt if I did not eat of it, always made me swallow a little of it. They themselves consider it a luxury to be indulged in only on great occasions, and on this occasion prepared a large quantity. As soon as a nut was finished it was placed on a board near the wall of the tent, where, notwithstanding the great fire blazing in the centre, it froze through in a few minutes. When frozen, the nuts were placed in a bag and put away ready for tomorrow.

While the rest of the company were making the banch, the lama himself was making repeated attacks on a basinful ot boiled meat before him; as soon as the banch was finished, every man pulled out his knife and set to work on the meat. It is a little alarming to see a Mongol eat; he takes a piece of meat in his left hand, seizes it with his teeth, then cuts it off close to his lips. The knife flashes past so quickly and so close to the face, that a spectator seeing it for the first time trembles for the safety of the operator's nose. But after all there is little cause for alarm; practice makes them expert and their hand sure, and I never heard of any one meeting with an accident in this way. While we were at dinner I expressed my surprise at finding them taking their meal so early in the afternoon and not after dark as usual. The reason they gave was that the Mongol fashion was to eat seven dinners on the last day of the year. I rather liked this idea at first, as the Mongolian custom of only one meal after dark with nothing but tea, tea, tea the whole day long, does not seem to suit an European so well as a Mongol. My satisfaction however was short lived, for I soon discovered that they had made up their minds that I should do justice to the whole seven, and that a sly old yellow coated Lama on my left had apparantly installed himself as tally-

keeper to the guest. As the day wore on, matters began to look a little serious. The solemn voice of the man in yellow had only pronounced THREE; what was to become of the other four? As I was wondering how I could best get out of the difficulty, deliverance came in an unlooked for way. Some one sitting in a tent about a dozen yards off shouted, "Ocher, come and drink wine"; and Ocher, though as a Lama he had vowed to abstain from wine and just then was employed in counting my dinners, at the summons disregarded his vow, threw up his office of tally-keeper and the next time we saw him, was in too genial a frame of mind to find fault with any one for their shortcoming in the past.

During the course of the afternoon two large pails were filled with tea and set aside. When all the preparations were finished, we had a pleasant time round the blazing fire talking of the customs of our respective countries &c., &c. Among other things we talked of the speedy course of time, and, in return for some of our Scripture metaphors, my Lama gave me some wise Buddhistic sayings such as:—

"From the moment of acquiring wealth parting with it is our doom.
From the moment of union, separation is our doom.
From the moment of birth, death is our doom.
Moment by moment we approach death."

Next morning, New Year's day, all were astir early, and the every day routine gone through as usual. The customary question, "Have you slept well?" was asked, but no reference made to the new year. The only manifest difference was that the whole household seemed to have got new caps. After a time a neighbour came in and asked "Have you not embraced yet?" This seemed to stir up our host; glancing at the crescent of sunshine that streamed in through the hole in the top of the tent he remarked, "It is time now." But he was not quite ready. He unlocked a spacious box and after bringing out a pile of things new and old, at last succeeded in fishing out a new red coat and a fine fur cap trimmed with yellow silk. The cap cost perhaps as much as the coat, and with the two our host looked quite imposing. When all was ready all stood up in the cloud of smoke and each embraced each" asking "SAIN O?" Are you well? Their embrace is a very simple affair. When two persons perform this ceremony, they stretch out their arms toward each other, and the one puts the ends of his coat sleeves under the coat sleeves of the other. When all had embraced all, they sat down again and each one ate a small portion from a plate containing bread, fruits, roasted millet, and a preparation of milk. This done we hastened to the next tent in which a petty officer lived. By the time we all got in, the tent was crowded; each one of us embraced the host, putting our sleeves under his in token of respect, asked "Sain O," found a seat where we could, drank his tea, tasted his fare, were offered Chinese wine in small Chinese cups, conversed a few minutes, and returned to our tent to receive visitors. They were not long in coming. Some were near neighbours. These merely drank tea and tasted bread, but when visitors came from a distance the bag of banch was produced, a quantity of it boiled and handed to the strangers. The ease and rapidity with which this can be cooked makes it a very desirable kind of fare to have on hand on a day when numerous visitors are expected at different times.

As we had a Gilling Lama, a kind of doctor of medicine and divinity all in one, for our guest, we soon had a number of people in our tent anxious to know their "lucky airt" for the year. The Gilling was nothing

loath to be consulted, produced his books and soon satisfied the inquirers. The inquirer tells his age, the Gilling consults a table and the point of the compass is found at once. I tried for mine among the rest and found that I had a double airt, north-west and north-east as far as I remember.

We had many visitors. My host was a man of influence; his guest the Gilling had a great reputation for learning; the yellow coated Lama Ocher presided over the wine and made a very good master of the ceremonies; and then there was "the man from the far country."

After we had for a time entertained the numerous visitors whom these attractions drew to our tent, we dispersed in various directions to make the round of our several acquaintances. A young Lama, who had spent the night keeping a vigil in a temple, took me in tow and conducted me to all the tents within a reasonable distance. In almost every tent we found the altar decked out with a great display of offerings. These consisted for the most part of bread and mutton, the broad piece of fat which forms the tail of the Mongolian sheep often being the centre piece. One of the great injunctions of their religion is abstinence from flesh, and on expressing my surprise at finding the forbidden thing presented as an offering an intelligent Mongol replied:—"It all happens through stupidity; stupid men among us Mongols are many." It was noteworthy that the offering on his own altar consisted of grain, fruit, and bread. In addition to the offering, the altar lamps, little brass cups filled with butter,—were lighted, and in some of the more pretending tents the altar was enclosed above and around with silken hangings.

A visitor on entering turns first to the altar and worships; that done, he may address himself to the human occupants of the tent. We noticed only one departure from this rule. When we were in an old woman's tent a dashing young Mongol entered, and, dispensing with the worship, proceeded at once to salute the old lady. The occasion for the manifestation of his irreligion was unfortunate, the old lady was just recovering from the effects of a broken limb: her beads and hand praying mill were her constant companions. In such circumstances it was not wonderful that she should have been incensed at such levity; she rejected his civilities with scorn and with puritanical sternness ordered him to worship god. The young spark did not relish his rebuke much, but dared not disobey.

In addition to bread and tea in most cases visitors are offered wine, and as every man is expected to visit the tents of all his friends, and as very few refuse wine when it is offered, there is some danger of a man drinking more than is good for him. Two things tend to keep the Mongol sober; the small size of the cups and the distance from tent to tent. But sometimes the Mongol gets tired of the minute Chinese drinking cup, throws it aside, and pours a good dram into a large wooden tea cup. This, frequently repeated, produces its effect, and then follows horsemanship extraordinary. A Mongol long after he is too drunk to stand can keep his saddle very well if he can be hoisted into it, and one of the sights on a new year's afternoon is half a dozen madcaps careering in company over the snow, performing all manner of antics and apparently in momentary danger of breaking their necks. Many of our visitors were at good deal more than half seas over, but throughout the whole day we saw only two who could not take care of themselves.

The northern Mongols usually restrict the festivity to one day, but their neighbours the Buriats keep up the celebration for a week or

more; perhaps, as the Mongols say, with some scorn, in imitation of the Russians. Should friends be beyond reach on the first day of the year, the sacred duty of salutation is performed on the first occasion of their meeting. Far into the year, it is quite common for Mongols meeting in the desert, after exchanging the common salutations to remark, "Have not embraced perhaps," and then duly perform the ceremony that would have been appropriate months before. Southern Mongols, on the other hand, say they cease embracing at the end of the White Month.

THE ORIGIN OF THE MISSIONARY TROUBLES.

BY BOOMERANG.

The circumstances attending, what Sir Rutherford Alcock calls, "*The recent Missionary disturbances*," are too fresh to need rehearsal. The various details have been placed upon historic record in the Blue Books of the past four years; but a satisfactory explication of the *causes* of the "disturbances" is still a matter of inquiry.

The trouble broke out unexpectedly; the transition was sudden from a state of tranquillity to one of stormy violence. There was, too, a method in the madness, a marked similarity in the manner of getting up the troubles and precipitating a crisis; and also evidence of their having been devised to effect some common end as yet unknown to the public. The disturbances assumed different phases at different times, rising into prominence, then subsiding, then resumed with greater violence than before; first appearing in Chinese diplomacy, then dropped by them, for a time, but passing over into the despatches of foreign Ministers with harsh crimination of Missionaries, and finally taken up again by the Chinese with fresh zeal and new expectations.

It is this agitation we shall now attempt to investigate in its origin, its progress, and its culmination in ferocity and bloodshed.

At the beginning of the year 1867 we find the Protestant Missionaries plodding along in their usual way without "disturbances." Availing themselves of the privilege secured by the French treaty some of their number had located themselves inland, and were teaching the tenets of Christianity in quietness and peace. In some places they had been admitted with apparent indifference if not actually welcomed. In other places though received with coldness, it was evidently the conclusion of the people to extend to Christianity that same toleration hitherto shown to Buddhism and other forms of religion introduced among them. Many of the movements of the Missionaries were tentative like similar arrangements by the diplomatists. When a given course was found not to work to advantage, the Missionaries at once sought to remedy the evil in the most speedy and judicious way, just as Sir Rutherford Alcock and Mr. Hart sought to remedy their mistakes. Such a degree of success was attending their efforts that a general good feeling towards them was gaining in the minds of the people. The friction perceptible at times was no more than must be expected from the introduction of new ideas, such for example as those associated with the working of new treaties and new revenue laws. Certain it is that no general or serious complaints against the Missionaries had been made up to the time of Tseng Kuo Fan's memorial to the throne made in the Autumn of that year; for he entertained no fears on their account saying "*they will after all get but few supporters and converts.*" (U. S. Dip. Cor. 1868, Part I. page 521).

We come now to the memorable year 1868. Two occurences of note are embraced within its limits. In the first part of the year, were held the various meetings of the commission to revise the treaty; the latter part was marked by the breaking out of Chinese hostility to missionaries residing inland, away from treaty ports. The former was of course the leading event, for which provision had been made; the latter was an unexpected consequence growing out of the former.

Both sides were ready for the revision struggle. The English policy was progressive, —the Chinese attitude obstructive. Though not yet informed officially of the demands of the British Minister, the Chinese knew full well what they would be. The petitions and memorials of the previous year had been published in the papers of Shanghai and Hongkong, and the Ministers of the Tsung Li Yamun had carefully posted themselves. As Wen Ta jin at a later day replying to a remark of Sir Rutherford Alcock that "*both the Merchants and his Colleagues deemed further concession essential*" observed dryly enough, "*Yes, no doubt, I see what your newspapers say sometimes.*" As the result of that information they had marshaled, ready for presentation, every objection that had any ground to stand upon. If at that time the inland residence of missionaries had been

found dangerous to the State, the Commission would certainly have heard of it.

The campaign opened on the 3d of March 1868, when the Commission first met to arrange the preliminaries. The meetings were continued at various times through five months, the 13th being held on the 15th of July. At the very outset the questions of INLAND RESIDENCE and INLAND NAVIGATION were put forward as of the first importance. The strength of the English onset was directed to the attainment of these points, and the strength of Chinese resistance was put forth to prevent it. Throughout the entire contest we find these two questions continually coming up, sometimes in one aspect, and sometimes in another, until every possible argument was exhausted. The subject was introduced at the second meeting held on April 20th. The British Commissions attempted shrewdly to turn the Chinese position. After some other discussion, "*A general permission to navigate inland waters was then proposed as essential to avoid dues in excess of treaty.*" Their opponents were on the alert and replied "*A general permission they could not bring before the Minister.*" [Blue Book No. 5. 1871, page 194]. In the next day the third meeting was held. Fortified by a memorandum of instructions the British Commission entered boldly upon the discussion of inland navigation, and its attendant privilege of inland residence. The Chinese raised all manner of objections; those against navigation being based upon "*shallows, rapids, danger of steamers overrunning native Craft,*" &c. The determination to refuse these things was so apparent that in making his report Mr. Frazer said "*Inland residence was evidently the concession most difficult to entertain.*"

This obstructiveness called forth fresh instructions from Sir Rutherford to renew the attempt under cover of the privilege hitherto accorded to missionaries. From that moment, the missionaries were dragged into the struggle and were soon destined to find the Chinese batteries turned to dislodge them; and, like all unfortunates placed between two fires, fated to suffer, first from the one and then from the other. "*The right to reside in the interior conceded to missionaries, what is this more than the Merchants require for the peaceable pursuits of their occupation? Of the two the Merchant is probably the safer tenant of a fixed location in the interior. He is bound by the interests of his trade to keep the peace, apart from all surveillance or exercise of authority over him, because only under such conditions can the commerce in which he is engaged prosper. The missionary has other objects above all restraint from his own personal interests; and the teaching of a creed, and introduction of a new religion have always been held to be more dangerous to the public peace, and more likely to bring the teachers and their converts in conflict with the civil power than the occupation of the Merchant. Having then accepted the greater would it be wise in the government to refuse the lesser, and less hazardous, venture in the interests of peace.* (Page 197 B. B. No. 5. 1871).

What manner of reply the Chinese made at that time to this adroit assault from the Missionary position, Sir Rutherford does not inform us, but we do know what they said to him afterwards when he repeated the argument. On the 8th of September after the various Ministers Resident had sent in their observations on the inadequacy of the concessions, Sir Rutherford proposed still another memorandum for transmission to Prince Kung in which he enunciates substantially the same thing contained in his instructions of April 26 just quoted. "*As to any more general objections to the permanent residence of foreigners in the interior, this right has been so fully conceded to one class,—the missionaries, with liberty to acquire both land and houses, that it seems inconsistent and invidious to deny a modified privilege of the same kind to Merchants, who, besides being under Consular control, furnish in the interests and property they would have at stake security for good conduct. The French Treaty, stipulating, Art VI, that it is permitted to French Missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure,—what is permitted to French Missionaries is equally permitted to all other Missionaries; and why therefore should a similar right be denied to the Merchants? Of the two classes it is impossible to doubt the latter are the least likely to give trouble to the authorities, or create popular disturbance, as all past experience tends to prove.*" (B. B. No 5. 1871. Page 224).

To this repetition of the argument from the concession made to missionaries, Prince Kung made an official reply. This reply, be it observed, was made about the 1st of December long after the Yangchau affair. It will be seen, that, even so late as that, notwithstanding the Prince desired the dislodgment of the missionaries, in consequence of the embarrassment in discussion their privileges occasioned him, he was not yet educated by certain British Statesmen up to the point of calling them "rogues or enthusiasts,"—of charging them with being "*in part responsible for all the trouble and bloodshed there had been at Tai-wan,*"—(B. B. No. 9. 1870, Page 21)—or of dwelling on the revolution-

nry tendencies of Christianity to such an extent as to say that unless hostility could be surmounted "it would be decidedly for the peace of China, if *CHRISTIANITY* and *its emissaries*, were FOR THE PRESENT AT LEAST, EXCLUDED *altogether*. (B. B. No. 9. 1870, Page 27.) The inculcation of such sentiments was reserved for titled officials claiming to represent the government of Her Majesty Queen Victoria by the grace of God Defender of the Faith. Prince Kung replied to the above despatch as follows. "*The conditions of the interior are not identical with those of the open ports, and it is certain, to say nothing of the difficulties connected with a continued residence in the interior, that even a temporary renting of houses and godowns would be attended with almost the same harmful consequences as such residence.*" After speaking of the necessity of such godowns being "*under the jurisdiction of native officials*" and the further necessity of investigating disputes that should arise "*in accordance with Chinese modes of procedure*," he continues. "*In all these instances it would be necessary to enforce the same laws that are binding on the native people, and again, in case of local officials altering the ordinary mode of proceedure according to circumstances*"—meaning, we suppose, to suit foreign usages, and thus showing from what source they dreaded the imperium in imperio)—"*they would have to be obeyed in every particular: the least refusal to do so would impair the authority of the government, and, still more, inflict injury upon the native trader, thus leading to difficulties in the transaction of public business, and a refusal on the part of the Chinese Merchant to bear his losses in silence, in which refusal he would surely be justified by the principles of every nation under the sun. Smuggling and corruption may further be mentioned as still more unavoidable consequences. This is not a parallel case with that of the missionaries whose energies are directed to the propagation of their doctrines, and cannot affect the revenue of the country; moreover one is a case of preaching the practice of virtue, the other of seeking after gain. Two cases of so different a character can never be regarded in the same light. In view of the present missionary troubles is it right to heap further difficulties upon those which already exist. The permission of foreign Merchants to hire boats and lodge at inns for the purpose of the transport of goods would be attended with no inconvenience, but it is impossible to accede to the proposition of his Excellency to rent godowns*" &c. (B. B. No. 5. 1871, Page 233.)

We have introduced the last quotation in advance of its proper place, because it is the first official record we have of the Chinese mode of parrying the force of the argument from missionary residence inland. The significant question in the latter part we shall have occasion to refer to again. We now resume the thread of the narrative showing how the struggle continued over these same issues of inland residence and inland navigation.

On the 30 of April Mr. Frazer presented a summary of the various proposals made to the Yamun. Sec. III, referring to facilities for transport, includes demands for, (1), the right to have unimpeded access to trading marts in the interior, (2), certain specific places to be named, (3) British Merchants shall own warehouses in the interior, (4) Foreign employees shall be permitted to reside therein (Page 202.)

On the 5th of June the Commission again met to hear the reply of the Yamun to the preceding summary, which, on one point at least, was rendered tartly enough. Concerning inland navigation they said "*the traffic on the ocean and great rivers being now in the hands of foreigners they ought to be satisfied and leave the navigation of the inner waters to the native junkmen.*" Further "*they replied the Chinese Government had the strongest objections to inland navigation, as a general proposition, but would consider specific demands upon their individual merits. The proposal of residence or warehouses in the interior it was said would depend upon the decision taken on the question of inland navigation.*" The report concludes: "*It is clear that the Chinese Government is indisposed to accede to any of these proposals.*" (B. B. No. 5. 1871, 204).

Various other meetings were held but no new arguments were advanced, and no new objections raised. No further progress was made save that the Chinese "*volunteered a general permission to foreigners to navigate inland waters in their own ships provided they were not steamers.*" For the present then we may drop the history of the Commission, and proceed to offer some comments upon its developments thus far.

We have been specific in noting its proceedings not only for what actually *was* said, but equally so for what was NOT said. Taking these proceedings in connection with Tseng Kwo Fan's memorial, we find the Chinese made a determined opposition to inland residence and inland navigation. And we are made acquainted fully with their reasons for so doing. "*They have established places of business throughout China, and trafficked, or become carriers of all kinds of produce, simply that they may carry out their unscrupulous schemes of injury, which will end in depriving our merchants of their means of*

livelihood. Since the time when we raised troops against them our people have long suffered every grievous calamity. If we now open three or five more ports to their trade and the entire length of the Yangtse river, it will daily add to the distress and indigence of our poor people, who Alas! are now nearly quite driven to the wall. If we listen to the proposal of the foreigners to open the trade in Salt, our own trade in, and transportation of the article, will presently be brought to naught. If we consent to their scheme of building warehouses (in the country) *the occupation of those who keep the inns and depots will likewise suffer. Their demand to have their small steamers allowed access to our rivers will involve the ruin of our large and small boats, and the beggary of sailors and supercargoes. So also if we allow them to construct rail roads and set up telegraph lines, the livelihood of our cartmen, muleteers, innkeepers, and porters will be taken from them.* (Tseng Kwo Fan's memorial, U. S. Dip. Cor. Part I. 1868, page 519.) We quote these words of the Viceroy here, not because of sympathy with the fears they express, for we believe the enlargement of the sphere of trade would be a great boon to the really "poor people" of China, but because they present the real ground of their own objection. Tseng Kwo Fan enlarged upon their commercial aspect. The Yamun subsequently dwelt upon political results in addition, through a sovereignty impaired by having one set of laws and regulations in the interior for foreigners and another for the natives, "*inflicting injury upon the native trader thus leading to difficulties in the transaction of public business and a refusal on the part of the Chinese Merchant to bear his losses in silence in which refusal he would surely be justified by the principles of every nation under the sun.*"

Next observe what was NOT said among all these objections to inland residence. No mention is made of complications likely to arise from the presence of Missionaries inland. If, up to this time, they had been found so perilous to international comity—such mischief makers and meddlers—as Sir Rutherford at a later day represented them to be—why was not the fact put forward by the Chinese during these days of anxious discussion? "Shoals and rapids," "difficulties in the transaction of public business" and all manner of objections were put forward unremittingly, but it was not said, or intimated, that *missionaries* would present a chief barrier to granting the Minister's proposal. There is but one way of accounting for the omission, and that is by supposing that serious apprehensions arising from their presence in the interior did not then exist.

But now mark what a discovery the Chinese had made while the discussion was pending. The concession that had been made in favor of missionaries, and which they had availed themselves of up to the present time without exciting any complaints, was now to be used by the British Minister as the most formidable argument in support of that demand for inland residence and inland navigation they were now fighting so desperately to oppose. PRECEDENT that *ultimo ratio* in Chinese controversy had been found, and was now being pressed into their teeth. Their own guns were being turned against themselves. By some means or other they must retake them. What else could they think of? Ponder a moment their dilemma. If they continued to allow one class of foreigners to come in, it would seem "inconsistent and invidious" to deny a modified privilege of the same class to others. Plainly it had come to this: EITHER ALL FOREIGNERS MUST BE ADMITTED FREELY INTO THE INTERIOR OR ALL MUST BE EQUALLY RESTRICTED TO THE OPEN PORTS. The former they had resolved should be "strenuously resisted," the latter alone remained, and how to accomplish it "without hazarding the safety of the present situation" "or giving these parties reason to suspect (their) plans" became now the absorbing topic of their councils.

We are now brought to the latter part of the year, and the inauguration of the so called missionary disturbances. Thus far we have shown that the Chinese had a new-born and powerful motive for planning a crusade against missionaries inland. Further, there was nothing in the circumstances of the missionaries, other than the fact of their residence inland, which can account for it. There was no increase in their own numbers,—no remarkable additions to their converts,—no change in their policy in that particular summer of 1868 sufficient to explain the extraordinary change of conduct towards them of Chinese Officials which took place between the spring and autumn of that eventful year.

But sound reasoning requires us to do some thing more than merely point out that a new motive had sprung up and was then existing. There must be some evidence that the Chinese authorities did yield to that motive, and that it was designed to accomplish a diplomatic object. This leads us to some inquiries. After the Chinese discovered the tactics of the English minister and before the series of outbreaks, was there sufficient time to have concocted a plan? Was there any such homogeneity in the rise and progress of the troubles in different places as to suggest a common directing agency? Was it practicable for the mandarin to have put such a

plan in execution without exposing their own responsibility? Was there any indication of a copartnership sympathy of the mandarins for the actual perpetrators? Was the hostility directed against inland missions rather than against those at the open ports? And finally, did the authorities actually make use of the disturbances to counteract the force of Sir Rutherford's argument drawn from the concession made to missionaries?

All those questions must be answered in the affirmative. Sir Rutherford Alcock's official introduction of the missionary "Precedent" into the strife was made on the 26th of April. From that day, we must suppose, the Chinese began to desire some way of neutralizing its effect. The Formosan difficulty occured too soon to be explained as a part of the particular plan now indicated; but that was a dispute about a camphor monopoly, and Messrs. Elles & Co's. comprador, more than about missionaries; and yet it had an important connection with what followed; for the mode of raising a mob disturbance, found so successful there, in all probability suggested its repetition elsewhere just at a time when they were in quest of an expedient. The Yang-chau trouble, which was the real opening of a campaign against missionaries, and especially of *inland* missions, which the Yang-chau mission claimed to be, took place in August, full four months, afterward, so that there was ample time to mature a plan, and ample time to put in circulation a series of slanders like those told about Dr. Maxwell's hospital in Formosa. The unity of plan is seen in the similarity of means made use of to excite popular commotion. The notion of charging them with getting up an *imperium* in *imperio* had not then been thought of. Had *good* reasons existed they would doubtless have been used. In the absence of them, most horrible stories were invented about gouging out the eyes of children, and these stories were the same in the two extremes of the Empire. Unity of plan is seen futher in the design apparent of directing the disturbances to the accomplishment of a common end, and that too in places so far apart that the common people and even the merchants have but little connection, and could not have reached so complete an understanding in so short a time. In the arrangement of all the details there is a rapidity and fullness of intercommunication, which can be explained only on the supposition that the chief manipulators were connected with the Yamuns.

The plan once conceived, its execution, without exposing its originators, was perfectly feasible and quite accordant with numerous well know cases. The officials have only to drop an intimation to the literati and the gentry that a given result would not be viewed with disfavor by high authorities and the matter is settled. The literati know how to inflame the passions of the mob to explosive fury, and then comes the onslaught. The sympathy of the officials for the actual culprits is evinced by their persistent endeavors to shield them, and their downright refusal to bring them to justice until the "inevitable gunboat" comes in to turn the scale. Besides, Consuls who have investigated the cases charge them with complicity in this way, and Sir Rutherford himself has been compelled to indorse the charges.—The direction of the hostility against *inland missions* is evinced by the fact that the assaults began on stations away from the open ports and with but two or three exceptions have shown a peculiar spite towards them. It will be remembered that in Canton Province, at a later day, the German Missionaries were driven in from the country places; while, quite contrary to the usual order, there were no previous demonstrations in the city. The supposition we are now making will also explain the anomaly of the Chinese speaking so considerately of Christianity *per se* and of being perfectly willing to see it flourish "at or near the ports" but not wanting it inland. If it were indeed subversive of all existing laws and institutions, as Sir Rutherford professes to believe, then it is more dangerous at the ports than it would be inland, for there would be the entire weight of foreign influence to back it. But on this point let Mr. Wade's testimony be adduced. "*To the pursuit of their avocations at or near the ports or their journeying into the interior with a passport there has not been so far as I am aware any opposition offered to Protestant Missionaries; but residence inland is a very different question.*" (B. B. No. 5. 1871, Page 430). Yes, it is very true that residence inland is a very different question. Strange that it never occured to Mr. Wade to inquire the true reason *why* there should be no objection to the propagation of Christianity under a passport, but so much against its propagation from an inland residence. And finally on the most vital point it is proved by the statements of the Minister himself that as soon as these disturbances were perfected, the Tsung Li Yamun hastened to make use of them to blunt the edge of the Missionary Concession argument used with such vigor by Sir Rutherford, and hitherto found so difficult to parry. On the 5th of December of that year Prince Kung in a passage already quoted even while vindicating the missionaries, put to the baffled diplomatist the triumphant question.—"*In view of the present missionary troubles, is it right to heap further troubles upon those which already*

exist," and then he followed it up with the plump declaration which all these missionary troubles had been intended to subserve;—"*The permission to foreign Merchants to hire boats and lodge at inns would be attended with no inconvenience but it is impossible to accede to the proposition of His Excellency to rent godowns &c.*" From that day forward the Chinese manœuvered the new offset they had gained with wonderful shrewdness and tact. On the 17th of March, three Ministers of State called upon Sir Rutherford and made a long visit in which "*views were exchanged on subjects bearing upon the revision of the treaty and the recent missionary troubles at so many different points of the empire. It was evident although the subject was not in the first instance adverted to on either side that the missionary difficulties were uppermost in their thoughts and more or less influenced their remarks on demands for greater facilities of access to centres of trade.*" (B. B. No. 5 1871 Page 326). Of course the subject was uppermost in their minds, and continued to be, so long as Sir Rutherford continued to make "demands for greater facilities of access." Missionary troubles had become their shield and buckler, and they knew how to use them to advantage. No wonder that all his "*observations in favor of steam navigation on the Yang-tze and its affluents only raised in the minds of the Minister visions of new troubles from the advent of Merchants as well as missionaries.*" (Page 326.) And no wonder that his two hour's conversation convinced him of "*the entire hopelessness of making any further progress at present in this or any other direction tending to open China more effectually to foreigners.*" (Page 326.) Those who read the correspondence of His excellency from first to last will, few of them, be so impolite as to differ with him.

So then they had him in check at last. By patience and persistence, and, above all, by means of those two ingenious swindles, the Burlingame Embassy and the Recent missionary troubles, they crowded him to the wall, and left him there to chip and polish the sentences in which to convey to the world the intelligence of his defeat. He had been so twisted and tangled by the strategy of the Chinese, and compelled to spread himself in such a miscellaneous way first on one side and then the other side of the same question that he was compelled to write to Lord Stanley a dispatch in which occurs such a sentence as,—"*It has occurred to me in thinking over the successive phases of my negociations for the revision of the treaty and the positions I have taken from time to time in discussing the several concessions proposed, and their relative importance, that, any one engaged in a collation of the whole correspondence, might easily find a seeming contradiction in the opinions to which I have given expression. * * * To meet this objection, therefore, if it should arise, it may be well that I should myself refer to some of the leading points where it may appear that I am in contradiction with myself or have at different times submitted to your Lordship, as my deliberate opinion, statements difficult to reconcile with each other.*" (B. B. No. 5, 1871 page 279.) His Excellency has been charged with placing too low an estimate upon the discernment of the mercantile and missionary bodies in China. The above extract will show that he is judged somewhat unfairly. The ability of even "any one" to discover "seeming contradiction" in his opinions is conceded in a way to indicate either a high appreciation of the abilities of the public, or consciousness of such a marked contrariety in his own statements, that only unusual dullness would fail to detect it. In this case he has fully reflected public sentiment, however much he has failed to do so on other subjects. What had "occurred" to His Excellency, has occurred to every one who reads the Blue books. "*Statements difficult to reconcile*" meet us at every stage of the controversy.

Towards the close of 1868 the Chinese showed a disposition to drop the "missionary disturbances." They had accomplished their work and it was not discreet in them to provoke too minute inquiry into their origin. In the conversation alluded to, it would seem it was Sir Rutherford himself that made the "*allusion to the recent missionary troubles at so many points from Yangchau to Taiwan.*" But "*the ministers were anxious to disclaim all desire to make any further reference to what had taken place at all these places.*" We can understand their delicacy; it was both public and becoming, especially as M. de Rochechouart had been at the yamun the day before charging a Viceroy with being implicated in the murder of a Roman Catholic missionary in the interior during some of "the late disturbances," but we cannot understand the serene complaisance with which His excellency acceded to their wishes and did not demand either confirmation or retraction of the charges made against his countrymen.

Notwithstanding this seeming readiness of the Chinese to stop the agitation it was destined still to go on. But it assumed a new phase passing over into the domain of of diplomatic correspondence and parliamentary discussion. The "missionary *disturbances*" of 1868 became the "missionary *question*" of 1869, and the acrimonious discussion of that was followed, in due time, by the "**missionory *Massacre*" of 1870.**

SKETCH OF RUSSIAN INTECOURSE WITH, AND THE GREEK CHURCH IN, CHINA.

Ninth Part.

The Literature of the Mission.

BY J. DUDGEON, ESQ., M. D.

It is unnecessary to promise that a large number of the works of members of the mission are still in manuscript, in the Archives of the Synod and of the Russian Government in St. Petersburg: but it is encouraging to know that some of the more important will soon appear publicly in a Journal to be issued by the Russian Geographical Society, with the sanction of the Government, under the title of "Asiatsky Sbornix *." It is with deep regret that we mention that some of the MSS. have been irreparably lost. It will be quite impossible to mention all the published works of the mission; the best known therefore will only be referred to. Had many of their works been published in English or French, instead of in a language so inaccessible and so little known to and studied by the European literati, the fame of the Russian missionaries would have been much greater than it is at present. If we consider the shortness of their stay in China individually —few more then ten years; the fewness of their numbers—never exceeding ten, including ecclesiastical and lay members; the short period they have been in China, about 150 years, compared with the Roman Catholics; that they came at the end instead of the beginning of the illustrious reign of Kang-hi—the patron of the Jesuits and the period when the Roman Catholic Fathers were highest in favor; the Russians deserve much credit for the variety and quality of the works published, to say nothing of the unpublished and lost MSS. To them belongs the honour of having two or three, at the present day, of the ripest oriental scholars, men who have mastered Mongol, Mantchu, Tibetan, Chinese and Sanscrit, and have given us Dictionaries of the first three languages. To all but Russians, Central, Northern, Eastern and North Eastern Asia is almost a *terra incognita*, in regard to religion, philology, customs, manners and productions.

The Russians have published very little in Chinese. They have never held important places at Court nor been appointed to the head of any of the Boards. If they had been in greater numbers and earlier in the reign of Kang-hi and had there been no jealousy between them and the Jesuits, that enlightened monarch, would doubtless have called (the idea was more than once entertained in later reigns) several around his throne. They came to be pastors of a little flock of captive countrymen, were frequently neglected by their native country, and left long years without relief and assistance of any kind, when they had recourse to various measures and plans to maintain themselves; they never appeared as missionaries; were simple hearted, pious Christian men for the most part, and took no part in political intrigue. Their learning in earlier times, as a whole, was probably inferior to that of their more Western brethren. At the present time the state of matters just seems reversed.

The following is a list of the principal works, with the names of the authors and the time when they resided in Peking. The works are in Russian; several have been translated into German and French, and one or two into English. "The reports of the Imperial Russian Mission at Peking, regarding the customs, institutions, social development, religions &c., of China," during the last 20 years, have been translated into German and published at Berlin in 2 volumes (1858). They are also said to have been translated into English in 2 volumes, following the German,

* This Journal will be published under the able Editorship of the learned President of the Society Baron Von Osten Sacken. The first volume will contain among other matters the following. "The Earliest traces of Christianity in China from Chinese Sources." Translation of and with remarks upon an ancient Legend of Chingis Khan, both by Archimandrite Palladius. Also Notes of a Chinese student, during a voyage overland from Annam to Canton in 1835, translated from the Chinese by Eulampius. Also most probably a Map of the New Lower Course of the Hwang Ho by Mr. Waeber.

although I have not seen them. In the list which we append, the order of the Russian Trudy dukhownoi missiy in Pekine, in IV volumes is followed. Those marked with an asterisk in the latter list occur also in the former list.

Name.	Time.	Work.
A. Leontjeff, (student) afterwards Dragoman to the Russian Foreign Office.	1745-55	The Four Books of Confucius with Commentaries, 1780. Translated from the Chinese. Geographical Handbook of China 1778. Origin of the present Mantchus 16 volumes. Translation of the statutory Rules of the Li-fan-yuen. Laws of the Chinese Empire 1801, 3 Vols.
Sophronios (Archimandrite)	1794-1808	Diary of his Life in Peking. Various short sketches of Peking.
Lipofzoff (Student,)	1794-1808	Translation of the legal rules of the Li-fan-yuen. Translation of the New Testament into Mantchu. This translation was not confirmed in St. Petersburg and Lipofzoff sold it to the British and Foreign Bible Society.
Hyacinth Bitchurin (Archimandrite).	1809-21	Chinese Grammar, 1835. On Agriculture in China, 1842. Social Life of the Chinese, 1848, 4 Vols. (The most distinguished work on the customs, manners &c., of Peking). Statistical Description of China, 2 Vols. 1842. The Peoples of Central Asia, 2 Vols. 1852 with map. Description of Mongolian 1828 (translated into German). Description of Tibet 1828 (translated into French). History of Tibet and Kokonor, 2 Vols. 1833. Description of Eastern Turkestan and Dzongari 2 Vols. Description of Peking and its environs from Chinese sources (translated into German and French with beautiful map of the city, the finest yet published).
DanielDaniel(priest.)	1820-30	Father Daniel became Archimandrite after his return to Russia.—He was for 7 years Professor of Chinese in the University of Kasan—afterwards the head of a Monastery in Siberia. In 1860 here moved to Moscow to take charge of a Monastery where he nowlives. He translated the "Four Books," the "Shu-king," "Chun-tsieu" and selection from the "Shi-chi." The last only has been published in one volume; the remainder are still in MS.
Timkowsky.		Travels of the Russian Mission to China in the year 1821, translated into several languages.
A. Bunge at present, Professor of Botany in Dorpat.	1830-31	Enumeratio plantarum quas in China boreali collegit 1833. (He was only 8 months in Peking).

Name.	When in Peking.	Works.
Krilloff M. D, Physician to the Mission.	1830-40	A zealous Collector of Plants, and known by various Botanical writings.
Kowanko (Student.)	1830-40	Published several Geological and Mineralogical papers on Peking in Russian Journals.
Palladius (Arch.) 1860-64 attached to the Russian Embassy at Rome.	1840-	The Life of Buddha, 1852. Historical Sketch of ancient Buddhism, 1852. History of Genghis Khan from Chinese Sources 1866. Si-yü-ki, Journey of the Buddhist Monk *Chang-chun*, at the beginning of the Yuen dynasty, to the West. Translated from the Chinese, 1866. Mahommedanism in China, 1866.
W. Wassiljeff (Student) at present Professor of Oriental Languages in St. Petersburgh.	1840-50	Chinese Chrestomathy. Manchurian Chrestomathy. Mantchurian Russian Lexicon. Description of Mantchuria 1857. History of Eastern Asia from the 10th to the 13th century, after the Chinese, 1857, Mohammedanism in China. Buddhism and its Dogmas 1857, Chinese Russian Lexicon, according to a new phonetic sytem 1867. *In Press.* Buddhist Lexicon. Translation of a Tibetan work. Several small works on China.
Gashkewuz(Student.) Russian Astronomer at Peking—afterwards Consul at Hakodadi (Japan.)	1840-50	Japanese Grammar. Japanese Russian Lexicon.
A. Tatarinow M. D. Physician of the Mission.	1840-50	Catalogus medicamentorum Sinensium, 1856. On Chinese Medicine, 1853. On the employment of Anæsthetic means in operations by the Chinese and the Hydropathy of the Chinese, 1860.
Zakharow.	1840-50	On the population of China (a very interesting article) several smaller writings.
Kowalewsky.	1851	Journey to China.
Gury (Archimandrite 1859-65.)	1850-65	Translation of the New Testament 1864.
C. Seatchkoff Astronomer of the Peking Russian Observatory—at present Consul General at Tientsin.	1850-57	On Buddhism, 1853. Different works on Chinese Agriculture. History of Chinese Astronomy 1870. History of Chinese Philosophy 1856. Description of the Russian Observatory &c., at Peking. On the manufacture of silk, preparation of Indigo, tea &c., &c. Biography of celebrated Doctors in China. Various papers on the Massacre at Tien-

Name.	When in Peking.	Works.
		tsin its cause and results; innumerable reviews and critiques on an inconceivable number of subjects, extending from 1851 to 1870 amounting in all to 65 different articles or works, more or less comprehensive, and which space only prevents us from quoting *in extenso*.
Basilewsky M.D. Physician.	1850-60	A work on the fish of N. China.
Krapowetzky.	1850-60	Events in the North of China on the Fall of the Ming dynasty (very interesting).
Isaiah (priest)	1858-*	Russian Chinese Lexicon in the Peking Dialect for the use of Russian Merchants at Tientsin. A Chinese Grammar. Ecclesiastical Chinese Russian Lexicon. Chinese Russian Dialogues. Various small works for the benefit of the Russian Christians.
E. Bretschneider M. D. Physician.	1866-	On ancient Geographical Names published in the *Notes* and *Queries* for China and Japan, and On the Study and Value of Chinese Botanical Works published lately in *The Chinese Recorder*.
C. Weaber (Student) appointed to Japan.	1865-71	Map of the New Lower Course of the Yellow River, from Chinese Sources. The Map will appear in the Asiatic Researches. Map of the Province of Chili, to be published by Russian Merchants. Map of Central Asia. All the three maps are expected shortly to be published.

Works of the Russian Ecclesiastical Mission at Peking.

I Vol. 1852.—

1.—The beginning and first acts of the Mantchu Dynasty, by W. Gorsky, a young man of great promise who died in 1849 at Peking and was buried at the new Russian Cemetery.

* Since the above was written this esteemed missionary has departed this life. He laboured perseveringly for the last 12 years in Peking, and had the pleasure of seeing much of the fruit of his labour. He is more than once mentioned in these papers. He was one of the most amiable of men and he had, by his kindly nature, his social disposition and his talents, good works and labours endeared himself to all nationalities here. He will be particularly missed by his own countryman here and throughout China, Mongolia and Siberia. He has done much, and much more is left in unfinished condition. At his death, he was putting through the Press here a Catechism of Christian Doctrine. Along with the late and present Archimandrite, he has done much in extending and consolidating their mission, planting new churches, translating and distributing the Bible and religious books. He was a true evangelical missionary in the the very highest sense of that word. He stood to the Greek church, in works of Christian devotion, in translation of Christian books and in his general living and benevolent disposition, together with a universal esteem by all classes, the Chinese included, very much as our own Mr. Burns did. His place can hardly be filled—not at least for many long years to come. He was on the most intimate terms with all the senior Protestant missionaries. The flourishing schools at Pei-kwan and the little church near Matow on the Pei-ho are all of his own forming. Almost the entire foreign community followed his remains to the grave and his death has cast a sad shadow upon us all.

2.—The Origin of the Ancestors of the present reigning Ching dynasty and the names of the Mantchu people. By W. Gorsky.

3.—Historical Survey of the Population of China, by I. Zakharoff.

4.—Concerning the manufacture of ink and rouge among the Chinese; by Goshkewicz.

*5.—The Life of Buddha by Archimandrite Palladius.

II Vol. 1853.—

1.—The landed property of China, by I. Zakharoff.

2.—Historical outline of Ancient Buddhism by Archimandrite Palladius.

3.—The Chinese Abacus, by I. Goshkewicz.

4.—Vows of the Buddhists by Archimandrite Guriy.

5.—The Chinese Art of Healing, by Dr. Tatarinow.

6.—Sketch of the history of Intercourse between China and Tibet; by hiero deacon Hilarion.

III Vol. 1857.

1. The Fall of the Ming Dynasty by M. Krapowitzky.

2.—On the Manufacture of Salt in China, by Priest Zwetkoff.

3.—On the Cultivation of the *Dioscorea alata* (yams) by I. Goshkewicz.

4.—The Imperial or Fragrant Rice, by I. Goshkewicz.

5.—Remarks regarding the application of Anæsthetics in operations and Hydropathy among the Chinese, by Dr. A. Tatarinow.

6.—Notes on Nagasaki by a Chinese, by Priest Zwetkoff.

7.—Christianity in China, by Priest Zwetkoff.

8.—The Inscription of Si-an-fu, by Priest Zwetkoff.

9.—Customs of the Chinese, by Priest Zwetkoff.

10.—Navigation between Tientsin and Shanghai, by Palladius.

11.—Hongkong, by Goshkewicz.

12.—On the Breeding of Silkworms, by Goshkewicz.

13.—The Sect of the Tauists, by Priest Zwetkoff.

14.—On Chinese Paper Money, by Priest Eulampius.

IV Vol. 1866.—

*1.—Ancient Mongolian Traditions concerning Gengiskhan, by Archimandrite Palladius.

*2.—Si-yu-ki or a Description of a Journey to the West by the Monk *Chang-chun*, by Palladius.

*3.—Mohammedans in China, by Palladius.

In addition to the foregoing list, we might add the translation into Russian of the great geography of the empire, called *Ta-ching-i-tung-chi* by Hyacinth. He also translated an abridgment of the Mongol code of laws into Russian with the view of furnishing valuable suggestions for the government of the Nomadic tribes under Russian dominion. There is also by the same distinguished scholar, a translation into Russian of a history of China and a geographical description of all the countries subject to the empire; also a Chinese Dictionary, composed according to the Russian alphabet. According to Klaproth this was simply a Russian translation of a French work. Hyacinth, however, had added the characters to the phrases, which, of course, greatly enhanced its value. Tatarinow translated the great herbal Pen Tsao into Russian. During his 10 years residence here besides this huge work never published, he was occupied collecting a list of drugs for his *Catalogus*, which drugs were examined and for the most part identified by Professor Horaninow of St. Petersburgh. The Old Testament and many other religious books have been translated by various members but are not printed.

In this connexion we may mention also the valuable and extensive library of the Mission, very rich in rare and ancient European books relating to China, some of which we have had the pleasure of consulting, and probably also having the largest collection of Chinese works. All the important historical, geographical, philosophical and Buddhist works are to be found here. It is estimated that there are 10,000 vols. bearing upon Buddhism and 3,000 other vols. in Chinese on other subjects.

The Russian Government allows a sum of 250 rubles yearly for the maintenance of the library. Since 1860, only 500 rubles have been required for its expenses. New premises are very much needed for this valuable collection. The present quarters are too small, mean and scattered, and from the piles of books stretching from floor to ceiling and the want of a catalogue, reference is rendered very difficult. A very rare work —a Tibetan *gandshur dandshur* (a collection of Buddhist classics translated from Sanscrit) a present from the Chinese Government in 1850, was sent the year before last to St. Petersburg owing to want of space here. Its transport per ship cost 500 rubles. The blocks of this vast work being now lost or destroyed, (the blocks in Chinese are preserved in a temple to the East of the *Yung-ho-kung* or great Lamasary,) any copies that may now be wanted by rich monasteries or Mongolian Princes, must be written out. In the above Lamasary from 40 to 50 lamas, who understand Tibetan (Hsi-fan) are employed daily in writing out copies. They use iron pens in the process, the characters are written in yellow on a black polished surface. Nothing could be prettier than these MS. copies. The black polished suface is obtained by rubbing when dry, a coating of Chinese ink. The free margin is blue. Such a work is the labour of three years and costs 70,000 taels. The gandshur costs 20,000, the dandshur 50,000 the latter is said to be in 107 volumes.

In a paper on the literature of the mission, mention should be made of the founding, in the University of Kasan in 1838, of four Chairs for the study of Arabic, Persian, Turkish and Tartar, and Mongol. In the University of St. Petersburgh there exists now, transferred from Kasan, a special Faculty for Oriental Languages. Wassilyeff, one of the most celebrated Russian oriental scholars, and a thorough master of Chinese, Mantchu, Tibetan and Sanscrit, is at present Professor of the Chinese, and Mantchu languages and literatures; Peshtchuroff is tutor for practical exercise in Chinese: Galstunsky is professor of Mongol. There are usually from 6-8 students of Chinese and Mantchu. Those wishing to join the Russian consular service in China and Japan are required now to complete their curriculum in the University and pass an examination. The Mongol family of languages must be studied by them in the University. The Russian Government has shewn a praiseworthy regard for Asiatic learning in the establishment of these Chairs and has thus been able to turn to good account, the learning and research of her honoured ecclesiastics and officials in Peking. She has also shewn her goodwill and friendship for China, and her desire to advance her own language and literature among the Chinese by formerly salarying the teacher in the Chinese Government school of languages at Peking over and above the handsome allowance granted by the Chinese Government itself.

The numerous scientific and geographical expeditions which Russia has sent to explore Central Asia, Mongolia and Mantchuria have tended to the accumulation of vast stores of useful material and the enlargement of our knowledge of these countries. The Medical and Scientific gentlemen whom she has sent to Peking have done good service. The former have been already referred to under the missions of which they were the physicians; the latter deserve a special notice. For the following information supplied to me in German, I am indebted to Mr. Fritsche the present astronomer.

The Russian Government in despatching the various missions to Peking sought not merely to obtain political objects but at the same time, to advance historical, philological and natural science. The sending of the astronomer Fuss and the Botanist Bunge in 1830-31 are proofs of this statement. After this, a member of the Mission was always added, who in most cases, besides his studies of the Chinese language, occupied himself with meteorological, magnetic and now and then geographical observations. With these objects Kowanko a mining engineer was stationed here 1830-36; Gasch-

kewitsch from 1840-49; Skatschkoff from 1849-57; Petschuroff from 1859-61 (afterwards Consul at Tientsin (1861-64)). Until 1849, the observations were made in the *Nankwan* (the present Legation); after this in the Pei-kwan, (the ecclesiastical mission premises) where Mr. Skatschkoff, in that year built a part of the present observatory. (This observatory will hardly be confounded by any one with the celebrated Chinese one which is situated on the Eastern Tartar wall near its Southern angle, about 3 miles South of the Russian observatory. It was built in A. D. 1279 under the Yuen dynasty. The native instruments which had become unserviceable were replaced by others made in 1673 under the direction of the Jesuits).

About the year 1863, the observatory, which till then had been in connexion with the St. Petersburgh Institution of the School of Mining, was given over to the Academy of science in St. Petersburgh, and Mr. Fritsche was sent to Peking with the sole object of taking physical observations in relation to our earth. Not including instruments, this observatory costs 3,000 rubles annually.

The results obtained since 1830 are summed up by Mr. Fritsche in the following tables, which we take the liberty of presenting to the reader. Similar tables are regularly remitted to the Academy in St. Petersburgh and are printed in German and translated I believe into Russian. As no similar tables have ever appeared in English, regarding the North of China, the following may not be without some interest.

A. The Geographical position of the observatory in the Legation is: Long E. from Greenwich, in

time $7^h\ 45^m\ 54^s{,}55$ or $116°\ 26'\ 89''$.
Peikwan Long E. from Greenwich, in
time $7^h\ 45^m\ 47^s{,}55$ or $116°\ 28'\ 64''$.
Nankwan Lat. N. $39°\ 54'\ 15''$.
Peikwan „ „ $39°\ 56'\ 49''$.

B. The Magnetic Elements.

The hourly and monthly variations of the West Declination have not changed in the mass of the time 1831-71 and yield the following formulae, in which the sign d signifies the Declination and the sign $\times$ the number of hours which have from 6 A. M. mean Peking time.

Feb. 1 d = 2°10,'89 — 0.'49 sin.(139°12.'5 + 15 ×) — 0.'52 sin.(351°20.'6 + 30 ×)
— 0.'46 „ (281°26.'6 „ 45 „) — 0.'26 „ (203°26.'7 „ 60 „)
April 1 d = 2°10,'71 — 1.'51 „ (111° 4.'1 „ 15 „) — 1.'26 „ (7°38.'7 „ 30 „)
— 0.'82 „ (284°41.'8 „ 45 „) — 0.'24 „ (225°47.'3 „ 60 „)
June 1 d = 2°11,'52 — 2.'18 „ (106°10.'5 „ 15 „) — 1.'56 „ (34° 9.'7 „ 30 „)
— 0.'70 „ (311°29.'7 „ 45 „) — 0.'16 „ (345°42.'0 „ 60 „)
Aug. 1 d = 2°12,'55 — 1.'99 „ (107° 7.'1 „ 15 „) — 1.'55 „ (40°39.'0 „ 30 „)
— 0.'74 „ (323°46.'7 „ 45 „) — 0.'19 „ (298°47.'7 „ 60 „)
Oct. 1 d = 2°11,'40 — 1.'09 „ (117° 5.'0 „ 15 „) — 0.'79 „ (40°58.'6 „ 30 „)
— 0.'71 „ (317°47.'3 „ 45 „) — 0.'28 „ (248°33.'2 „ 60 „)
Dec. 1 d = 2° 8,'82 — 0.'24 „ (189°18.'8 „ 15 „) — 0.'15 „ (0°15.'0 „ 30 „)
— 0.'42 „ (293°48.'3 „ 45 „) — 0.'30 „ (223° 7.'0 „ 60 „)

These formulae are deduced from observations which were made in the years 1851-55. The West Declination increases, from one year to another, yearly about + 0'776; it was equal in the year 1833 to + 1°55' and in the year 1869 to + 2°23'.

The *Inclination* is greater in the morning by about + 0'88 than in the afternoon; it increases yearly about + 3.'5; it was in 1831 equal to 54°50 and 1869 to 57°0'.

The Intensity of the earth's magnetism increases yearly about + 0.005; and it was in absolute mass in the year 1869. equal to 5,2700.

Besides these results, science is indebted to the mission since 1830. for a

number of geographical, magnetic and hypsometric statements which Fuss prepared on his journey from St. Petersburgh to Peking, and which were repeated in the year 1867 by Fritsche near the same places.

The meteorological observations set on foot at Peking are only partly elaborated, but they are probably all of a value worth noting.

TABLE—A

The results in relation to the *Temperature of the Air*, after 11 years observations are the following:

	6 A. M.	7 A. M.	9 A. M.	11 A. M.	1 P. M.	3 P. M.	5 P. M.	7 P. M.	9 P. M.	Mean Temperature.
January	— 5·79	— 6·17	— 4·37	— 1·80	— 0·18	+ 0·27	— 1·01	— 2·18	— 3·39	— 3·12
February	— 3·73	— 3·90	— 1·64	+ 0·74	+ 2·26	„ 3·12	+ 2·03	+ 0·24	— 0·84	— 0·77
March	+ 0·84	+ 1·08	+ 3·72	„ 6·01	„ 7·59	„ 8·18	„ 7·33	„ 5·40	+ 4·20	+ 4·21
April	„ 6·61	„ 7·73	„ 10·43	„ 12·85	„ 14·30	„ 14·74	„ 13·89	„ 11·89	„ 10·59	„ 10·50
May	„ 11·72	„ 13·49	„ 15·85	„ 17·94	„ 19·27	„ 19·74	„ 19·08	„ 17·18	„ 15·57	„ 15·53
June	„ 15·57	„ 17·32	„ 19·25	„ 21·18	„ 22·47	„ 22·74	„ 22·12	„ 20·43	„ 18·73	„ 18·92
July	„ 18·03	„ 19·27	„ 20·74	„ 22·25	„ 23·20	„ 23·43	„ 22·93	„ 21·55	„ 20·31	„ 20·51
August	„ 16·93	„ 17·85	„ 19·73	„ 21·27	„ 22·23	„ 22·33	„ 21·69	„ 20·14	„ 19·16	„ 19·44
September	„ 12·83	„ 13·54	„ 16·00	„ 17·82	„ 18·93	„ 19·29	„ 18·36	„ 16·69	„ 15·45	„ 15·74
October	„ 6·62	„ 6·85	„ 9·58	„ 11·86	„ 13·20	„ 13·58	„ 12·29	„ 10·37	„ 9·32	„ 9·71
November	„ 0·69	„ 0·57	„ 2·71	„ 5·00	„ 6·32	„ 6·52	„ 5·04	„ 3·83	„ 2·86	„ 3·29
December	— 3·96	— 4·16	— 2·53	— 0·17	„ 1·14	„ 1·29	— 0·19	— 1·43	— 2·17	— 1·66

The above temperatures are in Reamur's degrees, which may be converted into Fahrenheit by multiplying by 9 dividing by 4 and adding 32. The mean temperature for the year is therefore + 9·36 in Reamur's degrees or 11·70 in Centigrade.

Concerning the temperature of the earth, observations have been made only since 1869 at the six depths: 13,7; 10,7; 7,7; 5,4; 3,6 and 1.8 English feet. When × signifies the number of days which have elapsed since the beginning of the year, it is in Centigrade degrees.

TABLE—B

Temperature at the depth of

13, 7 Eng. Feet.= + 13.°34 + 2.°1898 sin (168°51.^{m}6 + × .59,^{m}139 + 0.°1212 sin (96°55.^{m}4 + 2 × .59,^{m}139)
10, 7 „ „ = „ 13. 15 „ 3. 1592 „ (183 34. 4 „ „ 59. 139 „ 0. 1969 „ (132 4. 0 „ 2 „ 59, 139)
7, 7 „ „ = „ 12. 51 „ 4. 9771 „ (206 10. 8 „ „ 59, 139 „ 0. 5973 „ (187 44. 0 „ 2 „ 59, 139)
5, 4 „ „ = „ 11. 84 „ 7. 2528 „ (233 19. 5 „ „ 59, 139 „ 0. 8292 „ (301 43. 7 „ 2 „ 59, 139)
3, 6 „ „ = „ 12. 09 „ 9. 2792 „ (238 12. 9 „ „ 59, 139 „ 0. 6662 „ (263 54. 2 „ 2 „ 59, 139)
1, 8 „ „ = „ 12. 10 „ 11. 7530 „ (245 29. 0 „ „ 59, 139 „ 1. 4350 „ (242. 9. 3 „ 2 „ 59, 139)

Temperature of the Air.

= „ 12. 04 „ 16. 0650 „ (239 8. 1 „ „ 59, 139 „ 1. 4956 „ (262 55. 5 „ 2 „ 59, 139)

According to this the temperature changes at the depth of 36 feet only about 0 °1 throughout the whole year; at the depth of 21 feet, only 1 degree and on the surface of the earth about 31 degrees.

In regard to the temperature of the air, according to the table *b*, the coldest day of the year is January 13th, the warmest, July 21st which agrees pretty nearly with the results of Table *a*.

The so-called absolute *Humidity* e in half English lines and the relative moisture e' at the hours 5 A. M.; 1 and 9 P. M., are according to observations from 1841 to 1853.

	5 A. M. e.	1 P. M. e'	9 P. M. e	Mean.	5 A.M. e'	1 P.M. e'	9 P.M. e'	Mean.
January,	0.69	0.88	0.81	0.79	63	49	59	57
February,	0.88	1.05	1.01	0.98	66	47	61	58
March,	1.24	2.41	1.37	1.34	64	42	53	53
April,	2.02	2.25	2.11	2.13	63	39	49	50
May,	3.08	3.33	3.24	3.22	65	41	51	52
June,	4.85	5.12	5.05	5.01	75	49	63	62
July,	6.72	7.29	7.26	7.09	87	66	80	78
August,	6.25	6.68	6.83	6.59	88	64	81	78
September,	4.18	4.50	4.63	4.44	79	54	72	68
October,	2.29	2.52	2.65	2.49	70	46	65	60
November,	1.28	1.44	1.44	1.39	65	46	60	57
December,	0.82	0.97	0.92	0.90	62	48	60	57
Mean,	2.86	3.12	3.11	3.03	71	49	63	61

The relative humidity in the middle of the year, 1861, is thus small in Peking compared with many other places.

The Barometrical conditions in half English lines according to observations from 1842 to 1853 are the following:—

	5 A. M.	7 A. M.	9 A. M.	11 A.M.	1 P. M.	3 P. M.	5 P. M.	7 P. M.	9 P. M.	Mean Barometric condition.
Jan.	606·65	606·84	607·26	606·99	605·94	605·55	605·72	606·15	606·53	606·37
Feb.	605·27	605·47	605·88	605·67	604·67	604·14	604·10	604·69	605·09	605·01
Mar.	601·85	602·21	602·54	602·17	601·27	600·55	600·39	600·99	601·61	601·58
April	598·63	599·04	599·25	598·94	598·13	597·37	597·09	597·52	598·35	598·37
May	595·67	596·10	596·21	595·85	595·11	594·38	594·07	594·48	595·23	595·34
June	592 67	592·90	592·95	592·74	592·14	591·50	591·16	591·45	592·18	592·33
July	591·52	591·77	591·88	591·75	591·32	590·90	590·66	590·83	591·39	591·41
Aug.	593·82	594·05	594·21	594·05	593·59	593·11	592·93	593·19	593·68	593 70
Sept.	598·21	598·53	598·80	598·48	597·93	597·28	597·19	597·56	598·07	598·07
Oct.	602·08	602·33	602·76	602·49	601·57	601·04	600·96	601·28	601·73	601·79
Nov.	604.74	605·00	605·47	605·20	604 24	603·83	604·01	604·43	604·83	604·60
Dec.	606·10	606·29	606·82	606·62	605·60	605·32	605·55	606·04	606·36	606·02
Mean	599·77	600·05	600·34	600·08	599 29	598·75	598·65	599·05	599·59	599·55

The difference between the mean Barometric condition in January, 606·37 and that of July 591·41 amounts to 14·96 half English lines, which is unusually much in comparison with the oscillations of other places which hardly ever reach 14·96 half English lines.

In the months of January, February, October, November and December, N. and N. W. winds prevail. During this period S. E. and S. W. winds rarely occur.

In the months of March, April, May June, July, August and September winds from the S. E, S, and S. W. are more frequent than winds from the N. and N. W. which last nevertheless also frequently prevail.

Before the setting in of rain or snow the direction of the wind is usually E. The yearly amount of rain reaches 26 English inches, about as much as falls in N. Germany.

The fall of rain occurs almost exclusively in the months of June, July, August and September.

In regard to the clouding of the sky, the months of January, February, November and especially December are the clearest, $\frac{1}{4}$ only of the whole sky being covered; then come the three months of August, September and October in which about $\frac{1}{3}$ of the heavens is overcast; and lastly the months of March, April, May, June and July in which about the half ($\frac{1}{2}$) of the sky is covered.

CONNECTION OF CHINESE AND HEBREW.

VII Paper: Continued.

BY REV. J. EDKINS.

Primitive Chinese language.

In the foregoing investigation the changes in the Hebrew roots effected after the separation from the Chinese stock and before the development of Hebrew grammar were briefly reviewed. An examination of the Chinese syllabic and letter changes will now be made. The words need to be reduced to their most antique form. Only then shall we be able to compare with advantage the Chinese and Hebrew primitive vocabularies.

Phonetic writing.

Among the aids to the discovery of the early Chinese language the most important is the principle of phonetic writing.

Many round things, for example, are expressed by the character 盧 Lu. Thus a round vessel for holding wine is 罏 Lu, a round iron stove is 鑪 Lu, a round house of wood, felt &c. is 廬 Lu, a reed is 蘆 Lu, the human head is 顱 Lu, the wheel used over a well in drawing water is 轤 Lu. In western languages the same things are known as Reed, Rota &c. Compare the English reed, round, the Hebrew Rosh *head* where T has become Sh by sibilization, and the Latin rota *wheel* rotundus. Thus we learn that the Chinese words written with this phonetic have lost a T. This lost T may be safely restored wherever the same phonetic occurs.

Thus in 虜 Lu *to plunder* we recognize, when T is added, the Hindoo loot. In 勸 Lü *to encourage*, we add D and find ourselves in possession of the Chinese equivalent for the Latin laudo *to praise*.

We go further than this. The old value Lut is attached very much to the middle portion of the phonetic, the ideograph 田 Dien, *field*. While the pictorial or ideographic value of 田 Dien is *field* which keeps before our eyes the principle of the primeval division of land into squares, which was done partly for the sake of equality and partly for the convenient collection of taxes in kind, the phonetic value is Lut. This appears in 瓃 Lei *a round vessel of jade*, 櫑 Lei *a round cup of wood*, 罍 Lei *a net*, the Latin rete and Hebrew Reshuth *a net*. Here the final T has become sibilized and reduplicated. We also find it in 雷 Lei *thunder*. So in the words 壘 Lei, *rampart, to build*, 累 Lei, *involve, twist round*, the idea is still roundness and the phonetic value, if we add T, is the same.

Again we extend our search. There is a striking similarity between the phonetics 畾 Lei and 婁 Leu, *a building with an upper story*, in sound and sense. Even in form, the upper part of 婁 Leu is something like 田, a large square divided into small squares. The entire character is probably intended for a picture of a tower. The Chinese towers in the Great Wall are square, and they have two stories above the wall. Such an edifice might be supposed to be rudely pictured in the seal character for Leu, which may be seen in Morrison and Callery. Let us add T to the words written with this phonetic. We obtain 剉 Lut *to pillage, loot*, 簍 Leut *a round basket of reed* or *bamboo*, 屢 Lü *often*, the Latin tot, toties. Notice here the interchange of T and L. We have also 綠 Lü, the English *thread*. Here L appears as Th and R is inserted. We also find 髏 Leu *the skull*. This is the French tête and as before noticed, the Hebrew Rosh *head*. The

Latin testa is used for *any earthen vessel, the skull &c.*

There is another phonetic 羅 Lo belonging to the same series. It has also lost T.

羅 lo a *net*, Latin rete.

椤 lo *a ring palisade.*

籮 lo *a large basket of bamboo or reeds.*

鑼 lo *a gong.*

Among these examples the palisade, the basket and the gong are all round things.

Compare also the phonetics 魯 Lu *rude*, 慮 Lü, *to revolve in the mind*, 豐 Li *a vessel used in rites*, 列 Lit *arrange*, 律 Lut *rhythmical arrangement, rythmus, laws*, 思 Sit *to think.*

畏 Wat *fear, respect*, 胃 Wet *stomach.*

與 Pit *give.*

A few instances of the usage of these phonetics in the formation of characters will make this plain.

禮 Lit *ceremony*, Latin ritus, 魯 Lut, Latin rudis, *rude.*

勵 Lit *encourage*, Latin laudo, 慮 Lut *think*, Latin reor.

列 Lit arrange, Latin ordo, Arab rattab.

律 Lut laws of *rhythm*, Gr. ruthmos.

思 Sit *think*, Mongol setegehu.

細 Sit *little*, English little. *

喂 Wat *fear*, Gr. aideo, Latin vereor.

The ideographic value of 田 Din *field* is that of land divided into squares. But why is it called Din? There is little difficulty in answering this question. We have already found the idea of roundness assuming the form of squareness in a tower. The rattling or rumbling sound of wheels or round objects rolled along the ground would originate to primitive man the name Lut and Lux or Dut and Dux, as in the English rattle and round. The Chinese word for wheel is 輪 Lux and to *turn* is 轉 Tux. Hence in this language the idea of roundness, revolving, &c., has come to be expressed by Dux, Lun and Tux as well as by Dut, Lut, Tut. Thus we find 窀 tut, *hollow*, 鈍 Tut *obtuse*, 頭 (Du and probably) Dut, *the head.*

It is at our option whether we say that D or L was the original initial of this root, and whether N or T was its final. Man's vocal imitation of natural sounds is not exact. He may utter the syllables Dux or Dut when he hears objects rolling or thunder rattling over his head. It is also possible for a final N to change into T or T into N. This point is perhaps beyond the reach of our inquiries. All which is important for an immediate object is that Dux represents roundness. But the idea of roundness gives origin to that of squareness as in the case of baskets, earthen vessels, towers &c. Hence a field is called Din because of the idea of square distribution which the Chinese anciently put into practice. Further all round or square objects, with their connected verbs and adjectives, pronounced Teu, Lo, Leu, Tai, Tu, To may be conjectured to have once had a final T, afterwards lost by weakness in enunciation. But this is true only in the case of words which are not written with phonetics having K or P final.

This is an instance of the extensive yet safe generalizations which may be arrived at in the study of the Chinese phonetic characters. Perhaps a hundred or more common and important words, nouns, verbs and adjectives, expressive of the notions of turning, rolling, roundness, obtuseness, may thus be reduced to one.

The simplicity of the Chinese syllabary is due to the superior antiqui-

* The initials S and L interchange as will be shown by their common origin in D.

ty of the monosyllabic form of language. No country therefore affords such great facilities for an investigation into the primitive language of our first ancestors, whom we take to be not the gorilla of African forests, but the Adam and Eve of the divine Word. China alone of the nations that preserve the monosyllabic structure of language has an ancient literature. China alone also of the races that anciently used hieroglyphic writing has, by a wise and careful employment of the phonetic principle, maintained the legibility of her hieroglyphics till the present time.

Six syllabic groups.

The phonetics are divided into six great groups ending in the finals NG, N, M, K, T, P.* Words ending in K never use phonetics which represent a P final. Words ending in P never trench on the territory of final T. So also NG, N, and M has each its own group of words. Yet NG and K sometimes interchange. Thus the phonetic 廣 Kwong *wide*, has the value Kwok in 擴 Kwok *to extend* and 彏 Kwok *stretch a bow*. So we have just found the finals N and T interchanging. The same is true of M and P as in the case of 念 nien think used as a phonetic sign in 愜 *love*, 捻 niep *heap up*.

CHINESE MYTHOLOGY.

No. 8: Second Part.

BY SINENSIS.

5. Pwan-koo or "the First Man," or Demon-god, is Chaos or Adam or Noah (太一), and he is equally the *son* of Adam or Noah or "Imperial Heaven" the second 太一, and the eldest of the triplication. "Fuh-he is the First Man (according to the Confucianists) who appears at *each* opening and spreading out" (of the Universe.) *Single &c., Ch. XXVI. p.* 19. This Demon-god or First Man or Noah as a reappearance of Adam is in his deified character, "Haou-Teen Shang-te" or "Imperial Heaven," and also the *Son* of Noah as being the eldest of the triplication Fuh-he, Shin-nung, Hwang-te; or Shem, Ham, and Japhet. In this we have again the jumble already noticed as observable in all the heathen systems; e. gr. "Noah, in *every* mythological system of the pagans was confounded, or rather identified with one of his three sons." *Fab. Vol. I. p.* 343. "Visnou (one of the triplication of Bram or *Monad*) appears distinct from Menu (First Man) and *personates* the Supreme Being: yet, *single*, he is certainly Noah or Menu himself: as one of a *triad* of gods springing from a fourth still older deity (the *Monad*, or elder Noah) he is a son of Noah," *Ibid. Vol. II.* 117. "Considered then as Noah, we find Jupiter (the elder Monad or Chaos) both esteemed the father of the three most ancient Cabiri (Cælus, Terra, and First Man), and himself also reckoned the first of the *two* primitive Cabiri (Cælus and Terra); Bacchus being associated with him as the younger. This however is a mere reduplication, for Jupiter and Bacchus are *the same person*." &c., i. e. the First Man. *Ibid. p.* 292. Fuh-he, as Shem, is Jupiter, or the "element" of Wood, the colour of which, we are told, is Azure, and which is said to be "the *chief* of the five elements; "and the throne of Wood is on the East." *Mirror of Hist. Vol. I. p.* 13. Hence in the *local* K'hwăn-lun the Tae mountain on the East of the Circle, where this Shang-te is worshipped by the Emperor with burnt offerings, is the "most honorable" of the five. Fuh-he in his *human* character as the first of the Five Emperors is an *emanation* from "Imperial Heaven" who is the 太陽 or the Sun; and thus the Chinese Confucianists, like the other pagans, always make a marked distinction between the human and the deified character of their gods; "The Emperor Julian.....maintained that Esculapius was manifested upon earth in a human form by the generative power of the Sun: from which we are to understand, I conceive, that the fabled god of healing was an emanation of the Sun incarnate in the body of a man; for by other mythologists Esculapius is positively declared to be the Sun himself. And thus the Hindoos distinctly assign a *twofold* nature to their Menu; in one point of view he was *a mere man;* but in another he was *an emanation of the Sun.* But, whether the soul of the man was thought to be translated to the orb of

* See Grammar of the Chinese colloquial anguage by J. E.

the Sun, or the genius of the Sun to animate the body of the man, this notion of a double nature may be clearly traced throughout the whole mythology of the pagans, and is in fact necessarily required by every page in the history of their gods *one* and *many*. *Note.* Whenever the deity condescends to be born of woman, *the person is one*, but there are *two natures*. To this distinction we must carefully attend in order to reconcile many seeming contradictions in the Puranas..... these two natures often act *independently of each other*, and may exist *at the same time in different places*. This distinction must equally be attended to *in every other system of pagan idolatry*. *Fab. Vol. II.* 228.

6. It is plain, then, that the Theogony, and the Cosmogony of the Confucianists are *one and the same;* and this arises from their "Confounding the proper creation of the world," as all the heathen do, "with its reformation after the deluge: and the confusion itself originated from the doctrine of a succession of similar worlds, at the close of each of which all the hero-gods are absorbed into the essence of the great father, as at the commencement of each they are all reproduced from his essence. Hence it happened that the Demon-gods of the Gentiles, whose history when analyzed shows them to be chiefly the family of Adam reappearing in that of Noah, are represented sometimes as *effecting* the creation, and sometimes as themselves *originating out of it*." *Fab. Vol. I.* 253. Fuh-he or Shang-te, the Great Ancestor of all mankind, is the 文祖 of the Shoo-king: "Ting-nan-hoo says, with regard to the time of the three kings reports are vague, literature was unknown, and stupidity was not dissipated. Fuh-he flourished in the former Heaven (i. e. Paradisaical world) and is certainly *the literary ancestor* of the myriad of ages." &c. *Mir. of Hist. Vol. I. p.* 13. He is also "the accomplished Ancestor," and a Bull, the sacred symbol of "Imperial Heaven," is sacrificed to him. *Shoo-king; Canon of Shun.* Further, this Fuh-he, or Kŭen, or Shang-te, who comes out of the sacred circle or Ark with his wife, and three sons with their three wives, is the Baal of the Canaanites; "Sittim is the plural of Seth, as Ballim is the plural of Baal; and these Sittim or Baalim were *the Arkite gods*, of whom Noah under the singular name Seth, Sit, Sid, or Soth, was the principal." *Fab. Vol. II.* 252.

No. 9.

(Conclusion.)

The Great Father "Imperial Heaven," the Yang or male principle of nature, is born from the Yin or female principle, or Great Mother (who is alike the Earth, the Ark, and the Moon,) without the concurrence of a father. *See No.* 1, 13. Hence we shall find this female principle personified, and a miraculous birth ascribed to each of the Shang-tes, or members of the Noetic family in their *human* characters. 1. *Fuh-he.* "T'ae-haou's mother lived at the Hwa-soo lake. She trod in the steps of a giant, which excited her mind, and being *surrounded by a Rainbow*, she conceived and gave birth to the Ruler (Shang-te or Fuh-he) at Ching-ke. Because he possessed the virtue of *Wood*, he succeeded Heaven (his *deified* character) as king: hence he is named the breath of nature (風). He had the virtuous nature of a sage, and his appearance was bright as the *Sun* and *Moon* (his *eyes*, as Shang-te); hence he is called T'ae-haou. (The name of "*the* Divinity." *Chin. Rep. Vol. XVII. p.* 630). In full, 昊天上帝). *Mirr. Hist. Vol. i. p.* 13. 2. *Shin-nung.* He "had the body of a man, and the head of a bull" (the *bovine* Jupiter) *Ibid p.* 22. "While his mother was a virgin, and was travelling along a road, she placed her foot upon a step in the path, felt a movement in her body, and conceived. A son was born to her in due time whom she rejected as a monster, *sending him up into a mountain;* but he was nurtured and protected by *wild beasts*, which being observed by his mother she took charge of him; when he was grown up, he taught men to *cultivate the ground*, and sow the five sorts of grain: &c. The Emperor offers up sacrifice to him as Ceres." &c. *Chin. Rep. Vol. XX* 94. 3. *Hwang-te.* "His mother was called Foo-paou. She witnessed a great flash of lightning which surrounded the star *ch'oo* of *the Great Bear*, with a brightness that

lightened all the country round about her, and thereupon became pregnant. After 25 *months* she gave birth to the Emperor in Show-'kew. When born *he could speak*. His countenance was Dragon-like, and his virtue was that of a sage. He could oblige the host of Shin (gods) to come to his court and receive his orders (i. e. as Shang-te). He employed Ying-lung to attack Ch'e-yew, the fight with whom was maintained by the help of tigers, panthers, bears, and grisly bears. By means of the heavenly lady Pā, he stopped the *extraordinary rains* caused by the enemy &c. The grass K'euh-yih grew in the court-yard of the palace. When a glib-tongued person was entering the court, this grass pointed to him, so that such men did not dare to present themselves." In this Emperor's Eastern garden there were "Phœnixes male and female," which "would not eat any living insect, nor tread on living grass;" also "worms like *rainbows*" &c. During his reign "the heavens were wrapt in mist for three days and three nights." "When the mists were removed, he made an excursion on the Lo," and saw a great fish; and sacrificed to it with five victims, whereupon torrents of rain came down for seven days and seven nights, when the fish floated off to the sea and the Emperor obtained the *map writings*. The dragon-writing came forth from the Ho, and the tortoise writing from the Lŏ. &c." In his hundreth year "the earth was rent," and the Emperor *went up to Heaven on a dragon*. Wonderful stars and meteors appeared in this reign. 4. *Yaou*. In the midst of darkness and winds, "the red dragon" made his mother pregnant. "Her time lasted 14 months, when she brought forth Yaou in Tan-ling." His height when grown up was "ten cubits" &c. In his 42nd year *a brilliant star* appeared; "phœnixes appeared in the court-yards of the palace," &c. A plant grew in his palace which produced a pod every day from the first to the 15th of every month, and from the 16th to the end of the month, let one fall each day. Five old men walked about the islets of the Yellow River, who were *the souls* of "the five planets," and who at last ascended into the Pleiades. A dragon horse appeared with "the scheme," and placed it on the altar of sacrifice. The scheme contained a tally of white gem in a casket of red gem covered with yellow gold, and bound with an azure string." A divine tortoise was presented at court, which attained to a size of upwards of three feet in the course of a thousand years; "on its back were characters in *the tadpole style*, conveying a record of what had happened since the beginning of the world:" &c. A tortoise also appeared with writing on his back informing Yaou that he must resign the throne in favor of Shun. Yaou had *a degenerate son*. The Emperor "was as benevolent as *Heaven*, and as wise as the gods; approaching him he appeared like *the sun*, and at a distance his form resembled the bright clouds. ... He wore a yellow cap and sombre clothes, while he rode in a red chariot drawn by *white horses;* the eaves of his thatch were not cut even; his rafters were rough and unplaned" &c. 5. *Shun*. His mother Uh-tăng saw *a large rainbow*, and her thoughts were so affected by it, that she bore Shun. His eyes had double pupils. "He had *a dragon countenance*, a large mouth, and a *black* body, 6 cubits and one inch long." "On his accession the felicitous bean grew about the stairs, and phœnixes nested in the courts." All the beasts gambolled when music was played, and *a brilliant star* came out in the head of Scorpio. In his 9th year messengers from the *Western Queen Mother* came to do homage, and to present *white* stone rings, and

archers' thimbles of gem." A great storm of thunder and rain took place in the 14th year of his reign, and a violent wind overthrew houses and tore up trees. "The drumsticks and drums" at a grand performance, "were scattered on the ground, and the bells and stones dashed about confusedly. The dancers fell prostrate, and the director of the music ran madly away; but Shun, keeping hold of the frames from which the bells and stones were suspended, laughed and said, 'How clear it is, that the empire is not one man's empire! It is signified by these bells, stones, organs and flutes. On this he presented Yu to Heaven (*deified* Shang-te), and made him perform actions proper to the Emperor, whereupon harmonious vapours responded on all sides, and felicitous clouds were seen" &c. "When the day declined there came a fine and glorious light, and a yellow dragon issued and came to the altar, bearing a scheme on his back, &c. intimating that he should resign in favour of Yu." Shun was *a potter* on the banks of the Yellow River. He dethroned Yaou and kept him prisoner. See *An. of Bamboo Books; Legge's Shooking*. Also *Mir. of Hist.*

2. These five Demon-gods are all alike born out of the Chaotic *ovum mundi*, which is the Earth or the Ark, and astronomically the Moon. As born from the Earth they are five members of the Adamic family: as born from the Ark they are five members of the Noetic family; and as born from the Moon they are five planets or "Overseers of the Heavens," to which their souls were elevated after death, and which are the animated τοὺς Πέντε Ἀλάβαρας of Babylonian mythology. Each therefore has a *human* and a *deified* character, and these two natures "act independently of each other, and exist at the same in different places." (*Fab. II.* 228 *also No. I.* 11.) Others are associated with them, but these five are the chief demon-gods (*see, No. I.* 3.) In each legend the one Great Mother of all things, (called by the Assyrian "*the* lady" *par excellence*)is personified and is represented as a vigin, who brings forth each manifestation of the *one* Shang-te or Noah without any real marriage; "The Great Mother" was by some theologists esteemed a virgin; and was thought by her own energy alone to have given birth to the principle hero-deity." *Fab. I.* 27. This goddess is the "Western Queen-mother" already mentioned, or the Greek Juno—the female principle of the sacred circle T'ae-keih or K'wăn-lun. (See *No.* 7. 3.) As to the multiplication of these human manifestations of the chief deity of paganism, "D'Herbelot informs us that the Arabs, not content with a single pre-Adamite Solomon, have mentioned *a whole race of them;* who according to some, governed the world successively to the number of forty, or, according to others, to the number of seventy-two. It is almost superfluous to say, that this fable is a mere varied repetition of the imaginary series of Menus, or Mahabads, or Buddhas." *Fab. I.* 151. Shang-te's colour, as Fuh-he, and as Hwang-te, is *azure*. The latter is represented as sitting on a dark azure seat (玄扈). Every thing in the palace of the former was azure (the "colour of Wood") and he is said to have been half man, and half serpent. He thus resembles the fish-gods Vishnou and Dagon; and is the same as the Arkite god of the Mexicans who is represented as "seated on an azure coloured stool in an Ark or litter, at every corner of which there was a piece of wood carved into the shape of a serpent's head.....in his right hand he grasped an azure staff carved into the semblance of a waving snake.....The dark azure, or blue

approaching to black, is a sacred colour, highly venerated both by the Hindoos and the Egyptians; most probably as being the hue of the watery element, on which the great father and the Ark once floated *(see Legge's Shoo-king, "Tribute of Yu," p. 150 and note)*. The serpent which possesses the faculty of casting its skin, and appearing again in renovated youth, was a very general symbol of the transmigrating diluvian god, who was supposed to have experienced a second birth; hence it was placed in the bosoms of those who were initiated into the mysteries, as a token of their regeneration." This Mexican god also, in strict accordance "with the spirit of old mythology," was "born from the great mother, without the concurrence of a father." *Fab. II.* 315 *and note.* The remarkable stars and meteors, pointing to the "Star of Noah," supposed to have shone during the "forty days and forty nights" in which the rain descended upon the earth *(Gen. VII. 12.)*; the sending up the mountain; the Rainbow constantly connected with the personifications of the Great Mother; the miraculous storms, rains, and mists; are all plain allusions to the Deluge. The remarkable plants refer to the tree of knowledge in Paradise. The Dragon, (the same as the serpent) the symbol of Shang-te, also figures in these legends, and Yaou is the son of this transformed Shang-te. The supposed recovery of certain sacred Books from the Deluge, or their preservation by the Great Father Shang-te or Noah in the Ark, is also alluded to in the fables of the horse and the divine tortoise, which are two Avatars of Shang-te. The Beasts are represented as being under the controul of the Great Father, as was the case both in Paradise, and in the Ark. The "Western Queen-Mother," the "*White* Goddess" or Western Venus (金女 see Kang-he 女), also appears undisguisedly in the fable of the god Shun. The long periods of gestation refer to Shang-te or Noah's being shut up in the Ark for a lengthened period before his allegorical birth; while the being able to speak at birth, refers to his birth from the Ark as a *reappearance* of the older god, Adam. The "degenerate son" of his manifestation Yaou, refers to the stories of Cain and of Canaan, as the Great Father is both Adam and Noah. As before observed, Chaos and the Deluge, and consequently the Adamic and Nöetic families are confounded together in all heathen legends; and hence the allusion to the translation of Enoch, in the story of the Nöetic god Hwang-te, *(See Fab Vol. II. p. 41)*. As antediluvians these human manifestations of Shang-te are of gigantic stature, as were also the Cushim or Cuthim of the Nöetic family. The Dragon-horse represents the Great Father Shang-te saving the sacred Books written in a heavenly character, unknown to mortals; and the tortoise represents the Ark in which they were supposed to have been safely deposited. Of these, the two ancient books, the Shoo-king and the Yih-king are the transcripts. The Great Bear represents the seven mariners of the Ark, the Hermaphroditic Shang-te or Noah being counted as *one*. The phœnixes represent the constant succession of worlds, the young bird being supposed to spring from the ashes of the old one. And, the white horses of the Nöetic Yaou, stamp the Quintuple Shang-te as being equally the god Buddha.

3. The Western Queen-mother *(see No. 7. 3)* "delights to dwell in the cave" of the sacred mountain of K'hwăn-lun; hence the allusion to the Great Mother sending Shang-te, in his human character of Shin-nung, up a mountain where beasts nourished him; "we perpetually find a notion predominating, both that the goddess, whose peculiar form or sym-

bol was a ship, delighted to dwell *in a consecrated grotto;* and that the god who was exposed in an ark, was born or *nursed* in a cave said to be situated on the summit of a lofty mountain, *the transcript of Ararat.*" *Fab. I. p.* 31. As the Chinese have these five manifestations of Shang-te, so "between Adam and Noah, the Hindoos place *five* Menus, or five supposed manifestations of the great father, in the persons of five principal antediluvian saints." &c. "We have moreover in the Babylonian account of the death of Noah and his sons," the death of these patriarchs described to us perfectly according to the genius of hero-worship: they were *translated to heaven*, and became the gods of their prosperity." *Ibid. Vol. III. p.* 416. The Almanac plant in the above legends, resembles the miraculous ash Ydrasil of the Goths, and the Jambu of mount Meru, which "are equally transcripts of the Paradisiacal tree of knowledge." *Ibid. Vol. I p.* 341. To represent the Great Father as of gigantic stature is *common amongst heathen.* The Cuthic race were giants. See *Ibid Vol. III. p.* 467. "His supposed gigantic stature." Idris, the Great Father of the Celtic Britons, "exactly corresponds with the similar gigantic stature which is ascribed to Buddha, Jain, Mahiman, and Atlas." &c. *Ibid. Vol. II. p.* 43. That the "White Horse" is the symbol of Buddha, as it is here that of Shang-te, see *Ibid. Vol. II,* 56 *and III.* 519. "In high antiquity," i. e. in the golden age, "there was no distinction of sex, and the Ruler (Shang-te or Fuh-he) first instituted marriage. He gave them two kinds of skins for covering." &c. *Mirror of Hist. Vol. I. p.* 13 *&c.* "Plato informs us that in the first arrangement of things which was ordained of god *(Jupiter)* there were neither human politics, *nor the appropriation of wives and children;* but all lived in common upon the exuberant productions of the earth." &c. *Ibid. Vol. II. p.* 11. And Hesiod tells us that in the golden age, "*gods and mortal men* were first born together," and "Cronus," who like Shang-te is *Chaos* and *Monad,* was "their sovereign." *Ibid. p.* 13. Thus Shang-te's manifestation *Hwang-te,* "could oblige the host of gods to come to his court and receive his orders."

CHINESE AND ENGLISH VOCABULARY.*

Some months ago we heard that Mr. Stent was preparing A Vocabulary in Chinese and English, but supposed it would not appear for some time to come. We were agreeably surprised Sat. P. M. Dec. 16, on receiving A copy of the work. It is very beautifully done. It is the most neatly executed book we have seen in Chinese and English. We congratulate the auther on its typographical appearance, and the Custom's Press at Shanghai on being able to produce such a book.

Mr. Stent expressly states that his Vocabulary "almost entirely owes its origin to novel reading," as a large part of its contents were found in Chinese novels. We feel free to say (whether orthodox or not,) that if all novel reading produced similar literary results we should (unanimously) recommend it to be more generally followed.

We must refer the reader to the Preface of the work for an interesting explanation of its rise and progress and completion. We are glad he allowed himself to be persuaded to have the Vocabulary published which it appears was done by the "Liberality and Kindness" of Robert Hart, Esq. We happen to be in a position to know what is implied by the incessant labor to which he alludes. For the preparation of it must have been attended with extraordinary care and application.

*漢英合璧相連字彙 A Chinese and English Vocabulary in the Pekinese Dialect. By George Carter Stent, *Imperial Maritime Customs.* SHANGHAI: Printed and Published at the Custom's Press, 1871.

The Vocabulary occupies 572 pages, each page having about 43 Chinese expressions. The Romanization which is after the system of Mr. Wade, the tones being indicated by Arabic figures, occupies the left hand of the page, then comes the Chinese characters, which are defined on the right hand of the page. The Romanization is arranged in regular alphabetic order, which must prove highly useful to all students of the Pekinese dialect.

About 50 pages are occupied by an ALPHABETICAL INDEX to the Chinese characters employed in the Vocabulary arranged in double columns, each character being defined by one or more words. Then 23 pages are taken up with a list of the characters arranged in a RADICAL INDEX, 5 columns to a page. This is followed by a table of the 214 Radicals which are succeeded by 15 pages of NOTES, describing over 100 phrases or customs which are alluded to in the Vocabulary.

For ourselves we cannot but express the wish that a much larger number of phrases and customs had been described in the manner which Mr. Stent adopted in describing what he selected. Instead of 15 pages of such notes, we should have been delighted with 20 times as many. For we regard such notes as exceedingly valuable to the student of the Chinese language as well as to all who care to learn about Chinese life and manners.

It is with considerable satisfaction that we have noticed "The Social Life of the Chinese" referred to, by page and volume, so frequently, (over fifteen times in fifteen pages) as affording further illustration of certain customs or notions. It shows that there is a noticable degree of commonness of Chinese practices and opinions even in remote quarters of the Empire. For though the "Social Life" *specially* relates to customs and notions as existing at Foochow, it does not *exclusively* relate to them. We happen to know that the work is often referred to at Canton and other places remote from Foochow as containing a description of not a few customs which exist there. If its pages are of use in understanding the customs and opinions which prevail at Canton and Peking—the two extremes of China—the circumstance goes a good ways to prove the ownness of the Chinese people, if any proof is needed.

MISSIONARY INTELLIGENCE.

On a recent visit to the *Yung-fuh* district with Dr. Osgood of the American Board Mission, two new converts were received to church fellowship at the city chapel, and four at a mountain village, called *Kuh-Tau*. These four were women. One is the mother of a Christian student in our training school, and the other three are wives of Christian residents in the village. The occasion of their admission to the church was one of much interest, as the ordinances of baptism and the Lord's Supper were then administered for the first time at that place, and were witnessed by a crowd of villagers. The services were conducted in the simplest manner, the sacraments carefully explained, and idolaters urged to abandon their sins and accept free salvation by Christ.

On the Saturday preceding these services, Dr. Osgood attended to 10 medical cases at the city chapel and 25 at the village. Two of these last were important cases—a man over 60 years of age, afflicted with *entropium*, and a little girl of 8 years, very low with *pneumonia*. The illness of this child is watched with tender solicitude by the native preacher and converts, as for some time she has given very pleasing evidence of sincere piety and devotion to the Saviour. She has learned many Christian hymns, and seems to trust wholly in Jesus for herself, while manifesting a deep concern for others' spiritual good. It grieves her that her father does not say grace at meals, and she does what she can to lead both her parents and her heathen relatives and friends to observe the Sabbath and attend services at the

chapel. She is indeed a bright light in that dark heathen village; and, whether spared to live longer or not, her influence will tell strongly among converts and heathen for the precious gospel of Jesus. *Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?* O, may the good Shepherd bless this dear lamb of His fold, just as she needs!

The excitement about the *genii powders* has extended to the Yungfuh, as well as to other districts, but seems now to have subsided in great measure. Some of the native Christians have been roundly cursed and pushed about in the streets by the heathen, and in a few instances smart blows have been inflicted. But these things "have fallen out rather unto the furtherance of the gospel." Probably converts will be multiplied in our various fields on account of the excitement, and evangelical work in various respects will advance rather than retrograde. Satan, though cunning to invent malicious *plans*; overreaches himself, and, as usual, notably fails in executive skill. So should it be, and so may it ever be.

C. C. Baldwin.

Foochow, Oct. 25, 1871.

BIRTH.

At Foochow, January 3rd 1872, the wife of Geo. Marman, Esq., of a son.

MARRIAGE.

In the Presbyterian Church, Tungchow, Shangtung, China, by Rev. C. W. Mateer assisted by Rev. T. P. Crawford, Rev. Edward P. Capp of Philadelphia, Pennsylvania, to Miss Margaret J. Brown of Delaware, Ohio.

DEATH.

At the Russian Ecclesiastical Mission, Peking on the 24th November 1871, Father Isaiah. Deeply regretted.

JOTTINGS AND GLEANINGS.

We are indebted to E. Bretschneider Esq., M. D., for a copy of his Pamphlet "*On the Knowledge Possessed by the Ancient Chinese of the Arabs and Arabian Colonies and other Western Countries, mentioned in Chinese Books*, published by Messrs. Trubner & Co., 60 Paternoster Row, London. We hope to have a Review of this Essay before long.

—China as a Mission Field.—A Premium Tract. The Premium offerred by Rev. I. J. Roberts, late Missionary to China. By Rev. M. J. Knowlton D. D. Missionary to China. It appears as No. 113, published by the Bible and Publication Society, Philadelphia, U. S. A. We have been much pleased with this Tract, and we should beglad to reproduce it in our columns, if our space permitted.

We find room for the following extract, page 25.

It is a cheering fact that the ratio of conversions, of out-stations, and of natives entering the ministry, is every year rapidly increasing. The number in all these departments has, of late, doubled once in a period of a little over three years. Should the same ratio of increase continue, we may reasonably expect that by the year 1900 the native Christians in China will number over two millions. The following table will give some idea of the rate of progress.

	1853	1863	1864	1868
Stations and Out-Stations.	26	108	120	306
Native Preachers.	59	141	170	364
Native Christians.	351	1974	2607	5743

But mere statistics give a very indequate view of the results of these missions. The incidental results are also important. Prejudices have been wearing away; confidence in the missionaries has increased: their peaceful and benevolent intentions are becoming widely acknowledged; tens of thousands have had their confidence in their false gods and superstitions shaken: much Christian knowledge has been diffused, which, like good seed sown in good ground, will ere long spring up and yield a bountiful harvest.

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THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 4. FOOCHOW, FEBRUARY, 1872. No. 9

DISCOURSE ON HERESY.

BY A CHINESE EMPEROR.

Translated by T. Watters Esq.

Imperial Edict issued to the Grand Council and the Nine High Offices in Peking on the 8th day of the 4th Moon in the 5th year of Yung-Ching (1727).

To-day is the anniversary of the birth day of [Shakyamuni] Buddha and it happens to be that on which the Portuguese Ambassador has presented a letter of congratulation to the Throne*—the two affairs falling accidentally together. For this reason we embrace the opportunity, now that the high officers have finished the public business of the day, of stating explicitly to you our mind [on religious differences].

Hitherto Buddhists and Tanists have done their utmost in vilifying Christianity,† and Christians have gone to an extreme length in their abuse of Buddha and Lao-tzŭ,—the two parties with revilings and slanderings pointing each other out as "heretics." Now this mode of contemplating things, in which whatever agrees with oneself is orthodoxy and whatever differs from oneself is heresy, was not that of our Holy man when he spoke of "heresy." Confucius said:—"Correct heresies, they are indeed injurious."‡ Would Confucius sweepingly denounce whatever differed from himself as heresy?* All the religions that have been instituted, Chinese and foreign, in so far as their practical development is not in accordance with what is right, but inflicts injury on the ways of the age and the minds of individuals, are so far heretical.

Take the case of the Portugnese (that is, Europeans) paying reverence to "Heaven's Lord." Now Heaven produced through transformation from the Yin and Yang and the Five Elements the material world, and hence we say that this has its root in Heaven, namely, the sovereign Ruler. From ancient times down have there been men who did not know to reverence Heaven? Have there been religions which did not reverence Heaven? Wherein consists the difference in the Christians' reverence of Heaven? If it be said that Heaven was born into the world transformed as a human being in order to save the people of the world, such wild fables merely borrow the name of Heaven to poison and unsettle the minds of crazy dolts and make them follow the religion, and this is the heresy of Christianity. It is our opinion that when the Europeans first set up this religion its founder was one whom his native country reverenced and believed in, and he may have been worshipped like Heaven. But if it be said that the man who established this religion had the presumption to declare him-

* The ambassador was Don Métello Soura y Menesea, sent by king John V. of Portugal to save, if possible, the life of the missionary Morao. See Huc Le Christianisme en Chine &c. Tom. IV. p. 43. In 1725 an ambassador had been sent by Pope Benedict XIII.

† Literally the Portuguese or European religion.

‡ Lun-yü ch. 2.

* This is exactly what Confucius and nearly all his followers have done.

self to be God (Heaven's Lord), this is utterly absurd.

It is a fact that Buddhists regard moral purity and passive quietude as radically essential—to illuminate the mind and bring into light the inborn good nature they regard as merit, and of their ways of self-improving and self-perfecting there is none better than this. If they say it is necessary to blot out the public relations between ruler and servant, to forget the affection due between parent and child, to cast aside the established Relations and Virtues of Social life, to return together to utter extinction—if, what is worse, by prating wildly about good and ill luck they excite and unsettle the minds of the working classes—if they make a pretext of the profession of religion to secrete villainous reprobates—these then are the heresy in Buddhism.

Confucianists keep the ways of the former kings and study the writings of the inspired* and the wise, and all the common people look up to them as their law and standard†. But if they use poetry and prose as instruments wherewith to "bag" a political status, regard the literary degrees as a path to a wide-spread fame, and set up their own capricious vagaries in order to move people to listen—applying themselves to the composition of obscene epigrams and lascivious songs in order to dissipate men's minds and wills—these things then are the heresy in Confucianism.

Take sorcerers and doctors again. Though these two classes were not rejected by Confucius yet they too are nigh unto heresy.‡ Now sorcerers are indispensable at the sacrifices to the Heavenly and Earthly Spirits, and doctors for the curing of pain and sickness. But there are village sorcerers who seduce people to evil, and there are quacks who destroy people's lives, and these constitute the heresy in sorcerers and doctors. Are we to dispense with medicine because what is heretical in it is fatal to man?

Not only these, but every individual implement and article has its use from being serviceable—and if these things are not applied to their proper purpose or are broken and so lose their original constitution they become heretical.

When Confucius was seriously ill Tzŭ-loo requested to have prayers. Confucius said "I have prayed for a long time."* Now Tzŭ-loo's prayer was heresy and Confucius' orthodoxy. When a matter is one and homogeneous but its contents are divided into true and false, wrong and right, the true, the right make the orthodoxy, and the false, the wrong make its heresy. So the discussion on this subject is concerned with the true and false—the erroneous and correct, and not with the evidences of congruity or disparity with an individual.

It has been the design of all the religions that have been instituted in the world, Chinese and foreign, to regard as fundamentally essential, loyalty to the ruler and filial piety to parents, the encouragement of the good and repression of the wicked, the shunning of licentiousness and murder, the brightening of one's natural constitution and the rectification of the moral character. The man who first originates a religion naturally is not an ordinary fellow of every day life—he must have some worth in order to be able to make people fol-

* I use this word to translate 聖, often rendered *holy* or *sage*.

† The two words in the original are *bank* and *signal-flag*, and they refer to two chapters in the Li-Chi.

‡ See Lun-yü ch. B. p. 36.

* See Lun-yü ch. 7 p. 50. The statement of Confucius is generally interpreted as meaning that he had made all his life a "faithful prayer."

low him for a very long time. But superficially learned successors making grand display become schismatics and produce all kinds of irrational, perversely fallacious talk, and thus form a heresy in no way connected with the religion.

China has its own religion and Europe has its own. It is not necessary that the European religion prevail in China, just as China's religion cannot flourish in Europe. Look at the sons of Sunu,* Wu-ĕr-chĕn &c. a stupid, benighted, lawless lot, who turned their backs on their ancestors and rebelled against the Throne—voluntarily treading the instruments of death without remorse. Was it not extraordinary?

The talk of Europeans about God (Heaven's Lord) transforming himself into a human being has further elements of raving and trickery. Since God bears sway in the immensity of space why must he be indebted to man for a body? If it be said that he who reverently observes God's instructions becomes an incarnation of God, then they who assume the garb and repeat the sayings of Yao become incarnations of him,† and this is the extreme of irrational extravagance.

Europeans are expert in Astronomy and so Government employs them. Moreover their king (that is, the king of Portugal) is desirous of good relations and is faithfully attentive to the payment of tribute. For the last ten years and more the seas have been perfectly quiet—their merits also must not be quashed.

The Mongolians have a reverential faith in Buddha's religion and all follow his words, and so if it be desired to keep the Mongols in subjection, Lamaism may not be inconsiderately cast aside.* But ignorant persons wantonly breed doubts and discussions and take a superficial narrow view [of this policy].

The sum of the matter is this. All who keep an illiberal mind and who have not a clear perception of reason regard every thing that corresponds with themselves as right, and whatever differs from themselves as wrong, and the end of this is mutual recrimination almost amounting to hatred and hostility. They do not know that men's moral characters are unequal, and that the things which they practise and esteem are many; that men can neither be constrained to differ nor to agree. Moreover every one has his merits and his imperfections. We should foster the former and reject the latter, and while we recognize the short comings we should not obscure the merits. By acting thus people may live together in harmony, and every one will be able to follow his own line of life, and so the bright, pervading, generous, diffusive principles of the inspired Emperors and sage Kings will succeed and a grand harmony be effected in all the world.

* This man and his family were accused of being concerned in a treasonable plot. They were Christians and they seem to have irritated the Emperor to an extreme degree. This Sunu is evidently the *Sourmia* of Huc in the work referred to above.

† There is an allusion here to a remark of Mencius made to Chiao of Tsao, who had asked whether all men could become Yao's and Shun's. Mencius said "of course," and then proceeds, "Do you wear the clothes of Yao, repeat the words of Yao, and do the actions of Yao, and you will just be a Yao." See Legge Ch. Classics Vol. II. pgs. 300-2.

PREFACE TO THE PAPERS ON THE RUSSIAN ECCLESIASTICAL MISSION.†

We have now come to the close of these papers. A few words by way

* The Emperor here states candidly the Machiavellian policy, as Köppen calls it, on which all the rulers of the present dynasty have acted towards Lamaistic Buddhism.

† This preface has been written to prefix to the papers, to which they refer, in a pamphlet form. They were thrown off as extras at the office of this Journal as the separate

of apology for much of their imperfection and as explaining why they were written may not be out of place.

My attention was first called to the subject of Russian Relations with China by the publication of an article in *The Chinese Recorder* for June 1869, by F. Porter Smith, M. D., Hankow; entitled "Orientalism of Russia." Various supposed instances of identity of superstitious observances practised by Russians and Chinese, similarity of origin, likeness of government, both being despotic, and a few more examples of their supposed kindred and allied character were adduced. The paper was meagre, superficial, and, in my opinion, unfair, because, as I attempted to show, his statements were not borne out by the facts of the case, and what air of truth it had about it, required to be supplemented to prevent misapprehension. An answer therefore, to his strictures appeared in the same Journal (April 1870) under the designation "Occidentalism of Russia," in which ethnologically, philologically and otherwise, the Russians, were shewn to have no intimate direct or kindred character with the Chinese. The writer of the first named paper, replied through *The Recorder* in June 1870 in a letter to the Editor, in which he triumphantly and ironically demands: "Let me ask Dr. Dudgeon, what have been the benefits which have accrued to the cause of religion and philology by the residence of learned and pious Russians for nearly 200 years in Peking?"

Another writer,* referring to the same subject, and probably the one from whom Mr. Porter Smith drew his inspiration, remarks:—"It will be seen that by the treaty of 1728, the Russian Government have had for more than a century a regularly established religious and scientific mission, and to their disgrace it must be told that with the exception of a geographical description of China 1820 by Father Hyacinth, *not a single advantage* has either science or literature derived, after enjoying an opportunity that no other Christian nation has possessed, notwithstanding the example set them by the Jesuits.

It is needless to say, how different the result would have been, had the natives of England and France been allowed to remain ten years in the capital. It is inconsistent with the habit of men of science, such as these students ought to be, to suppose that they have not collected information, One thing is certain, that none has come to light; whether it be owing to apathy or to the policy of the Russian Government, it is not difficult to conjecture."

The copious extracts of this author from Lange's Journal and his otherwise correct information, which could only have been drawn indirectly from Russian sources, contradict his own statements.

How different the language of Dr. Williams, one of the most careful * and

papers passed through the press. It has been deemed sufficiently important to merit a space in this Journal, following upon the conclusion of these nine papers which have filled so large a space and give pleasure we doubt not to not a few of our readers during the past year. It explains the reasons of their being written and offers an apology to the reader for much of their imperfection. Ed, *Ch. Rec.*

* China: by Montgomery Martin Vol. I p. 395.

* At page 28 when speaking of the Russian Caravans, I should have stated, when pointing out the mistake into which Amber has fallen, that two of our standard works on China, commit a similar error. The author of the "Middle Kingdom" inadvertently states that "the Russian trade was henceforth (1719) restricted to Kiachta and commissioners were appointed by both powers to manage its details" (Vol. II p. 445.) This Russian frontier town was not laid out for ten years afterwards. In Murray's China (Vol. I p. 367) the same mistake occurs where it is also said that "the caravans were no longer (1721) allowed te proceed to the Chinese capital and the commerce was restricted to Kiachta and Maimo-tchin."

Both the above writers refer to the article of Wladislavitch's treaty, regarding the religious establishment at Peking, but completely ignore the previous article, specifying and re-stating the restrictions entered into regarding the Caravans in Ismailoff's treaty. Martin (China Vol. I p. 392) is right when he says that according to the treaty of 1727-28, Caravans were permitted to go to Peking through Mongolia, but they had to contend against all possible obstacles from both government and people. On account of the restrictions, and annoyances to which the Russians were subject,

erudite of sinologues, and whose work "The Middle Kingdom" is a storehouse of information on all subjects about China? In a few brief remarks on Russian Intercourse in his admirable book (Vol. II p. 445), after referring to Ides' own account of his mission which though containing very slight notices regarding its object, yet gives considerable information concerning the regions he travelled through, and the narrative, by Timkowsky, of his trip from Kiachta across the desert, together with considerable information relating to the Kalkas and other Mongol tribes subject to China, he adds:—"The Archimandrite Hyacinth Batchourin has given us a description of Peking, but such works as the members of the Russian College have written are for the most part still in that language."

It is a strange accusation to bring against men, that they have written nothing to benefit science and literature, because they have written in their own language and not in a foreign tongue, understood by these who undertake to criticise them. Few authors write a foreign language with sufficient facility and grace to enable them to publish their works in other languages and so make the knowledge they possess the common property of all. The task of reproducing the literature of other countries, must be left to competent translators. The fault is therefore to a large extent our own. Sufficient material exists already in Russian and German, to make it worth our while to have such information translated or even that difficult language—the Russian—acquired for this purpose. That more has not been translated has been owing to our utter indifference to things relating to China and the Far East. Such translations, in a pecuniary point of view, rather deter authors from attempting to diffuse information collected and printed in other countries.

in place of a Caravan every three years, which was stipulated for by treaty, there were only six altogether from 1727 to 1762, when Catherine II suppressed the Caravan trade to Peking and ordained that commerce with China and Kiachta should be free.

The following papers were begun with the view of shewing what had been done in literature, science, philology, religion &c., by the members of the Russian Ecclesiastical Mission. As the writer advanced, he found such an amount of original matter placed at his disposal, drawn almost entirely from Russian and Chinese sources and hitherto unpublished in any other language, that he was induced to extend the original scope of the papers, and embrace a brief history of the relations of Russia with, and of the Greek Church in, China. This seemed all the more necessary, as several works in French and German and a few in English, which were consulted, were found to contain information, not duly authenticated and much which needed correction. The first paper was considered sufficiently interesting to merit reprinting in our leading China newspapers, and from the reception given to it by the public in this way, I was impelled likewise to extend its scope and embrace notes of Russian Intercourse with China from the earliest times down to the present. I have purposely dwelt very briefly, and in some cases hardly touched at all, upon events, that are already well-known and found in all the leading European languages, and have somewhat fully entered into the particulars of subjects and details of points, altogether or imperfectly known to English readers.

The last paper (IX) on the Literature of the Mission, will sufficiently answer, I think, the question raised by Mr. Porter Smith, and remove the aspersion cast upon the Ecclesiastics and other Russians resident in Peking. It is a pity that what has been written so well, should be concealed in a language practically unknown to European Savants or withheld from publication by a government, at the time, jealous of its influence and power in Eastern Asia becoming known or proud of the possession of knowledge denied to more highly-favoured nations. In the publication of the forthcoming Asiatic Journal with the sanction of the Russian Government and under the auspices of

the Geographical Society, the researches of the Russian Sinologists will become more fully known to and appreciated by Western Europe.

The statements and dates herein adduced have been investigated with great care from original documents. Reliance may therefore be placed upon them, where they differ from other writers. The desire of the writer, apart from answering and refuting an antagonist and so replacing error with truth, has been to shew what Russia and especially the Greek Church have done and are doing—to put a subject that has hitherto been but imperfectly understood by the English reader and around which much ignorance and misconception rests, in a clearer light.

Most of the books and authorities consulted are referred to in the text. A few of the more recent English works on China, touching more or less cursorily on Russian Intercourse &c. with China, have been seen, but having derived no help from them, they are not noticed. Such authors not having drawn from original sources, but from previous writers, their works carry no additional weight. There is of course, the same confusion and incorrect dates in regard to many points to be found in these later works, but having pointed out many of these errors in the earlier writers, reference to these would only encumber our pages.

These pages were written for *The Chinese Recorder*, a monthly Journal published at Foochow, China, during the winter of 1870-71, and published in that periodical in November 1870 and from March 1871 to January 1872. Written amid the distractions of a busy profession, they bear all the marks of hasty composition. Much of the matter has been translated from Chinese, and from Russian, done into German by a kind friend to whom I am under great obligations. The desire to be literal will explain the stiffness of the sentences. More regard has been had to the presentation of the facts than to the mere manner of clothing them. The determination to avoid, as much as possible what has already appeared in print, has taken away from the compactness and completeness of these papers. The Editor himself has termed the various monthly contributions, "parts," which implies a more logical division of the subject than they lay claim to. The writer being far distant from the place of publication, it was impossible to prevent a number of printer's mistakes from creeping in or to improve some of the more glaring errors of composition while passing through the press. The wonder is, rather, that with Portuguese and Chinese compositors, almost entirely ignorant of English, these pages are so free of mistakes. The reader is left to correct all such mistakes by the context and the eye. The articles, with the exception of the first, have not been reprinted. They are simply extras thrown off from the same type as that from which the *Recorder* impressions were struck off. The numbering of the first few pages in the present form, was rendered necessary by the fact that the order for extra copies, arrived after the type of the first paper had been distributed, and by mistake, no allowance was made for this in the after impressions. By some mistake, the paging of the Appendix is also slightly at fault.

These are the apologetic remarks that seemed necessary to make. The writer throws himself upon the charity of the reader.

The paper which appeared in *The Recorder* for April, 1871, is here omitted. It bears minutely upon the first settlements of the Russians on the Amoor and is for the most part a translation from Plath's Mandschurei. The reader may consult the original or the translation in *The Recorder* for detailed accounts.

The Appendix was published in the *Shanghai Evening Courier* in the month of June, in several impressions of that "Daily," and I desire to return my thanks to the Editor for his kindness in supplying me with the necessary number of copies in pamphlet form to suit *The Recorder* extras.

The Title page and first part have been printed elsewhere. Few pamphlets

or books can boast of such a diversity of type, paper and style! Should these pages be approvingly received, the writer may some day, rewrite, enlarge and published them in an uniform brochure.*

My thanks are also due to the Editor of *The Recorder* for his trouble in connection with hastily and badly written MS.

PEKING.

NOTES FROM THE JOURNAL OF A TRIP INTO MONGOLIA.

BY L. N. W.

The observations here recorded have special reference to that part of *Nan-k'ou-wai* (南口外), or Inner Mongolia, which lies immediately north of Chihli province proper.

The Great Wall (邊疆 *Pien-chiang*, or 長城 *Ch'ang-ch'êng*).—If, on leaving Kalgan, the left-hand defile be taken, it will be found, after a few hours' ride, to lead to a point of contact with the wall on the verge of the plateau, where one's eye may trace its winding course for many miles. A somewhat exaggerated idea of the magnitude of this work has obtained in western lands. Judging from the remains now visible, it seems necessary to conclude that only in the mountain passes, and perhaps in some few other localities, could it ever have presented a really formidable appearance to one at all familiar with the modern European science of fortifying places for defence against an enemy. It is at present in a decayed condition; at least for long distances on this part of the frontier, and in the neighborhood of *Tu-shih-k'ou* (獨石口), further east. Every tower is either already a heap of ruins or rapidly becoming such, while the wall itself is in a no less ruinous state.

Grass Land (草地 *T'sao-ti*).—This term is applied to these broad, prairie-like uplands, where herds of horses, camels, and cattle, and flocks of sheep, subsist. The number of these grazing animals is simply enormous. Their production and care affords the principal employment of the Mongols. The flocks and herds not only yield them meat and milk, but wine is also produced from cows' and mares' milk. Mutton wine (羊酒) is made, but only for medical purposes. In consequence of the abundant supply of succulent grasses, herdsmen often follow their avocation on a large scale with comparatively small expense, and are thus enabled to supply the market at a cheap figure. I met one Chinaman who had purchased nearly 400 horses at Tls. 5 apiece, intending to take them to Peking for sale. The treeless plateau affords no wood for fuel; but the dung of horses and cattle supplies the want both to Mongol and Chinese inhabitants. Large numbers of a species of ruminant quadrupeds (probably the *Antilocapra cervicapra*) are seen in this part of the country and other portions of Mongolia—called by the Chinese, "yellow sheep," and by the Mongols *chagan gooroos*, or "antelope of the plain." Hunters pursue them for their flesh and skins.

The cattle disease. — Some time during last year a fatal distemper (瘟病 *wên-ping*) prevailed among the bovine inhabitants of Mongolia.

* We cannot but express the hope that Dr. Dudgeon will accomplish the work to which he alludes. These papers and the materials for additional new information on the subject, in his possession or within his reach, are altogether too important and valuable not to be put in a more permanent and accessible form than the columns of this Journal. Those who are especially interested in the history of the Russian Mission and the Greek Church in China, while thankful for what he has already supplied about them, will look with impatience for the proposed volume. Ed. Ch. Rec.

It is said to have originated far to the north, at or near a salt producing region. The symptoms of the disease were described to me as follows: On taking the breath of a diseased animal, a light-colored fluid speedily issued from the victim's eyes and nostrils, while the back bent up and the belly swelled; followed by a dark substance proceeding from the mouth, and frequent and profuse discharges from the alimentary canal of a very black fluid. The malady, in individual cases, would run its course in from one to three days. So many as 600 cattle were known to have died in a single herd.

Tuolunnor (多倫諾爾).—This city is situate 820 *li* north of Peking, and about 250 *li* from the nearest bend of the Great Wall. It is an unwalled town of perhaps forty or fifty thousand inhabitants. As a centre of trade, it is probably unequalled in importance by any other place of the kind in Eastern Mongolia. The shops are numerous, and well supplied with goods. Merchants come here for purposes of traffic from numerous parts of China, even from so remote a province as Sz-chuen. A Russian expedition party of fifteen persons, from Nertchinsk, recently visited Tuolunnor, having for an object the opening up of a direct communication with Eastern Siberia. The place is scarcely less important as a center of religious influences. It boasts of nine temple structures, the most remarkable of which is a Tauist temple, with a highly ornamented and lofty tower, and the two great Lama temples. These latter were built for state reasons by Emperors of the reigning dynasty. The town is somewhat famous for the molten images it produces. It was here that Abbe Hue, on his way to Thibet, had one made for his own adoration.

The Mongols.—I am often reminded by this people of the North American Indians. The color of their skin; the peculiar physiognomy, especially of their females; their tent life; their wild and dashing horsemanship—all tend to fix the impression. There is reason to believe, moreover, that a connection may be traced between their language and that of one of the principal Indian tribes. Yet, when we consider them with reference to their faith, it is not so easy to trace a resemblance. They are votaries of the Thibetan form of Buddhism, and this religion seems to have a powerful hold upon the whole people. They have their week of seven days; one day being called "the day of the sun," and another "the day of the moon." They have their "ten black sins," several of which correspond to those interdicted in the Decalogue. They give great prominence to the doctrine of a future state of rewards and punishments. In considering these, and certain other facts, one naturally calls to mind the old, but scarcely probable, idea, that the Lama religion is a corrupted species of Christianity, and that Prester John was no other than the supreme Lama of the Tartars.

Missionary work.—Some years ago the Scriptures were translated into the classic language of the Buriats, by missionaries of the London Society stationed in Siberia; so that these Sacred books may be read and understood by educated Mongols. The work, however, is being revised by Messrs. Edkins and Schereschewsky, with expectation of adapting it more fully to the Mongols. Something more than this has also been done, or is being attempted, in the way of creating a Christian literature. Rev. J. Gulick and wife (temporarily absent from their field of labor) have given their lives to the task of opening up a mission among this people;

and Rev J. Gilmour, of the London Society, has recently entered upon the same work, with admirable zeal and success in acquiring the language.

KALGAN, *August* 4th 1871.

AMOY MISSIONARY STATISTICS.

Statistics of the Amoy Mission of the English Presbyterian Church, for the year 1871-72.

BY REV. WM. McGREGOR.

The mission at Amoy of the English Presbyterian Church was begun in 1851, and the first receptions into the church at its station were in 1854.

Ten years later, at the close of 1864 the membership was 188.

Churches.	No. of Stations.	Members 1st January 1871.	Adults Baptized.	Admitted to Lord's table, (Baptized in infancy).	Admitted on certificate from other churches.	Left on certificate for other places.	Died.	Members 10th January 1872.	Children baptized during the year.	Average attendance on Sabbath.	Contributions from the native Church.
Pay-pay,	5	151	5	...	...	1	3	152	...	216	$ 92
Leong-bun,	2	13	...	...	...	...	...	43	...	110	44
Pehchuia,	3	66	7	...	...	2	1	70	...	160	110
Khi-boey,	3	91	11	...	1	..	2	101	...	190	43.50
E-mung-kang	1	37	2	1	...	...	...	40	4	60	115.38
An-hai,	2	63	12	...	...	...	2	73	5	170	75
Chin-chew,	2	23	...	...	1	...	...	24	...	50	
	18	474	37	1	2	3	8	503	9	946	479.88

Of these members there are in mission employment as

Preachers,	20.
Chapel-keepers,	8.
School teachers,	4.
Bible distributors,	2.
Students,	5.
	39.

Of the "Churches" given above, the first six are congregations already organized according to Presbyterial order, under the care of a session or consistory of Elders and Deacons elected by the members.

The corresponding statistics give the members under the charge of one Consistory, embracing one, two or more stations at which Divine service is regularly conducted on Sunday.

The column, "Average Attendance" does not include casual listeners, but only regular worshippers, who come avowedly to spend the day in the worship of God.

There have been during the year six day schools in connection with the mission, for the children of members and inquirers of various congregations. The salaries of the School teachers have been in all cases partly (and in one case wholly) paid by the congregation to which the School was attached. Of the teachers four are Christian and two heathen.

Of the eighteen chapels in which the Sabbath services are conducted, twelve are provided by the mission and six by the congregations meeting in them. The ten to which no chapel keeper is attached are under the care either of the resident preacher or of the people themselves.

The contributions of the native church are expended in various ways. In some cases a proportion of a preacher's salary is paid by the congregation. In one case the chapel keeper's salary is paid in part. In all cases where there is a school the

teacher's salary is in part paid from this source. With four exceptions, the current expenses of the chapels, lights &c, are borne by the congregations; and without exception, the native church undertakes the charge of its own poor.

As the accounts of the native congregations are made up at the Chinese new year, the sums given in this column are the contributions for the 9th of Tung-che corresponding to 1870-71.

Amoy, 10th Jan. 1872.

SECOND MEETING OF SYNOD OF CHINA.

BY THE STATED CLERK.

The Synod of China, connected with the Presbyterian Church in America, met in the North Bank Chapel, Ningpo on the 20th of October last, and was opened with a sermon by the moderator Rev. J. L. Nevins, D. D., from 2 Timothy 4: 6: "Make full proof of thy ministry." After the sermon, the Rev. C. W. Mateer of Tungchow was chosen moderator, and the Rev. D. N. Lyon of Hangchow was chosen *Temporary Clerk*. Rev. E. C. Lord, D. D., and Rev. Thos. Hudson of the Baptist Church; Rev. F. Galpin of the Methodist, Rev. Jas. Bates of the English Church, and Elder Lewis Nicol of the Scotch Presbyterian Church being present were invited to sit as corresponding members. Thirty members were in attendance, of whom sixteen were native Chinese and fourteen foreigners. Peking, Tungchow, Chefoo, Shanghae, Hangchow, Ningpo and Canton were represented. The Synod remained in session about two weeks, for the first week holding a session every forenoon; in the meetings of the Synod all speeches, motions, and resolutions, whether verbal or written were given in both Chinese and English. But the foreign members met together almost every evening to discuss and deliberate on subjects which while intimately connected with mission work, yet did not of necessity come up in the meeting of the Synod proper.

It is not proposed to send *The Recorder* an account of all the subjects introduced at those meetings, as some of them were so purely denominational as to have no special interest to any except those who either were present, or should have been present; they will all moreover appear in the printed minutes which are to be published, and may soon be expected to appear.

The qualifications of native candidates for the Ministry occupied perhaps as much of the time as any other subject that was brought up. The following was the action adopted:—

"It being impracticable for Candidates for the Ministry in China to pursue certain studies that are deemed requisite for Candidates in Western lands, such as Hebrew, Greek and Latin, the committee would therefore recommend the following modification of Chapter 14 Section 4 of our Form of Government."

"Because it is highly reproachful to religion, and dangerous to the church to intrust the holy ministry to weak and ignorant men, the Presbytery shall try each Candidate as to his critical knowledge of the Scriptures in the Chinese language. They shall also examine him in the Chinese Classics, in the elements of Geography, Natural Philosophy, and Astronomy; the outlines of Theology and Ecclesiastical History; the confession of Faith, Form of Government, and Book of Discipline of the Presbyterian Church; and in such other standard religious books as the Presbytery may prescribe."

"The candidates for licensure are recommended to study English during the last year of their course, and an ability to read and translate the English Gospels shall take the place of the *Latin thesis* prescribed by our Form of Government."

"In addition to a good knowledge of the Chinese Classics, each candidate shall within the space of two days write an essay in the Chinese literary style on a theme assigned by the Presbytery."

"Each candidate shall preach the popular sermon in his native dialect before the Presbytery, in the presence of a congregation or not as the Presbytery may direct."

There was a great deal of unanimity in passing all of the above paper except that part of it pertaining to the study of English. The native members were very anxious that the study of the English language should be a part of the prescribed course; and the foreign members were almost unanimous in the opinion that it should not be. They seemed to think that missionaries have not time to instruct their converts either in the use of the English or any other foreign language: even if the foreign missionary had time, many of the candidates for the ministry, as well as some already ordained, had reached such an age before they commenced to study for it, that the attempt on their part to acquire a useful knowledge of said language would be useless and hopeless. The use to which an ability to speak, and perhaps write, English, acquired by boys in mission schools and elsewhere has been almost invariably put, is such as to lead some to the conclusion that if an experience of 25 or 30 years has demonstrated any thing in regard to mission work, it is the unwisdom of the missionary attempting to teach his converts English.

A letter was received from some missionaries of the American Board suggesting that a committee be appointed to act in concert with a committee appointed by their mission in revising the Bridgeman and Culbertson version of the Bible.

"Elder D. B. McCartee M. D. and Rev. John Wherry were appointed principal and alternate to this work."

"Rev. A. P. Happer D. D., D. B. McCartee M. D., and Rev. J. L. Nevius D. D. were appointed a committee to revise the standards of the church."

"The same three were also appointed a committee on the condition and relations of the Presbyterian church in China, and instructed to correspond with the several Presbyterian bodies of this country, and, if desirable, with those of other countries, with a view to uniting the Presbyterian elements in this land so far as practicable into a Chinese Presbyterian Church. They are to report at the next meeting of Synod in regard to the wisdom of this union, and what steps, if any, should be taken for its accomplishment."

It was found on reviewing the records of the Churches that a man having two wives had been admitted to church membership. This matter occasioned some discussion, but the members seemed almost all to have their minds formed on the subject before coming there and it was disposed of by adopting the following paper:—

"Whereas the members of Synod are not agreed as to what action should be taken in reference to this matter, therefore resolved that the several Churches and Presbyteries be instructed to use great care and circumspection in cases of this kind, and to take such measures as may seem to them in accordance with the spirit of the Scriptures to correct this evil."

The above minute commanded as great an assent as any other on the subject could have done; none of the members of the Synod, so far as known, have the least desire to encourage or propagate Polygamy in the church in China; and yet, as far as we could ascertain, the vast majority, both native and foreign, felt that some little discretion must be allowed to church sessions on the subject.

A motion was made and seconded that threatened, for a while, to reopen the old discussion on the proper terms in Chinese for *God* and *Spirit:* the motion was lost and was not en-

tered on the minutes. The members of the Synod with very few exceptions could see no reason for abandoning the word *Shin* for God, and *Ling* for Spirit. We doubt not that the Supreme Being is pleased with, and accepts, the devout, humble, penitent worshipper who comes to Him relying on our great sacrifice Jesus Christ, whether those worshippers in their necessary ignorance and becoming humility address him as *Shang-ti* or as *Shin:* and if, as is evident, the time has not yet come when Zion's watchmen "shall see eye to eye" and God will bestow upon his "people a pure language that they may all call upon the name of the Lord to serve him with one consent" their wisdom in the meantime surely is to agree to differ; no good results can be expected to follow from insisting that those who have been baptized into Christ are still idolators because they use one of the above terms in addressing our Heavenly Father; or that they are pantheists because they use the other term.

Almost all the missionaries in Ningpo took part with the members of the Synod at one of the evening meetings in discussing the question of Boundaries, or Inter-mission courtesy. The results of this discussion were not embodied in any resolution, but the sentiment of the meeting seemed to be this:—

The open Ports are free alike to all; and any division of the Empire among the different branches of the church of Christ would be unwise, and impracticable for any length of time: yet in country districts, villages and inland unimportant cities, where any one mission has gained a foot-hold and commenced a work, other missions should not under ordinary circumstance go there."

There has been very little difficulty on this subject among the missionaries at Ningpo or anywhere in the province. Even if the Empire were divided, and a province, more or less, assigned to each denomination in Christendom; and if that denomination should prosecute its work till its quota were entirely evangelized; very soon after, if not before its work was done, there would be found Protestants or Dissenters there whose Christianity might be just as unquestionable as that of Cranmer or Ridley or Chalmers, or Wesley. And though any one society, laying claim to whole provinces or important cities, may seem just about as reasonable or ridiculous as Napoleon's declaring Europe in a state of seige, when he had scarcely one good ship of the line; yet, by the exercise of a very little forbearance and Christian courtesy, each mission may be allowed to till its own field, without interference from or detriment to anyother mission whatever.

We have left ourselves neither time nor space to notice the action of the Synod on "Colportage," "Schools," "Organization of native churches" and other kindred subjects. And we will close this already too long notice of a very pleasant and, it is hoped, profitable meeting by some extracts from the Narrative of the state of religion.

"In presenting the Narrative before the Second Synod of our beloved Church in China we would desire to record with gratitude to God the fact that although the Gospel has been preached by us here for only a little more than twenty years its good effects are evident and multiplied as we see them to-day. While we have not been permitted to see such numerous additions to the church as on the authority of God's word we hope and pray and work for, when the converts will come "as a cloud and as doves to their windows" and when "a nation shall be born in a day," yet we are by no means without evidence that the preaching of the Gospel is doing good and bringing forth fruit here as it has brought forth elsewhere since it was first preached. In the bounds of the Ningpo Presbytery forty one (41)

have been baptized from among the heathen, Shanghae Presbytery reports six (6), Shantung forty (40), Canton six (6); ninety three in all; making an entire membership of about seven hundred and fifty. There are about a hundred and fifty scholars in the Boarding schools; and some two hundred in the Day schools; a ragged school has been commenced in one of the churches which is regarded with interest as the first effort, as far as we know, in China of a kind of evangelistic labour which has been accompanied with good results elsewhere. Sabbath school instruction is given where practicable; one of the schools has about fifty scholars."

The contributions show an encouraging advance on those of last year, amounting in all to about six hundred and sixty strings of cash. No serious opposition has arisen here or any place North of us; though in Canton the rumours concerning the distribution of the "*genii powder*" threatened for a while seriously to interrupt the peaceable prosecution of the work."

The Narrative also notices that there have been deaths, back-slidings, and suspensions. These have been in the church since the beginning and may be expected to be in till the Lord comes again. In reviewing the entire proceedings while we find no occasion whatever for pride or self-congratulation, we surely find equally little for despair, or even discouragement or doubt concerning the final issue of the struggle.

THE DISCUSSION ABOUT MISSIONARIES IN 1869.

BY BOOMERANG.

In a previous article was presented a diagnosis of the missionary *disturbances* of 1868. We are now brought to consider the missionary *question* of 1869.

In order to a fair appreciation of the subject we must first state the sequel to the Yangchow affair. The Chinese had received an abrupt check by the vigorous measures of Mr. Consul Medhurst. In those he had been sustained by Sir Rutherford Alcock. The effect was, therefore, most decided. The position assumed by Prince Kung is exhibited in his letter to Sir Rutherford dated October 7th 1868. "*An ignorant populace got hold of stories about digging out of eyes and extracting brains; their suspicions became anger, and in a moment of excitement they wrongfully made disturbances at Mr. Taylors.*" (Blue Book No. 2 1869, page 35). On the 9th of October Sir Rutherford sent a rejoinder in which he affirmed:—"*That an unprovoked outrage of the most serious character had been perpetrated upon the missionaries, with injury to their persons; and loss of property, in open violation of treaty, has been placed beyond all doubt,*" and also—"*The arrest and punishment of all the persons implicated—whether the active agents among the mob who sacked the house and attacked the inmates, or their instigators and abettors among the better classes, are essential, if there is to be any security for the future.* (B. B. No. 2 1869, page 36). On the 2nd of January 1869 Prince Kung again wrote to the British Minister:—"*The Prince has now had the honor to receive Her Majesty's rescript directing him to enjoin the provincial authorities to deal equitably with any missionary cases should such again occur in order that missionaries and people may live in harmony, and for the prevention of troubles. It will be for his excellency the British Minister, on his part, to instruct the Consuls to notify the missionaries residing in the various provinces that they must attend to their own proper business and not provoke troubles.* (B. B. No. 10 1869, page 14). To this request Sir Rutherford replied on the 26th of January. "*The communication of your Imperial Highness closes with a request that I will notify the missionaries residing in the various provinces not to provoke troubles. As a class I think it must be known all over China that British missionaries are peaceable subjects offering no offence or provocation to any one, and seeking only to do good to all men. Until some evidence is before me, therefore, that they do not attend to their own proper calling, which is one of peace and good will, but provoke troubles, I have no ground for such a notification, and should not be justified in assuming that they required admonishment, or that their conduct laid them open to animadversion. At Yangchow, the vile charges brought against them of murdering children, and other crimes were manifestly got up by persons only desirous of rousing the passions of the people against them, and who knew such charges had no shadow of foundation. If otherwise why did they not produce their evidence in the Court and establish the guilt of the parties accused.*" (B. B. No. 10 1869, page 16). Those brave British words led Prince Kung to thread his

way more carefully. On March 5th 1869 he replied. "*The request made by the Prince in his former despatch that his Excellency would by circular enjoin the missionaries to keep within their own proper sphere was a measure of precaution not an insinuation that the missionaries were busy bodies. Prevention is better than cure, and when troubles arise what avails a warning issued after the event.*" (B. B. No. 5 1871, page 329).

Let it be put upon the record then, that, up to that 5th day of March 1869, the missionaries were vindicated in full, and that too by unfriendly judges. The attack at Yangchow had been "*wrongfully made;*" it was an "*unprovoked outrage;*" it was "*in open violation of the treaties;*" it was "*beyond all doubt;*" the missionaries were "*not busy bodies;*" the challenge to produce evidence to the contrary in open Court was not accepted, nor again refered to. And finally the command of the Empress Dowager had been received "*to deal equitably with missionary cases should such again occur.*" The matter was in a fair way to be set at rest, and set at rest in a way that would have satisfied the common sense of justice of all mankind, and that was by a demand for the good old English made of adjustment BY FAIR TRIAL IN OPEN COURT. Missionaries are not oblivious of the course pursued by the great apostle whose writings they study, and whose precedents they would follow. If they have done any thing worthy of deportation or of bonds they refuse not to suffer. Why was not the demand for evidence, in other cases that arose, insisted upon, and why were the missionaries not allowed to confront their calumniators in open Court before their own Consuls as treaties provide for? Had Sir Rutherford Alcock adhered to the principle he then laid down of demanding an impartial trial in open Court of Charges made, he would soon have stopped the posting, by Yamun underlings, of inflammatory placards. He would have deterred the Chinese from further persistence in the base machinations begun and would have led them to take a better position to combat successfully, and in an honorable way, any alleged infringement upon their sovereignty over their own people. He would have arrested the embarrassments now sure to environ the next diplomatist who may ask for inland residence for British Merchants. He would have escaped entering upon that tortuous and retrograde path into which the Chinese first inveigled and then forced him. But such was not to be his course. He was now to enter upon a hesitating apologetic policy supposed to be in the interests of peace, but in reality generative of all the dangerous antecedents of war.

Now comes on the discussion of the missionary question proper. How about these missionaries? The Chinese have taken a dislike to them of late. What had better be done with them? Would it be better to stand by them, and see them through it, or pitch them overboard, traps and tracts, like the Jonah, or whoever he was, they tell about from their Book. They must have a bad effect on trade sooner or later. It won't do to let them go on this way. Very cool in them to think Her Majesty's Government will trouble itself about protecting those who are nothing but missionaries, who do nothing to create a demand for our manufactures and never add a ha'penny to the revenue. A pretty set of fellows! They want to preach the Gospel to every creature, as they call it, and yet ask to be protected as much as those who import grey shirtings and cotton yarns. Why don't they do like Peter and Paul and the rest of them, take their lives in their hands and be ready to take what comes? And after all what good have they ever done? They have preached their Gospel in England for hundreds of years and from thousands of pulpits, and yet are there not plenty of rascals left that are not converted? Besides how presumptuous to preach Christianity in a country which already has half a dozen religions of its own, all of them better suited to the tastes of a bad kind of people like the Chinese than Christianity is, and among which any man inclined that way and not too finical ought to find something to suit him. What an impropriety in their proclaiming their moral sentiments under protection of a treaty made for commercial purposes. If they must preach in spite of every thing, then why don't they get some of the Ministers at Peking to run over their Testaments with them and mark such passages as would be likely to take well with the Chinese? Either the Ministers or their secretaries are good sinologues and must therefore be well posted as to different religions and all that sort of thing.

But we have been betrayed into using the language of the less cultivated censors. We desist and turn to the words of those in official position who know how to embody similar sentiments in more courtly phrase.

As early as the fall of 1868, Sir R. had given some indications of the way his mind was beginning to work. On September 11th, while he declared, "*No new clause of a treaty was required to give missionaries the right of inland residence, Art. VI of the French treaty being perfectly clear on that point,*" he began to suggest "*whether it was consistent with wisdom or prudence to seek to enforce that right.*" But in January 1869 he

declared himself more explicitly, and now the adverse sentiments came frequently and from various quarters. January 12th he wrote to Consul Caine:—"*If the missionaries cannot carry on their labors at Wuchang peaceably and without an appeal to force for their protection it seems very doubtful how far Her Majesty's Government will hold themselves justified in resorting to measures of a warlike character for their protection away from the ports.*" The next day he wrote to Sir H. Keppel. "*But as you will see I am not so clear as to the necessity of the missionaries fixing their quarters in places where so much enmity is shown*" &c. &c. a sentiment which he ascribed to Lord Stanley. The same day he wrote to Lord Stanley. "*So far as Protestant Missions are concerned it may well be matter of doubt whether they are justified by any existing prospects of success in provoking the dangers resulting from their attempts to establish missions in the interior.*" March 30th, The Earl of Clarendon replied entirely *approving the instructions addressed to Consul Caine and Admiral Keppel.* Feb. 10th, Mr. Hammond wrote to the Secretary of the London Missionary Society:—* * * "*And it is no less impossible to suppose that the feelings of Parliament would be enlisted in favor of measures of coercion to avenge a wrong done to missionaries* * * * *The missionaries will do well to follow in the wake of trade when the people have learned to see in it material advantages to themselves*"—meaning we suppose that Patua will prepare the way for the Pentateuch. On the 12th of March Sir R. wrote to the Earl of Clarendon affirming various things. The clause granting French missionaries a right of residence in the interior was "*an interpolation.*" "*Even in the older fields of missionary labor* * * *their presence is a continual source of danger These are outward results of proselyting. The effect is to retard all progress.* * * *It remains a serious question for Her Majesty's Government to decide whether they will demand for British missionaries the same facilities and privileges that are claimed by the French Government for Romish Missions in the interior.* * * *Whatever the attendant evils of a religious propaganda in the interior may be, it is not in the power of Her Majesty's Government to avert them altogether by declining to claim any right of residence in the interior, though it may cease to be responsible for the acts of British Missions, and refuse them all claim to protection.* (B. B. No. 9 1870, page 3). May 19th 1869, the Earl of Clarendon replied approving the above despatch:— *It was not incumbent on them to insist, in favor of British missionaries, on the privileges conceded to Roman Catholic missionaries and brave the consequences of doing so.*" On the 18th of March Sir R. wrote to the Earl of Clarendon detailing a conversation with officials of the Tsung Li Yamun in which he had spoken of the "*unreasonable pretensions or intemperate acts of missionaries.*" (B. B. No. 5 1871, page 326). On the 19th of April the Earl of Clarendon wrote to Sir Rutherford and spoke of "*the injudicious proceedings of missionaries, the violence engendered by them on the part of the Chinese authorities and people, and the excessive and unauthorized acts of retaliation to which the British Consular, and, at their requisition, the naval authorities had resorted.*" (B. B. No. 8 1869, page 5). On the 20th of May, Sir R. wrote to the Earl of Clarendon giving particulars of a cheerful interview with three Ministers of the Foreign Board in which the principal subjects discussed were missionaries in general, the French protectorate, and Opium. The Chinese asked whether the British Government would not be willing to limit the operation of its own missionaries to the ports;—why the French Government took such an interest in its Missions;—and whether England would not be willing, either to cease to grow opium in India, or, to allow its ships to bring it to China. Concerning the French protectorate Sir Rutherford gave them his explanation. As to opium he dissented from their view,—told them the only way to cure the evil was for the Chinese to "*cease to crave for it or consume it and the drug would speedily disappear from the market,*" a truism so striking that the Ministers must have been mortified that they had not discovered for themselves, that, what nobody wanted to buy nobody would bring to sell. "*Besides the only result of introducing such a clause into the revised treaty would be to transfer a large and lucrative trade to other hands. Great Britian might lose a large revenue and her subjects an important trade but China would be just where she was.*" * * "*It was quite possible that opium smokers might deserve all the evil things said of them, and that the drug was a narcotic demoralizing all who were addicted to its use.*" Though he did not say so it was plainly his Excellency's opinion, that, as long as any money was to be made out of it, it was but fair that all should have an equal chance. So there was "*an irreconcilable difference of opinion as to the efficacy of remedial measures;*" there was "*little to be gained by continuing the discussion*" and they "*passed on to other subjects.*" But his Excellency made it all up when it came to the missionaries. A diplomatist could not possibly be more accommodating. Regarding the question of limiting the operations of the missionaries to the ports, Sir Rutherford says, "*I replied the British*

Government were fully aware of the disadvantages attending the residence and preaching of missionaries in the interior, and desirous of removing any just cause of complaint on this head." And then he added this far suggestive observation :—"*Nevertheless it would be difficult, while the Missions of other nationalities were freely enjoying the privileges of inland residence, to establish a different and more restricted rule for the British.*" and another observation still more pointed, "*Moreover such a step could have very little effect in abating the evil while the Roman Catholic Missions remained with unrestricted privileges scattered over all the eighteen provinces under French protection.*" The three members of the Tsung Li Yamun must have been very dull not to have derived a hint or two for future guidance. Shrewdly enough did one of the Hongkong Journals remark about that conversation, "*Taken in connection with other things it throws much light on subsequent events.*" It does indeed throw light on subsequent events, some of them as far ahead as June 1870. On the 9th of August 1869, the Earl of Clarendon referring to the above conference says. "*I have to state to you that Her Majesty's Government entirely approve the language used by you on this occasion.*" (B. B. No. 5 1871, pages 394 and 404).

Further citations might be made but the above are sufficient for the present. These evil seeds are adequate to account for the crop of thistles and thorns the diplomatists have since been reaping. Sir Rutherford's own course is the least explicable part of the whole. The only explanation that offers itself is that the Minister and the Prince though reasoning in opposite directions had, like two men circumnavigating the globe, suddenly found themselves face to face and able to shake hands on a common standing ground. EITHER ALL FOREIGNERS MUST BE ADMITTED INTO THE INTERIOR OR ELSE NONE. Prince Kung had determined that *all should not* and therefore, *none should* be admitted. Sir R merely changed the position of the auxiliares. If *all could not* be, then, *none should* be admitted. And so the missionaries between these upper and nether millstones were to be ground out. Prince Kung would not side with the Minister, and so the Minister would side with Prince Kung. Like men working a cross-cut saw, one would push and the other would pull. Between the two they could get rid of the troublesome missionaries and "*the evil*" of their preaching in the interior. A cause sufficient to "*retard all progress*" would no longer exist and commercial relations would henceforth move serenely onward like the waters of a broad and flowing river.

A most extraordinary sequel, this, to the decision made in the early part of the year. It is the practice of upright tribunals, first to establish guilt, and then decree punishment. Corrupt courts decide adversely by ignoring rebutting testimony. Sir Rutherford Alcock has introduced a novelty in jurisprudence. His rights of authorship no one will infringe upon. He first shows the falsity of the charges and then hurls an anathema at the innocent. He finds the Chinese guilty of open violation of treaty and then pronounces in favor of the mob. He summons the libellers to produce their evidence, if they have any, in open court, and when, through fear of exposure, they fail to respond, he brands the libelled as disturbers of the public peace. He declares the placards beastly and venemous as well as false, purposely devised by the literati to make mischief, and then denounces the injured men who have been made the subjects of them.

But Sir Rutherford was not the only one who aided Prince Kung's strategy against inland residence, by declaiming against the missionaries inland. Members of Parliament, influential newspapers, reviews, and magazines, in the United States, and in England swelled the tumult against them. Unstinted and acrimonious criticism was showered upon their devoted heads by some of their countrymen both Americans and Englishmen. Few ever paused to ask where is the proof of these villainous charges suddenly hatched. Even at this late day some of them are keeping it up, like a recent correspondent of the London Times, snoring away in the same old stuper, blissfully unconscious of the fact that not only inland residence but exterritoriality as well, are being assailed under pretext of guarding against "the irrepressible ecclesiastic." Early in the controversy the newspapers of Hongkong and Shanghai, a little uncharitable, we think at first, had been quick to detect the plot masked beneath all this specious pretence and had sounded vigorous notes of warning, but their voices were scarcely heard amid the din of their deep throated contemporaries in New York and London, and so on went the hue and cry.

This brings us to the most important point in this letter:—the effect of these ungenerous strictures upon the minds of the Chinese.

The year 1869 had been occupied in the transmission to and fro of this various correspondence. By the early part of 1870 all, or nearly all, had been put in print, and had found its way back to the Chinese. The leaders among them were not ignorant of what was being said, they were not blind to what was going on, they were not impervious

to the hints that had been dropped. The turn affairs had taken was agreeable as it must have been surprising. They had struck their flag and stood waiting to surrender it when they discovered that the hand outstetched to receive it was trembling with apprehension at "*the intelligence each succeeding mail might bring.*" (B. B. No. 8 1869, Page 5). They had fled from the batteries from which they had been pounding at the missionaries and were amazed to find them suddenly occupied by the British Minister and such ill informed persons as the Duke of Somerset firing away at these same missionaries with the same ammunition more vehemently than ever they themselves had done. The political war cry of the campaign was dying out in their own camp when they heard the old refrain sounded afresh from the Foreign Office in London. *Let there be no invidious distinction made in the privileges accorded to different classes of British subjects.* "AGREED" was the response on all sides. But how shall uniformity be brought about? By allowing the merchants the same privileges now conceded to missionaries said Sir Rutherford at first. "Agreed" said the merchants; "Agreed" said the missionaries, who would have rejoiced greatly to see their countrymen in the interior; Nay, said Prince Kung, not necessarily in that way. We can work by subtraction as easily as by addition. Henceforth allow the missionaries no other privileges than those already conceded to merchants, and uniformity will be restored. Ay, truly, upon my word Your Imperial Highness has met the point exactly, said the bewildered Minister, who seemed to be of the opinion, that if two sections of a rope were to be made of equal length, it was all the same whether equality was brought about by cutting off at one end or by splicing on at the other. The Earl of Clarendon thought so too. "*You will therefore not allow British missionaries to suppose that in virtue of that interpolation Her Majesty's Government can support their pretentions to any other privilege of residence or locomotion than British subjects in general may enjoy.*" (B. B. No. 9 1870 Page 4). Still other things occurred. One British Consul had been degraded, others had been "snubbed," and naval officers had been censured for too much readiness, among other things, to redress the wrongs of missionaries. All these things the Chinese saw, and the confederated haters of foreigners took heart again. Yangchau and Formosa had been to them inglorious defeats and yet, after all, they were yielding the substantial fruits of Victory.

What other conclusion could they draw than, that, if they should have occasion to reenact the "missionary disturbances" of Yangchau very different would be the results. If they should see fit to open another crusade against missionaries, to pull down their houses and mob women and children, there would be less occasion to apprehend the intervention of that policeman of these barbarous coasts "the inevitable gunboat." Hitherto the advancing line of foreign ideas had presented an impenetrable front. They had searched in vain for a weak spot against which to direct their attack. Now they had found it. The missionaries were cut off from the sympathies of their countrymen. They had no friends at the Council boards of the nations, but many and powerful haters instead. Against them, therefore, the movement must be resumed. Over their unfortunate heads must be waged the coming fight against exterritoriality.

The placards again began to make their appearance. The same old stories about killing children began to be circulated. Pamphlets, filled with atrocious lies and beastly obscenity were sent forth from official Yamuns to inflame the passions of the mob and get them ready for the new crusade when the time should come. Missionaries who were watching the signs of the times in the spring of 1870 had made up their minds that fresh mischief was brewing, but where the blow would fall time and chance alone could determine. It may all be true as has been affirmed that local circumstances precipitated an outbreak at Tientsin, a treaty port, rather than at some place in the interior. But the surcharged thunder cloud had been gathering for many a day, and while Sir Rutherford Alcock must have been as much shocked as any of his countrymen at the horrible atrocity that occured, it must be affirmed, the course he had pursued had no small share in bringing it to pass. The language he used so unjustly about a missionary in Formosa, may, by simply changing the name of the place, be truthfully applied to himself *He is in part responsible for all the trouble and bloodshed there has been at Tientsin.* (B. B. No. 9 1870 Page 21).

CONNECTION BETWEEN THE GAELIC AND CHINESE LANGUAGES.

Dissertation II.

BY OSSIAN.

The study of comparative Philology, viewed from any point we choose, is one field of the intensest interest and importance. Through it we have

revealed to us many a startling episode that has transpired during the many transition periods through which languages have passed. Just as the student of history is unconsciously led to traverse the remote byways of ages long since passed away where he has revealed to him many a phase in the life of generations that have crumbled into dust, so the student of philology in his solitary rambles along the deserted highways of ancient forms of speech stumbles upon many a strange fact in connection with the languages and dialects that once conveyed the thoughts and emotions of myriads of our fellow men.

There is one peculiarity however about this study, which to the uninitiated is such a perplexing one that a kind of doubt is apt to be entertained in reference to the whole subject. I refer to the kind of second sight it seems to give those who have penetrated most deeply into its mysteries. The possession of this power is attended with the most marvellous results. Through it they are enabled to grasp affinities and point out kindred relationships where those less highly privileged can see none. Common sense may demur and challenge the results, but the student in this case can stand his ground against all its questionings. He has penetrated the arcana of the subject, and the analogies he draws are the results of a higher inspiration than common sense in its highest flights of wisdom could ever have suggested. I deem myself but a humble inquirer in this noble science, and yet I should certainly decline to have the results of my investigations judged, except upon the principle here stated.

But it is now time for me to leave this more general discussion, and bring forward the *principles* by which the unity of the two languages may be decisively demonstrated. As we are dealing with two of the oldest languages in the world it is of vast importance that the principle selected showed be those that shall exactly contain the lines that will be found binding the two together. I feel all the more anxious on this point as it is evident that on the right discussion of this question depends the broader and more important one; viz. whether the essential unity of the human race is one that is any longer to be disputed, or whether it shall receive such a demonstration now that all doubting and questionings shall be forever set at rest. My first principle is this. The more unlike the analogies are the greater the reason for inferring latent affinities. To understand more fully the working of this very beautiful idea, it may be stated that one letter may be substituted for another whenever such a necessity arises. This is entirely in accordance with purely scientific principles, the reason moreover of which is perfectly obvious. In many of the transitional stages through which words have passed the most random changes have been made from one letter to another. Whenever possible it is of course the duty of the student to restore such to their primitive form. For example it is a very curious fact that a person with a very severe cold in the head has an insane tendency to pronounce the word moon as though it were spelled bool. Would it be deemed an arbitrary proceeding to substitute m and n for b and l? Certainly not. A true regard for the purity of language sternly demands that there shall be no weak concession, but that the word be at once restored to its original form. I shall now proceed to give examples.

Gaelic, Goid, steal, Chinese 帶 tak, captured animals, Egyptian moke, a long eared animal. The combination of the oi with g is one of the very oldest philological forms that we have in existence, and proves the extreme antiquity of the Gaelic, the

analogy in this case is simple and complete. It is well known that the Aryan branch, from purely superstitions reasons, never dared pronounce a g, but invariably took refuge in a t. How oid became gradually energed into the kindred ak, every tyro in the study of language will at once understand.

Gaelic, Naomb holy, Chinese 聖 shing, holy.

The difference between these two words appears so great that it would seem hopeless to endeavour to reconcile them. It is in such cases as these however that the critic finds himself in his true element. Here is a point that can be alone explained on physical and esthetic grounds. The Gaels were, and in fact, are noted for their exquisite system of music. This is evidenced by their musical instrunnents. Naomb which in its older form was undoubtedly Shong, is unquestionably the result of a too free use of the bagpipes. A frequent indulgence in these has the effect of discouraging sibilation. Any one who has seen the facial distortions of an individual at work on this most charming of all instruments will readily understand this. The reader will remember a somewhat parallel instance in the Araucan, resulting from a liberal use of the sackbut.

Gaelic, Buaidh conquer, Chinese 勝 shing conquer. The essential idea has been more thoroughly retained in the Chinese form. This is the result of the more pacific habits of the Chinese. How sh has been changed into the more euphonious bu may be accounted for by the difficulty of sibilation so satisfactorily explained in my previous example. For very profound reasons I am led to infer that the old Gaelic form was shind. If this inference be correct we are led into a very interesting and beautiful discovery, Can there be a question that the word Shindy has it[8] origin in this word? The peculiar characteristic of the Celtic race has thus become enshrined in this very expressive word, which has since become co-extensive with the English language. It is in the purest of our colloquial words that the most interesting facts of the early history of our race are embodied, and it is a true philosophy that directs the thoughts of the learned to their investigation.

Gaelic Jounlaid wash, Chinese 滌 Dik wash. In the Gaelic word we have a very singular example of the degeneracy to which words are exposed in their growth from monosylabism to polysyllabism. Joun is manifestly an accretion, gathered during the migration of the Celts westward from the nations through which they passed and who abhorred the practice of washing. The Chinese who to this day possess their primitive habits of cleanliness, still retain the original word. Laid and Dik are so obviously alike that they present one of the most striking analogies we have yet met with.

Gaelic, sporran, a sporran, Chinese 缺 K'it deficient. This is one of the most remarkable cases we have yet examined, for we have here a difference not merely of form but of the meaning also. It is however a most splendid illustration of the principle already laid down. Mere verbal resemblance is one of the most illusory things in the world. The true analogies are found to lie deep. In the Gaelic word we have a very delicate attempt to conceal a historical fact. The difficiency exhibited in the purely national costume of the Celt, the Kelt, which has excited the wonder of all civilized peoples, and which has caused him to wander into every country but his own in search of what his own native heather could not supply, is beautifully and philo-

sophically exhibited in this word. There is a refinement about this word that shows that beneath the wild and warlike exterior of the Celt there was an innate delicacy such as could not be surpassed by the more polished peoples of the south. The root of the more colloquial word Kilt, is evidently to be sought for in the Chinese K'it. The harmony both in sound and meaning, discoverable only through the painful investigations of the philologist is one of the most surprising effects of the workings of a true science that could be imagined.

I somewhat congratulate myself that I have been able to seize upon a principle so thoroughly reliable as the one with which this chapter deals. I do not however claim any originality for it. Others more illustrious than myself have employed it, but hardly with such effect. I am convinced that it is a thoroughly scientific one. The vulgar and the uninitiated naturally ask for analogies that are plain and obvious. Now I hold that a mere surface resemblance is unsatisfactory and delusive in the extreme. Such merely appeals to the senses, which we know by experience to be in many cases thoroughly untrustworthy guides. The real affinities are those that are found far away below the surface. It may be objected that this principle carried to its legitimate length would enable us to find affinities not merely in the languages under discussion but in any we might choose to select throughout the world. Exactly so, and that is precisely wherein lies the extreme value of my principle. What after all is the aim of the philologist but to attain to such a result—to demonstrate with the most unerring accuracy the common ancestry of all languages, and of course at the same time the undeniable unity of the human race. Any principle that aids in such a discovery must be looked upon as one of the utmost importance. When I come to the discussion of my forty ninth principle, I hope to give illustrations of the more evident and obvious analogies.

CONNECTION OF CHINESE AND HEBREW.

VIII Paper: Concluded.

BY REV. J. EDKINS.

Syllables with vowel finals.

In addition to the six principal groups of distinct phonetics, there are three hundred or more syllables ending in vowels. Many of these have dropped their finals and these lost letters may be recovered by inquiry. Thus in 富 *rich* K has been lost as is known from its being found in 福 Pok *happiness*. He who has not made the investigation will little imagine how many words ending in vowels once had K, T, P, as their final letters.

List of phonetics that have lost final K.

已 zik 記 zik, *to sacrifice* 畤 zik, *ancestral temple* 巴 pak 把 pak, *take hold of* Lat pugnum *fist* 小 siok 少 shok, *few* 肖 sok *necessary* 弋 ik, tik 代 dak *instead of, a generation* 父 nik 肴, 爻 gok, *imitate* 學 gak, *learn* 女 no, nok 如 nok, *like* 奴 nok, *slave* 北 pak, *north* 背 pak, *the back*, English *back* 力 lik 幼 yok, English *young*, 由 ok, tok, dok 油 ok, *oil* Mongol, oghu *old* 亞 ak 惡 ak, *bad*, English *ugly* 子 tsak, *son* 孝 kak *filial* 學 gak 包 hok, *contain* 庖 bok, *the kitchen* that is, the "bakery" 卓 tok, *excel* 朝 tok *morning*, English *day* 畐 pok 甫 尃 pok 簿 bok 鯆 pok, *variegated*, Lat. picus, *piebald* 耒 lik, *plough* 秀 sik

利 lik, *gain* 銹 sok, *rust* 委* wok, ngok 告 kok *to tell*, 靠 k'ok, *rely on* Heb, kahal 寺 dik 時 zhik, dik 㝵 ngak, dak 小 siok 就 dok 少 shok 肖 sok 眇 shok 削 siok 來 lak 木 moh 睞 lak *give* Latin largiri 敄 mok 矛 某 木 mok 墨 mek 煤 mek, *coal* 柔 nok, *soft* 木 昌 mok 目 mok 眇 mok 刀 tok 召 tok 高 kok 喬 gok 敫 kok 謞 kok *call out* 責 tak 素 tak 叟 sok 搜 sok 庶 tok 遮 tok 穀 kok 翏 liok 剄 lok 戮 lok 草 t'sok 寮 燎, 繚 liok 小 sok 堯 ngok 繞 ngok 敕 sok 速 sok 路 lok 足 tok 各 kak 露 lok 買 mak 賣 mak 續 zhok 意 ik 憶 ik 欲 ok 䍃 ok 有 右 ok 石 zhak, dak 奧 ok *secret* 懊 ok *repent* 與 ok 戋 tsak 裁 dzak, *cut out clothes* Latin sarcio 屑 交 kok, Latin crux 苗 miok 毛 mok 喿 sok 燥 sok, siccus 暴 pok, *dry in the sun*, English parch 炮 bok, *roast* 頭, 穌 sok, *return to life, return* 虞 kok, 豪 gok 毫 gok 高 kok, *high* 麃 piok, 鹿 lok 嶲 hik, *rule, boasting, carry* Hebrew hhok, *a law* 翟 gok, *fear, a street* 矍 kok 霸 pok 怕 p'ak, *to fear, a handle* 把.

Anticipated objection answered. It might be said that 小 siau is found in some words having T final. Thus 屑 sit *fragments* has 小 siau or sok in the middle part of the character. But this is modern. Anciently, as the dictionary of Kanghi and the Shwo-wen tell us 八 pat was the form written and the sound sit agrees in final with this word. Inquiry will probably shew that in the same way all characters having in them the form 小 and taking any final other than K are in modern times written erroneously.

* Compare in Latin aratrum and ligo, decor, lucrum, aerugo *rust*.

List of phonetics that have lost final T.

又 it *other*, English other, *yet* Gr. eti, allos Latin alius 己 幾 几 kit 忌 git 虎 kut 虒 dit 匕, 比, 毖, 㲋 pit 八 pat 尼 nit 下 get, Greek kata *down* Japanese kudar, *descend* 斗 dut 余 ut, dut 火 kat, calor, *heat*, Mongol, gal 夫 but, put 布 put, Hebrew butz, Greek bassos *fine linen* 戈 kat, hasta 皆 kat 介 kat 戒 kat 牙 gat 蘖 nyit 土 t'ot 支 tit 殳 tut 兌 tut 止 tit 至 tit 戶 gut, *gate* 巨 gut, *great* 后 gut 攺 k'it 渠 gut 氏 dit 氐 tit 屴 tsit 疐 tit 徙 sit 御 ot 主 tut 表 pot 宁 tot 予 ut 于 ut 土 t'ot 未 mit 米 mit 末 mat 丕 pit 否 put 孚 but 步 but 音 but 非 pit 靡 mit 可 k'at 司 sat 古 kot 固 kat 奇 gat 居 kut 皮 bat 罷 bat, Hebrew abad *perish* 付 pat 府 Hebrew beth, English booth 布 put 帶 tat 才 dzat 台 dat 只 tet 臺 dat 且 t'siat 此 t'sit 止 tit 衣 it, vestis 伊 it 尸 shat 扇 lut 犀 dit 屑 sit 犀 次 t'sit 第 dit 夷 it, dit 弟 dit adelphos 旨 tit 志 tit 士 dit 埶 nit 回 get 癸 ket, 廻 get 歸 ket 妻 t'sit 樓 t'sit 而 nit 需 sut 耎 non *soft* 爾 nit 雨 ot, English wet 米 mit 迷 mit, English miss 兕 sit 四 sit 肄 sit 楚 t'sot 芻 t'sot 鼓 kot 豆 dot 豈 k'ut 壹 yit 虘 kit 廚 dot 壽 dot 坐 zat 夋 ton, lot 里 lit 呂 lut 戾 lit 嫠 lit 豐 lit 麗 lit 余 it 茶 dut 示 zhit, dit 祭 tat 矣 it 矢 shet 知 tit 侯 gut 殹 it 衰 shat 貝 pet 負 bet 貧 sot 武 mot 佳 tut, mit 焦 dut 事 zhit, dit 是 dit 第 dit 其 git 厥 kit 渠 gut 巨 gut 具 gut 隶 tat 至 tit 求 gut 麥 t'sit 制 tit 治 dit 止 tit 劑 tit 卑 pit 畀 pit 備 bit 敝 pit 帝 tit 主 tot 治 dit 首 shot 率 shat 衰 shat 帥 shait 阜 bot 威 wat 韋 wet 者 tat 土 t'ot

奢 shat 州 tot 查 dat 虐 tat 旦 tan 叚 kat 旣 kit 叚 twan 郎 tsit 俞 ot *assent* 飛 pit Greek retan numi, *fly* 憂 ot 思 sit 畏 wat 胃 wat 久 kut 受 dut 咎 kiot 愛 at 臼 gut 舊 gut 夏 gat 頁 hit 退 t'ut 根 ken 追 tut 對 tut 師 shut 寇 k'ut 竭 git 彗 hat, *set* 尉 wet 微 mit 麻 mot 規 kut 癸 貴 kut 遺 yit 虖 hut 乎 gut 婁 lut 累 leit 虜 lot 魯, 慮 lot 畾 leit 盧, 扇 lot 羅 lat 羸 lot 數 shot 芻 t'sut. See 戶 喜 kit 吉 kit 會 gat 可 k'a 歲 sut 寫 sat, siat Hebrew satar write 賴 lat 褱 gwat.

List of phonetics that have lost final P.

大 dap Hebrew rab dap 太 t'ap 叉 t'ap 蚤 tsap 也 yap 口 kop 泛 bap 化 kap 貨 kap 華 gap 內 nap 入 nip 它 dap 缶 dap, yap 地 dap 左 tsa 脊 差 t'ap 遒 dup 去 k'ip 盍 k'op 世 ship 十 zhip 加 ka 句 kop 痀 kop, gibbous 區 k'op *body, corpus* 多 tap Hebrew rab, *many* 麥 t'ap 朶 tap 曳 yep 伐 yep 耴 top 執 tip 聚 dip 聶 nip 妥 t'ap 采 t'sap 位 ap 希 kip 豨 hip *boar* Greek kapros 垂 dop, Latin labo *fall* 唾 t'op, Hebrew tuf *to spit* 睡 dup English sleep 兒 gip, Mongol hubegun, *son* 舀 dup 果 kap, *fruit* Greek karpos 巢 dap, *nest* 甾 tip 奏 tip, sip, 咼 kap 過 kap, Hebrew Ghebek *pass over* 离 lip, *leave* Greek leipo 魑 lip, elf 嚙 lip, Hebrew Da-Bar *speak* 解 kap, scabies 懈 kap, *mighty* Hebrew Gibbor 蠏 kap, crab, carabus 水 shop, top 沓 tap 罘 top.

Note. Before preceeding to state the grounds on which this table has been constructed, it may be well to remark that partial resemblance between phonetics and their derivatives is essential but that entire similarity is unattainable. Sometimes the initials and finals were both alike but very often only the final letters were identical. Identity in finals is more important than identity in initials. Small parts of words are often phonetic. The phonetic principle extends farther than the Chinese allow. The scholars of the Han dynasty deserved well of philology by their labours in etymology, but all their conclusions must be re-examined and approved by the principles of western philology, before they can be established as authoritative.

ADAM SCHAAL, AS CHIEF MINISTER OF STATE OF CHINA.

BY G. MINCHIN, ESQ.

On reading Bohn's edition of China published sometime in the year 1853, I find a passage on page 102 which runs as follows:—"That Shunche must have been better informed since he had placed himself under the tuition of a German Jesuit named Adam Schaal, for whom he entertained so great a respect that he raised him to the dignity of Chief Minister of State and consulted him on every affair of importance."

Referring to my query in Vol. 3d page 39 of the late "Notes and Queries" published at Hongkong in the year 1869 respecting, "The two missionaries in the Peking Astronomical Board," I gave my view that Adam Schaal known to the Chinese as P'ang-yoh-wang 湯若望 was appointed only to work at the said Board first, in the year A. D. 1644 as Revising member, and secondly, in 1653 as Superintendent; though appointed in either capacity he had no judicial authority over any of the Emperor's subjects. In order to lead the readers of my query to a clear understanding, I quoted the exact words in Chinese which appeared in the history of the Manchu conquest

call Tung-hua-luh, 東華錄, in which I could find no mention whatever made of any other appointment held by the said Adam Schaal, besides the above mentioned.

I may here beg to state, that the position of the Chief Minister of State is the most important office. Whoever holds this stands in person and rank next to the Emperor. He corresponds to the Prime Minister of England, and probably is much more powerful; consequently this appointment occupies a much higher position over either of the two held by him at the Astronomical Board.

Having occasion to read some other Chinese works, I find that the reason of the Emperors' retaining the services of the two missionaries, was solely on account of their skill in Astronomical Science, and not to serve him in any other capacity. How far the idea, that the German Jesuit was a Chief Minister of State of the Chinese empire is from being true, I leave to the reader to determine.

According to the advertisement given at the commencement of the edition, Mr. Bohn gave the public to understand, that the earlier part of his work (to page 265) which relates exclusively to China, was written by a Miss Corner, and the remainder furnished by a gentlemen who had devoted much time to the study of the Chinese nation; consequently if any error should happen, he is exonerated from all blame. Concerning this there is some doubt. I would like to be informed on what authority has the author (Miss Corner) based her idea in leading the public to suppose that the said Adam Schaal a padre of the Romish Church and a foreigner besides, was the Prime Minister of China.

I may also add, that during the period no Europeans (except the herein after mentioned) were admitted to the metropolitan city of Peking and whatever is known about affairs there in Europe was, I may suppose, given by some missionariesor their friends at home. I presumethat (Miss Corner) the author must have learnt from them. Of course, they may have written any thing suitable to their interest: for no one appeared on the stage there to contradict them. I should say, that if the fact is true there must some Chinese account exist to support the statement above alluded to; and his name ought to have appeared in the Peking Gazette then. Can any one point out to me in what year and under whose reign the name of Adam Schaal appeared as Chief Minister of State of China?

I may as well mention, that the Romish missionaries attached to the Astronomical Board and the Russians of the Ecclesiastical mission were the only persons, previous to the establishment of the Foreign Missions under the Treaty right of 1858, who were allowed to reside in Peking.

I do not think the said Adam Schaal, a foreigner and a missionary brought up in the cause of the Church from infancy, could understand Chinese polities and be able to give the Emperor any advice. I do not even suppose, that he was fully competent to give any counsel touching matters of political bearings, because he was not trained up in that respect. He might have answered some questions put by the Emperor, concerning things of daily occurrence in Europe, and also regarding Astronomical Science, but not about political subjects, either Chinese or Foreign, for as regards the former, he could not well afford to understand the Chinese intricate means of political intercourse, and as regards the latter, there was no need of such during that period.

Before closing my remarks, I may state, that the Chinese are capable of improvement. Should they follow

the advice given them by Europeans, they might do a great deal more than any other Asiatic nation. They are anxious to make the position of China like a great nation in the world, but I am afraid that they would not compete with the Japanese. Look at the establishment of the Rail-road, the Mint &c. in Japan. These are signs of great progress. Should any one speak on these subjects to the Chinese, he would probably meet with the answer that such things are impossible in China, because they would interfere with the *Fêng-shui* of the place. As long as this superstitious feeling exists in their minds, how can a change be expected? In consequence of their suspicious traits they can secure no great advantage.

I presume that if they had properly followed the advice given them by foreigners, China might have been prosperous long ago. There is one fault (out of many) with the Chinese, that they adhere to every thing of old custom and particularly in official business. If any new thing is suggested to them as advantageous, they say, Oh! such a thing is impossible because there is no record to shew; using the expression Meh-yeu-chêng-an-k'o-kü 沒有成案可據. I often hear the Chinese say, that every thing is done with the wish of Heaven 天意.

Hankow, 7th Sept. 1871.

CORRESPONDENCE.

MR. WADE'S VIEWS ON THE MISSIONARY QUESTION.

To the Editor of the Chinese Recorder:—

If in a multitude of counsellors is safety, Protestant Missionaries in China should be the safest and wisest of men. They get advice from all quarters. Writers in Newspapers, Magazines and Reviews, noble lords in their places in Parliament, Plenipotentiaries and Secretaries of Legation in state papers, are urgent in pressing their advice upon the Protestant Missionary. The worst of it is, however, that the sum of all the advice thus gratuitously given is not very unlike that given by Punch to persons about to marry—*don't*—, and it is not wonderful if Protestant Missionaries reject it. The last piece of counsel to Missionaries that I have seen is contained in the Memorandum presented by Mr. Wade, now Her Majesty's Plenipotentiary in Peking, to the British Government on the revision of the Treaty of Tientsin, and I would like to say a few words in reply to it in *The Recorder*.

In Mr. Wade's remarks on the 8th Article of the Treaty he opposes the residence of Missionaries in the Interior, while he would not interfere with the permission already given to live in or near the Ports and to journey in the Interior. At the same time he seems almost inclined to agree with Lord Elgin's cited opinion that it is doubtful whether it is expedient to acknowledge the propagation of Christianity at all in a Treaty with China. He then makes some remarks on the "modus operandi" of Missionaries which are on the whole not unreasonable from Mr. Wade's stand-point. And it is pleasant to notice an absence of every thing like a sneer at Missions, too common in State papers which have gone home from China during the last few years.

The method pursued by Missionaries is pretty much the same in all Missions, and it is not to be supposed that so many men from different quarters and of different religious views should have agreed so essentially upon it and should have carried it on so long without having what appears to them some good reason. At this is a question very much discussed outside missionary circles, and as Mr. Wade's remarks will by some be considered conclusive on the point, I take the liberty of pointing out in this public manner what I think defective in Mr. Wade's friendly criticism.

Mr. Wade lays it down that the civilization, "which," he says, "is to me synonymous with the Christianization of China" is the "ultimate object of the mission-supporting public of England and America," and for this purpose he believes that the ranks of the Protestant Missionaries must be "more ably manned, and they must adopt another plan of campaign."

Now I think that Mr. Wade's idea of the civilization of China is somewhat different from that of the great mass of the mission-supporting public at home. It is true he gives "Christianization" as a synonyme for civilization, but if I understand him rightly, he would, without excluding religion altogether, make it a very subordinate thing in

the instruction given to the Chinese at first. He would probably intersperse religious ideas in the instruction given, but he would do it cautiously, until the people were, in his opinion, able to bear more direct Christian teaching. He would moreover "take in reverse" the so-called Literati (a much abused term when applied to the word-mongers of China, whose only education consists in being able to repeat from memory the sayings of Confucius) rather than "the lower orders," and these literati would never enter either a Foreigners' residence or his Chapel. Mr. Wade must work through books alone. For this kind of work, scholarship and science are more needed than piety, and though Mr. Wade would not dispense with the latter, he would lay far more stress on the former. In a word Mr. Wade wants accomplished schoolmasters and professors rather than preachers of religion, and scientific missions with a Christian tendency rather than Christian missions with an educational tendency.

Now however good this plan may be, it is not the plan of the "mission supporting public of England and America," and if Mr. Wade wants to introduce such a scheme, I must say to him as Mr. Gladstone said to Mr. Miall with reference to the dis-establishment of the Church of England, he must begin by changing the opinions of the religious public at home. Those who support missions in heathen countries believe, whether rightly or wrongly, that it is more important to teach the Christian religion with its motives and principles, than to teach the principles of science or commerce or politics. They give their money on the distinct understanding that their Agents shall spend their time in teaching the heathen about God as the Creator and Jesus Christ as the Savior of the World; and though the missionaries are left to a great extent at liberty to adopt such plans as they think best, they are bound in honour, (to say nothing of what their own feelings prompt them to do) to keep the main object of their being in China ever prominent before them. Mr. Wade then and the mission-supporting public differ essentially in their views, although both may profess to have the same "ultimate object." I say nothing about Mr. Wade's plans being bad or good. I merely point out that it is not the one for which thousands of pounds are annually subscribed, and that we are, on the mere ground of support, pledged to something very different. Our Constituents think, and I believe rightly, that if others desire a different kind of Mission, they should establish, out of funds of their own, another kind of Agency. Let Mr. Wade persuade others to think with him, and think with him to the extent of large subscriptions, and there is not a missionary now in China who would not welcome the "more able men" brought out under such auspices and their "other plan of campaign."

But while thus claiming that we are here, pledged to a different plan from Mr. Wade's, I am not prepared to admit some of the inferences that might be drawn from what he says of Protestant Missionaries and their books.

Any one at home reading Mr. Wade's remarks would think that the only title Protestant Missionaries have to his respect arises from the goodness of their motives, and might easily infer that there is hardly an able man amongst them, and that they have never done anything but write a few books on spiritual subjects, in a style which the "educated class" cannot be expected to be pleased with. I know that Mr. Wade himself does not think so, but one not acquainted with all the circumstances would be apt to infer something like this from his remarks. I think therefore in all fairness Mr. Wade should have modified his remarks so as to acknowledge what Protestant Missionaries have done or attempted in accordance with his own notions of Missionary work. I believe Mr. Wade was once much struck with the intelligence displayed by one of the Tsungli Yamen Ministers, when answering some one who asked how Railways could be laid down where rivers and mountains were in the way. "We would," said the intelligent Minister in triumph "bridge the one and tunnel the other." Mr. Wade was charmed at this answer, and thought that if knowledge like this was to become general among the class to which the speaker belonged, the civilization of China would advance rapidly. Perhaps Mr. Wade is not aware that this amount of intelligence on the part of the Chinese Minister was due to a great extent, if not entirely, to a book not long before issued by a Protestant Missionary. Other books have been and are being written not on subjects purely spiritual which I believe are finding their way among the educated class, and in this way an attempt at least is being made to dissipate the notions at present entertained by that Class respecting us. I think it would have been but fair to make some allusion to such efforts in a memorandum on Protestant Missionaries addressed to the British Government, who have been predisposed by the correspondence of the last few years to take a very different view of Missionaries and their work.

Mr. Wade, like the rest of us, is exceedingly anxious that the Chinese should be educated in our sense of the word, but he is well aware of the fact that, in recent times at least, the Protestant Missionaries are the

only men in China who have attempted or are attempting this. Where is there a Geography, an Astronomy, a History in Chinese by any Foreigner, not done by a Protestant Missionary? One would have thought that there were subjects which might have been taken up in the spare time of some belonging to the Civil Service. But not one of these gentlemen that I know of has ever written a tract or a book in Chinese for the purpose of attempting their enlightenment on these or kindred subjects. Whatever has been done is due to the Protestant Missionaries. It may be said that this belongs rather to the Missionary than to the Employé of Government. By no means. The missionary is sent out and supported to do something very different to this, and many an effort of the kind has been done in spare moments which would have been gladly given to something else. I have often thought that if a portion of the time given by some who are familiar with Chinese to finding fault with Missionaries, their incapability and their defective "plan of campaign," were given to translating some good text-books on the simple subjects on which the Chinese "Educated Class" are woefully ignorant, much good would have been done among this people and much heart-burning and disputing would have been avoided among ourselves.

I also demur to the inference that one unacquainted with the subject would draw from Mr. Wade's remarks, that the books prepared by the missionaries are done in a bad style. There are, I readily admit, many that may have been better done, but are there none, even on spiritual subjects, in a style sufficiently good for these wonderful literati? Has Mr. Wade carefully read them all, and came deliberately to the conclusion that there is no one good, no, not one? He does not say so, but the readers of his Memorandum, looking to him as the last authority on all things connected with Chinese literature, would, I fear, but too readily take it for granted that he meant there was not one he would call good. There are, however, some people in China as competent to form an opinion on this point as Mr. Wade, whose verdict would be rather different. They could tell the Government that there are some books, prepared by Protestant Missionaries, the general style of which, notwithstanding defects here and there incident to Foreigners writing in such a language as this, is such as to please even the fastidious literati. Of course there are irregularities and expressions that offend the Chinese, but the cause of this offence is not so much the language or the style, as *the subject*. Our religion is foreign to them, its ideas are barbarous and outrageous, and if we had the pens of angels, Christianity would be an unpalatable subject to the Chinese "educated class." But for this we are hardly responsible.

In the Document presented by Mr. Wade to the Tsungli Yamen some years ago, a copy of which appeared last year in the Chinese Newspaper published at Shanghai, Mr. Wade begins by apologizing for the style of the composition, on the ground that he is a foreigner and that what he has to say is different from the ordinary method of Chinese thinking. This apology is by no means needless. None can feel this more than Mr. Wade himself. Now if, in the preparation of this document, Mr. Wade, though not fettered by having a despatch to translate and left to express his thoughts in his own way on subjects of no very abstruse character, relating chiefly to the designs of Foreigners in China and the necessity of the Chinese Government conforming itself to its new circumstances, yet found that he could not help occasional unevennesses of style, can he not extend a little sympathy to missionaries when trying to render into Chinese ideas infinitely more delicate and difficult? Sometimes they are compelled to give literal translations, as of our Inspired Books, and they are not at liberty to adapt the style at all times to what this language would require, for this would often be to lose the idea of the text, and if they are faithful to their mission, they have no more right to do this than an interpreter has to euphemize a disagreeable passage in a Despatch.

I must say I am getting rather sick of this everlasting talk about style of writing in Chinese. Of course it ought to be as good as we can possibly make it, but surely we are not to sacrifice everything to style. The Chinese Empire is done to death with its Wenli. What China wants is IDEAS, not fine writing.—INSTRUCTION, not the empty form that alone will please the ignorant pedants of this country, called the "educated class." They need to be taught in plain language where China is in creation, and shall we go on quarrelling with one another for trying to convey new ideas, whether spiritual or secular, because the style is not so pure as that of Chuhi? Mr. Wade did not hesitate to send in his valuable essay to the Tsungli Yamen, even though he felt it to be imperfect in its Wenli. It contained some new thoughts for the gentlemen in that office, and it was a good thing to present those thoughts to them with all the ruggednesses of Wenli that they might detect in their expression. To keeping higgling about the form of words in which we shall convey to this people those ideas without which they are likely both as a nation and as individuals

to go to wreck and ruin, is like hesitating to use water to save a house from being burnt up because it is not clean enough.

Let us bear with one another more. We are all more or less missionaries of what is good and progressive. Why should we regard each other with either suspicion or dislike or contempt? Mr. Wade considers himself a missionary to the Government of this Country, and has been trying for the last ten years to convert those of them whom he can reach to right views of themselves and of Foreigners. It is only fair to say of him, as he does of us, that he does "not lay claim to a large number of proselytes." I hardly think he can boast of as much success as we can. We can point to some converts; and even if they are of the "lower orders," many of them have shown a steadiness under persecution that perhaps many of ourselves would not have manifested. Can it be said that Mr. Wade can point to one single convert? Has he convinced one member of the Tsungli Yamen that Foreign Countries are—I will not say superior but only—equal to China? Has he disabused any of the Chinese Ministers of the notion of Universal Sovereignty? Does he think that Prince Kung and Wen-siang, generally called the most enlightened of China's Statesmen, have one particle more of desire for our presence in China than they had when Peking was in the hands of Foreign troops? Are the members of their families different from every other in Peking and carefully taught not to call us "devils" or any of the numerous other opprobrious epithets now so much in vogue, but human beings? So far from this I believe, and nearly every Foreigner in Peking believes, that the high officers just named and those with whom they are joined are at this day more hostile to Foreigners and more anxious to see the country rid of our presence than they were when the Legations were first established in the Capital. This may be owing to Mr. Wade's "plan of campaign," but whatever is the cause, the fact is but too plain.

I may return to this subject again if I do not occupy too much space. In the meantime I remain. Yours truly,

J. S. Burdon.

Peking, Oct. 17th 1871.

SELECTED ARTICLE.

PROTESTANT MISSIONARIES IN CHINA.

(From North China Herald, Feb. 8, 1872.)

The following is the text of Lord Granville's despatch on the Chinese "Missionary Circular," to which reference has been made in recent telegrams.

EARL GRANVILLE TO MR. WADE.

"Her Majesty's Government have hitherto abstained from offering any observations upon the circular of the Chinese Government on the subject of religious missions, of which a translation has been communicated to them by the French Chargé d'Affaires, in the expectation that they might have received some reports from you regarding it. As, however, they learn from your telegraphic despatches that it will be some time before they will be in possession of your views, they consider they cannot allow this important paper to remain longer unnoticed.

Her Majesty's Government must protest against the general assertions contained in the circular and accompanying regulations, with regard to missionary enterprise in China. They must, moreover, remark that, of the instances of alleged abuses cited, there is not one which is in any way connected with any British missionary establishment. On the particular question to which the circular relates, the policy and practice of the Government of Great Britain have been unmistakable. They have uniformly declared, and now repeat, that they do not claim to afford any species of protection to Chinese Christians which may be construed as withdrawing them from their native allegiance, nor do they desire to secure to British missionaries any privileges or immunities beyond those granted by treaty to other British subjects.

"The 1st Regulation does not apply to the British Missionary Societies, as they do not support any orphanages in China. Her Majesty's Government could not obviously accede to regulations which they had no power to enforce. The second regulation requires that women ought no longer to enter the churches, nor should sisters of charity live in China to teach religion. The objection to women frequenting Christian churches has been met at Fatshan and elsewhere by a screen having been erected to divide the sexes. There are no sisters of charity attached to the British missionary societies, but Her Majesty's Government could not countenance any regulation which would cast a slur

upon a sisterhood whose blameless lives and noble acts of devotion in the cause of humanity are known throughout the world.

"The 3rd and 4th Articles, as respects Chinese Christians, have already been dealt with in the preceeding part of his despatch; but her Majesty's Government cannot allow the claim that the missionaries residing in China must conform to the laws and customs of China to pass unchallenged. The 7th Regulations calls for no special observation. The 8th Regulation does not apply to British missionaries, who have no ecclesiastical property in China to reclaim, and seems to refer to misunderstandings with regard to the operation of the 6th Article of the Treaty with France.

"If British missionaries behave improperly they should be handed over to the nearest Consul for punishment,' like other British subjects, as provided in the 9th article of the Treaty of Tientsin. If the local authorities consider that Her Majesty's Consuls do not in any instance afford redress for their complaints, they can appeal, through the Government at Peking, to Her Majesty's Minister, in the ordinary course of international usage; but until it can be proved that Her Majesty's Minister and Consuls are unable to control Her Majesty's subjects in China by the exercise of the powers confided to them, Her Majesty's Government must decline to supplement the existing treaties by regulations which, although only intended to deal with a particular class of British subjects, would undoubtedly subject the whole British community in China to a constant interference in their intercourse with the native population."

27th August.

BIRTHS.

At Ningpo, January, 3rd 1872, the wife of REV. J. A. LEYENBERGER, of a son.

At Hongkong, on the 10th of January, 1872, the wife of the REV. W. LOUIS, of a daughter.

At Hongkong, January 27th 1872, the wife of REV. DR. E. J. EITEL, of a son.

MARRIAGE.

At Christ Church, Canton, on the 17th January 1872, by the Ven. Archdeacon Gray, ROBERT MORRISON HOBSON, Imperial Maritime Customs, to MARGARET ANNE, eldest daughter of the REV. JOHN CHALMERS, A. M. of Canton.

ERRATA.—Page No. 234 read 233 and 235 read 234 and so on till page 249 read 248.

JOTTINGS AND GLEANINGS.

—We learn that Rev. R. Lechler baptized 12 individuals on the 24th December. Mr. Bellon in Lilong also baptized 25 persons and Mr. Piton in Chonglok about six. Mr. Bellon is enlarging his boys institutions at Lilong, and will build a theological Seminary, to train for the Ministry such of his pupils, as have gone through the preparatory stages of education, and have proved worthy of such an important trust.

—We call attention to the style of the Epitome of Missionary Work at Amoy by Mr. Mc Gregor relating to the London Mission printed in this number. A similar paper from all the Missions in China would be very acceptable.

RELIGIOUS LIBERTY IN CHINA.—The Synod had its attention drawn to a telegraphic announcement from China as follows:—'An important despatch of the Chinese Government to the Foreign Ministers has been published, in which the former demands the abolition of female schools; that teaching against Confucius and the Chinese doctrine shall be forbidden; and the missionaries, except at treaty-ports, shall be considered as Chinese subjects. The despatch declares that the attendance of women at religious service will not be allowed; and that in case of the recurrence of another massacre, compensation will not be granted, and actual murder only will be punished.' And the Synod having been informed that Her Majesty's Government has information to the effect that a despatch of the above character is on its way to this country and further, that the Chinese Government by this despatch, in clear contravention of the terms of solemn treaty engagements, proposes not only to restrict the liberty of preaching the gospel in the treaty-ports, but to expose our missionaries in other parts of the empire to the tender mercies of cruel and despotic officials, and also renounces all valid obligation to discover and punish the perpetrators of any outrage, including even assassination, to which the missionaries may be subjected:—having learned, further, that the Foreign Mission Committee has resolved to send a deputation, in conjunction with other missionary bodies to represent their views to Her Majesty's Prime Minister and Minister for Foreign affairs, the Synod agrees to express its approval of this step, and to give the weight of its influence against the meditated outrage on religious liberty in China; and hereby appoints the Moderator, the Rev. Dr. Williamson, missionary to Chefoo, and the Rev. Dr. MacGill, to act with other deputies in representing to Her Majesty's Government the Synod's sense of the iniquity of a proposal which aims at the exclusion of the gospel from a people comprising a third part of the human race, and thus aims, in so far as human weakness and wickedness can, at the repeal of that great command which gives the right to the messengers of the gospel, and imposes on them the obligation to preach the gospel to every creature.—*United Presbyterian Record, July* 1, 1871.

THE CHINESE RECORDER.

AND

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MR. EDKINS AND COMPARATIVE PHILOLOGY.

BY P. VON M.

See "Connection of Chinese and Hebrew" by Rev. J. Edkins, Chinese Recorder, Vol. III. pgs. 203, 323, and Vol. IV pgs. 23, 48, 74, 102, 123 and 182.

The comparison of two languages results in the tracing of the words of both back to one common origin. The superficial critic judges simply by the external form. To the contrary—the rigidly critical mind submits to the established principles and rules,—weighs each letter and endeavors to discover its proper value. The highest aim of the etymologist is here realized in the conciousness of having followed the path of just, impartial criticism. He is never quite sure in his suppositions: the discovery of a moment may dissipate his most cherished hopes, and render of no avail the studies and researches of years.

A mere comparison between the dictionaries often shows at first sight something seducing, which a more searching study and analysis rarely fulfill. There are long lists of very similar Greek and Hebrew words, but they do not prove that both languages are to be derived from the same origin.

But what does a "*connection* of Chinese and Hebrew" really mean? A genuine kinship can only be proved by drawing the other Semitic dialects equally into the comparison, as far as they are equally entitled, or sister languages, as far as they only find through each other full explanation. But that the three Semitic groups had an individual existence from the beginning, is proved by scholars like S. de Sacy, Gesenius, E. Renan and others. Each of these three groups is marked by peculiar characteristics which secure to it oneness and independence.

The Hebrew or the middle group has preserved its individuality and primeval purity by retaining its gutturals and sibilants. It represents the purest type and is the key of the other dialects.

The T in the Aramean or northern group is a sign of a low language (as it is in low German).

The southern or Arabic group ought always to be kept separated, as it has peculiar marks, which point to an original formation.

To prove that the T in certain Aramean words is older than the S. which we find in Hebrew, is a difficult task. The Genesis was written c. 1500 B. C., while the first Aramean monuments in Daniel appear to be written in the time of Antiochus Epiphanus, 160 B. C. Besides other languages show the S plainly: Koptic shomt=Hebrew shalosh (three), snaë=sknayim (two); Phenicien Ze=Hebrew zeh (this), salus=shalosh (three). The best proof, however, is to be found in the old Babylonian: where the modern Syrochaldean shows a T, we find that the old Babylonian sides with the Hebrew and gives the older S. Alterations like Tyros, Chaldean tûr are to be considered as innovations,

as not only the Hebrew, but also the Phenician language already began at that time to assimilate with the Aramean branch.

Mr. Edkins says p. 203, that Hebrew and Chinese "were probably dialects of a still more venerable mother speech." It is therefore clear, that he tries to trace back both languages to a common origin. To prove this, he ought first to show, how two tongues could so differently develop themselves from one mother speech. For more than 3000 years the Semitic stock has not been subjected to any alteration of roots; the modern Bedouin uses the same roots, as Samuel did, the Arabic of to-day corresponds with the oldest Hebrew roots. We have as yet no authentic instance that at the introduction of letters a language has enlarged the old roots with new ideas. What right have we to consider such expansion of the root as certain? Does not the Chinese itself show, that such expansion was not necessary for the introduction of new ideas? It is too often believed, that the element, which appears simple, is older than a more complicated one. This is the yet undestroyed remnant of the Scholastic method of the Middle ages. The human genius generally begins rather with the dimly outlined and obscure idea; in his first actions slumber the elements of the most developed conscience. Then the analysis discovers the degrees of this arbitrary development, but it is certainly wrong to believe, that the last step, which we arrive at through the analysis, is the first in the order of the facts.

The idea to reduce all languages to a monosyllabic origin fascinated even men like Delitzsch and Fürst, but their arguments are perfectly refuted by Pott and Burnouf, and E. Renan in his "histoire des langues semitiques" p. 449 goes so far as to call "les analyses de racines un jeu puéril!"

Let us now see, how much the eight laws, which Mr. Edkins proposes, are able to assist our comparative philology.

I "The initial sibilant often found preceding two radical consonants may be confidently set aside as a "Semitic prefix." When, let us ask, is the initial sibilant ever a "Semitic prefix," to enable Mr. Edkins to confidently set it aside? What was its signification, which had the power to modify, when prefixed to any root, the idea, it originally had?

P. 204, No. 2. To compare Hebrew sela with English rock, is, I am sorry to say, a mistake, as rock, Italian rocca, Spanish roca, French roche, are derived from the Latin rupes, rupica (like avis avica, cutis cutica) and is formed like Latin appropiare, Italian approcciare, French approcher.

P. 204, No. 11. Hebrew shaba '(he swore) is a denominative from sheba' (seven) and derived the idea of swearing from the Hebrew custom, that "oaths were confirmed either by seven victims, offered in sacrifice (Gen. 21, 28), or by seven witnesses and pledges," so that nothing is to be found like the idea of binding, which the Chinese 縛 has.

II. "The medial consonant, if it be resh or laned may be suspected as not a genuine radical letter. It may have been inserted as R in the German "sprache," when compared with the English "speech."

The Sanscrit root for to speak and sprechen is brû, the R is therefore old in sprechen and only dropped in speech, Anglo saxon still retains the R in sprecan, spreocan.

P. 324. According to the principles laid down above, we cannot agree with Mr. Edkins, when he considers the simple root, "stripped of appendages," as the beginning, from which the other words are expanded. We have no right to think so, as we cannot prove it.

P. 325, No. 4. Mr. Edkins is unhappy in the choice of his examples: Hebrew berith (covenant), which he derives from a root bārath (to cut) is connected with bārāh=Arabic bara, ultimae waw; Hebrew bārar, Arabic barra (to sever) seem to be related.

P. 325, No. 6. Mr. Edkins compares. Hebrew dārash with Greek Zeteo (to seek) and says: "the initial Z has taken the place of D; as in the Hebrew dārash the final Sh has taken the place of T." But such an indeterminate application of letters is certainly against the most essential principles of philology.

P. 325, No. 8. Hebrew cheres means dry, arid, hot. The name, that Jesaiah gives to Cyrus is Koresh, which, with the Fend choro, chur, ahuro, Persian chūr, hūr point to a root hr. The word cheres has nothing to do with it. The esh in koresh is only a termination, as the esh in daryāwesh. Koresh, Cyrus, is shortened from kūreshīd (brightness of the sun).

P. 325, No. 15. We do not think it possible to compare Greek teko with Hebrew dāalag (to burn), but perhaps, as Gesenius does, the latter with Greek derkomay, where the lamed apparently lies in the rho. Certainly, however, Greek teko and English torch have nothing in common, as torch is derived from Latin torquēre (to twist), part pass tortum, new Latin tortisius.

P. 325, No. 20. Hebrew peleg (stream). To this root Gesenius, on whose opinion Mr. Edkins depends so much, that all his Latin and Greek quotations are taken from his Hebrew dictionary, compares Latin flu—o, fluc—tus, Greek phly—o, pelagos and Hebrew pal, pôl, bullire, wallen, Welle, all of which show more a root pal, than pag. English break does therefore not belong to this root, but is the same with Latin frangere (fragere), Greek rhegnymi (which lost an initial digamma).

P. 326. "These twenty examples ——originally one."

But where are those Hebrew words, which do not begin with K, T, P and G, L, B, e. g. those that begin with resh?

P. 326. "This identity——could grow." According to this paragraph Chinese and Hebrew were once the same language. This language had no "distinction of genders, article, verb paradigm" &c. Only when "the creative genius of Semitic grammar (?) commenced its work," the Hebrews got a sort of language. This genius occupied himself first with expansion of the primeval word into a dissyllable. Just according to his vague fancy (it would seem) he added some consonants to the root. After having done this to his satisfaction "the complicated ramifications of Hebrew accidence" were able to grow. All this our genius did so well, that since several thousands of years nothing was to be altered. But —if we believe, that language formed words itself, we must logically go further and believe that man was once without language altogether and—the theory of Darwin is proved! And actually p. 323 Mr. Edkins lets Adam begin his language by imitating the cries of animals, the noise of concussion, of walking and so forth, and "acquire a small stock of monosyllables," "to begin with." Vol. IV p. 25.

The comparison drawn between Chinese 明 ming (bright, the dawn) and English to-morrow is attractive, but owing to the Hebrew, its logical value is lost. The Hebrew māchār is contracted of ma'achar (the following, posterior, subsequent) and is therefore not connected at all with the signification of morning, bright, but means with yōm (day) the following day; after to-morrow adds shetīshī (third) to it. We have therefore to give up "the hope for the identification of all these words"

with the Chinese 明 ming (bright).

P. 50. Mr. Edkins could probably not find the Hebrew word for Gehenna in the dictionary of Gesenius and does not, on that account I presume, give the Hebrew pronounciation for it. We will add a short explanation. In the south-eastern quarter of Jerusalem was a valley, in which human sacrifices were offered to Moloch and which had the name gey 'hinnōm valley of Hinnom. The word Gehenna, as we use it now, is taken from the Arabic, which took from the Hebrew, as Mr. Edkins rightly observes.

P. 50. "Gesenius compares——— Welsh haul."

Comparative philology has made rapid progress since the time of Gesenius and comparisons like castus-sacer per transpositionem ought to find no place in the new editions of his dictionary. Castus is generally derived from candere, which is connected with canere (like ardere and arere), so that "we are saved from the possibility of venturing" on the comparison with the Chinese 潔 kit to wash.

P. 50. The Tibetian kor may be the Latin circulus, the Hebrew gālal, root gal is more likely to be Latin glomerare, globus, Greek kylio, kylindo.

P. 51. Expressions as, "the root may have had originally a final Ng, which was dropped and its place taken by R and L;" or p. 184, "the Hebrew syllabary contracted itself, threw out the final Ng, and borrowed the M final to put in its place," need no discussion, for their philological value is patent to the most superficial observer.

P. 74. A nice example of modern philology, is English round=Chinese 輪 lun (a wheel, to revolve). In spite of all arbitrary alterations of consonants, which Mr. Edkins proposes (T, D=R, L, Th; G, K=ayin, cheth, he; beth, pe=waw), he cannot accomplish this comparison. Round comes, as we all know, from the Latin rotundus (rota), Provencial redon, old French roond, reond; modern French rond, all point to the path taken by English round and German rund.

The Greek redon (rose) cannot possibly be derived from a root, that "began with L and ended with T or N" (!), as it originates from vrodon and has var as root.

P. 74. When comparing Hebrew tachatz with neco and 虐 nok, what does Mr. Edkins with the final tz? In p. 75 No. 6, he says that the d in takad is a "Hebrew suffix!" Is then perhaps the tz in tachatz also a suffix? In Hebrew grammar both do not occur. See Prof. Pott, Encycl. of Ersch and Gruber, art. Indogerm lang p. 8: it is le plus essentiel principe of the comparative philology, that the consonants are considered as something fixed, otherwise all letters may, by turns, play the same role.

P. 75, No. 7. Hebrew lācham (ate), which we here meet for the second time having a different signification, is not only in form, but also in signification the same with tacham made war; confer Arabic sadhagha (to chew), II conj: to fight, soldiers in battle are hyperbolically said to devour their ennemies.

P. 75, No. 5. Modern investigation has proved, that Hebrew 'Arama "the high plateau where the Aramean race became settled," has nothing to do with rūm (high), but is composed of ar and am, meaning the land of Am, as Armini means the land of Mini (Armenia), Ar-pakhshad &c. cf. Bunsen, Outlines I, p. 180.

P. 76, No. 6. Mr. Edkins puts rākash and 得 tek together, having just the page before, p. 75, No. 6 compared the same tek with Hebrew lāgach. What have rākash and lāgach in common?

P. 76, No. 7. The Latin "subditione (under authority)" is considered to be most probably derived from dare, kindred with deditio, and perhaps contracted from it. Then the root is D A and Hebrew rādāh and Chinese 治 dat show a younger form than Latin.

P. 76. With Latin lacryma, Greek dakry, Welsh dagr, tear, zähre, Chinese 滴 tek (to drop) Mr. Edkins compares the Arabic tagthīr (not taktir) from the root gathara, the prefixed ta being the sign of the nomen actionis. Now tagthīr has not the signification of distilling at all, but is either nomen actionis conj. II, and means "ligno agallocho suffivit sc. vestem," or is a noun and means "morbus quo quis urinam retinere non potest, a signification, which Mr. Edkins scarcely could have had in view; having nothing to do with tear (Freitag, lex Arab. III p. 464).

P. 77. About the comparison of Hebrew le; ēl, Latin ad, Celtic at, to and Chinese 到 tao, 至 ti, we have nothing to say, except that 至, according to Mr. Edkins' system, originally sounded tit or tot. Then the beauty of the comparison is lost at once. Certain it is, that English th and Greek theta "cannot have been developed from the t. Cf. Bunsen, Outlines I p. 78.

P. 124. We have shown, that the Hebrew or the Semitic languages in general have *not* been altered for thousands of years and the sentence "the complicated alphabets of existing languages are modern" is applicable neither to them or to the Arian languages.

P. 125, No. 8. Hebrew chad, achād is here compared with Greek heis and Chinese 孤 ku and 個 ko, both have lost a final T. This comparison is, as far as the Greek is concerned, impossible, when we know, that the root of heis (gen. henos) is hen, Latin unus, English one.

P. 125, No. 11. The English word glad has nothing in common with the Latin gaudeo, except its signification. The root of gaudeo is ga and Greek gaio, gayros are derivation of of the same root. Glad and the German glatt (smooth) are connected with the Latin glatiare, glaciare, glacies.

P. 125, No. 18. The double comparison of the Chinese 過 kuo (to pass by, miss, fault) shows the system of Mr. Edkins in its whole debility, as he uses the word here as kat, on page 104 as kap!

P. 125, No. 20. How can we compare Hebrew chay (root chāvay) with Chinese 活 gat living, as Mr. Edkins says: "language is *always* multiplying itself (p. 124)!" As he considers Hebrew junior to Chinese, the former has already thrown away the final T.

The method of Romanizing used by Mr. Edkins is somewhat obscure. In Semitic languages, where the greatest importance lies with the consonants, we have to use a certain method, to make the words recognizable. Mr. Edkins gives four kinds of Romanizing for Hebrew ayin: it is either not expressed at all, or g, or gh, or ng.

In conclusion we give an example, how far astray superficial criticism in etymology may lead the student. In the book before us—the Chinese 割 kat seems to have been regarded with partial eyes by the Author. It is compared no less than 14 times—so that we learn, Hebrew chāra.h is developed from the same root as kātab, in which two forms, not a single consonant agrees!

THE TIME OF OUR SAVIOUR'S CRUCIFIXION AND RESURRECTION.

BY REV. T. P. CRAWFORD.

Our Saviour was crucified on Wednesday, and rose from the dead about sunset on our Saturday.

The reader will be somewhat startled at the boldness of the above prop-

osition, and at once ask, can this position be sustained in opposition to the generally received opinion, that he was crucified on Friday and rose again on Sunday morning? I believe it can, and proceed to offer the principal proofs on which it rests.

Our Saviour, on various occasions, foretold his own death and resurrection. The Evangelists, in recording his remarks, say indiscriminately, "The third day," "In three days," "After three days," he would rise again. Now there is a slight vagueness about these expressions. The former two may mean something less, the latter something more than three full days.

But the Saviour (Matt. 12th Ch. 40 v.) removes all ambignity, by saying, in the most *deliberate* and *definite* manner that, "As Jonas was three *days* and three *nights* in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

Nothing less than three entire revolutions of the earth will fill the measure of this language. At least, but a *small fraction* of the first and last part of the time indicated could be left out without doing great violence to his words.

The chief priests and Pharisees understood him to mean three full days and nights; for they came to Plate, saying, "Sir we *remember* that that deceiver said, while he was yet alive, *after* three days I will rise again. Command, therefore, that the sepulchre be made sure till the third day i. e. till the end of the third day, lest his disciples come by night and steal him away."

In studying this subject, we should constantly bear in mind the fact that the Jews reckoned their days from sunset to sunset, and understand their words accordingly.

Luke (23d Ch. 54 v.) when speaking of the time when the Saviour was buried says: It was the preparation day, and the Sabbath *drew on* (epiphasko) literally *began to dawn* by the rising of the moon and stars as the Saviour's body was laid in the grave about sundown of that day. What Sabbath does Luke here refer to? Was it the common *weekly* Sabbath, or was it the yearly *Passover* Sabbath?

It has been too readily taken for granted that it was the weekly Sabbath, and this is the root of the prevailing error as to the time of the resurrection.

We know *certainly* that the burial was completed just at the beginning of the *yearly Passover Sabbath* which was the day after the Jews eat the Paschal lamb. This strictly speaking was *the Passover day*. It is also called the Preparation day, and occurred on the 14th of the first month; the 15th or day following, was "*a Sabbath*, a holy convocation in which no servile work was to be done" according to the Law of Moses. See Lev. 23 Ch. 5-7 verses.

But we by no means know that it was also the *weekly Sabbath*. True, the two would occasionally fall on the same day, but there are *seven* probabilities against *one* that it so happened on that particular year. John (19 Ch. 31 v.) conveys the idea that they did not coincide at that time. He says: "The Jews, therefore, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a *high* day) besought Pilate that their legs might be broken" &c. The words in brackets are thrown in by John apparently for the express purpose of informing us that it was the high Passover Sabbath, in contradistinction to the ordinary weekly one to which he refered. Otherwise the parenthetical clause would be useless so far as we can see.

The truth is, our Saviour was in the grave during *two* Sabbaths, being

buried at or a little after the beginning of the one, and rising at or a little after the end of the other. By keeping in view the fact that there are two Sabbaths the difficulties in the *records* begin to disappear and the various statements of the four Evangelists readily harmonize.

Let us see if this be so. We will begin with Mark as he mentions the first transaction after the burial. He says (16 Ch. 1 v.): "And when the (festival) Sabbath was *past*, Mary Magdalene, and Mary the mother of James had *bought* sweet spices that they *might come* and anoint him." Next Luke says (23 Ch. 55-56 vs.): "And the women who came with him from Galilee followed after and beheld the sepulchre, and how his body was laid, and they returned and *prepared* spices and ointments, and rested the (weekly) Sabbath day according to the commandment." Thus we see they kept a Sabbath *before buying* the "spices," and another *after preparing* them. So there must have been an intervening day on which they bought and prepared the spices and ointments. If we maintain that he was in the grave but one Sabbath, then there would be no time left in which they could do the work; for Luke says he was buried at the *beginning*, and Matthew says he rose at the *end* of the Sabbath day. This would give him but one day in the grave instead of three days and three nights as he had most deliberately foretold. Matthew (28 Ch. 1-12 vs.) says: "In the *end* of the (weekly) Sabbath, as it *began to dawn* towards the first day of the week, came Mary Magdalene and the other Mary to *see* the sepulchre, and they found the stone rolled away," saw an angel who told them the Lord was risen, &c., "and as they ran, with fear and great joy to tell his disciple, Jesus met them saying, all hail! Go tell my disciples &c. Matthew says nothing however about their having told them what they had seen and heard.

The Greek word *(epiphosko)* here used by Matthew and rendered "*began to dawn*" is the same word used by Luke (23 Ch. 55 v.) and rendered there the Sabbath "*drew on*," evidently referring to the shining out of the moon and stars as the Saviour was beyond all doubt buried just at night fall. The use of the word is the same in both cases and indicates the beginning of the day according to the Jewish reckoning.

See Liddell and Scott's Greek dictionary. *Epiphosko*—"*To shine out*, as of the sun and *moon*." Robinson's —"*To dawn on*. Trope of the Jewish day beginning at sunset, *to begin*."

John (20 Ch. 11-18 vs.), like Matthew relates the events of the *evening*, as a comparison of the accounts will show, adding some things which he left out: such as that "Mary stood without the sepulchre weeping; that she mistook Jesus for the gardener; and that she went and told the disciples that she had seen the Lord, and what he said to her." Mark (16 Ch. 9-11 vs.) completes the events of the evening by adding: "now when Jesus was risen *early the first day of the week*—he appeared first to Mary Magdalene, out of whom he had cast seven devils, and she went and told the disciples as they mourned and wept, and they, when they heard that he was alive, and had been seen by her, believed not."

This unbelief on the part of the disciples would naturally throw Mary into a dubious, anxious state of mind, and perhaps she spent a sleepless night over it. At all events she rose before day, "while it was yet dark," and went again to the sepulchre to satisfy herself, as I suppose, that the events of the previous evening were not an illusion.

John (20 Ch. 1-11 vs.) begins the story of the morning by saying: The first day of the week cometh Mary Magdalene early when it was *yet*

dark, to the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them. They have taken away the Lord out of the sepulchre, and we know not where they have laid him." At this visit Mary did not see the Lord, only the stone rolled away from the sepulchre; and, as the disciples had disbelieved her former statements, she is now, by a *natural law* of the mind, careful to state only that which she can submit to ocular demonstration, i. e. the fact that the grave is *empty*.

While she was gone to tell the disciples and remains discussing with them these strange facts and arguing in favor of his resurrection, "The women from Galilee and others with them, (Luke 24 Ch. 1-12 vs.) came *very early* in the morning—Mark adds, "at the rising of the sun"—to the sepulchre, bringing the spices which they had prepared, and Mark adds, they said among themselves, who shall roll us away the stone? And they found the stone rolled away, and they entered in and found not the body of the Lord Jesus" &c.; and they returned from the sepulchre and told all these things to the eleven and to all the rest. It was Mary Magdalene (first in the evening and first in the morning) and Mary the mother of James, and the other women with them who told these things to the Apostles, and their words seemed to them as idle tales, and they believed them not. But John adds, that Peter and that other disciple whom Jesus loved, arose and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass."

The other disciples seem not to have had faith enough even to go and see whether these things were true or not. Here ends the events of the morning.

Thus we see that Mary Magdalene had nothing to do with *bringing* the "spices" to anoint the Saviour's body in the morning, or with the conversation among the women who brought them about "who should roll away the stone."

When once our attention is called to the fact that there are two Sabbaths in the record regarding the burial and resurrection instead of one, the difficulties disappear, and there is a natural harmony between the four Evangelists; all parties act and speak consistently, and there is no longer any necessity to put a forced interpretation on any text of Scripture. The Saviour had ample time to remain "three days and three nights in the heart of the earth," and to fulfil, literally, his own deliberate prediction. The women had also time to prepare the spices and ointments and wait till the guard had performed their three days watch at the grave, before they came to perform their pious labors.

How forced and unsatisfactory is the other view of the question.

This mode of interpreting the time of the resurrection does by no means attempt to overthrow the ancient tradition of the church that Christ rose from the dead on the first day of the week; for Mark settles that point as well as Matthew. But it holds that it took place in the evening just after the close of the Jewish Sabbath and in the *beginning of their* first day of the week, instead of in the morning as commonly supposed. I know of but two objections which might be urged against this view of the subject.

First: It might be asked, why would the women wait for three days and four nights before coming to anoint the body?

Answer.—For the very good reason that they could not do it sooner.

It was under the guard and seal of the Governor. Besides being "wrapped in a hundred pounds weight of myrrh and aloes" and the weather cool, there was no danger of its becoming offensive by that time.

Second. Why would the two disciples going to Emmans (Luke 24 ch. 21 v.) on the afternoon of the first day of the week say to Jesus: Besides all this, to-day is the third day since all these things were done.

Answer: Because they had the fact in their minds that Jesus had said while yet alive that after three days he would rise again, and counting from the time of his *burial* on the beginning of Thursday, as my present mode of interpreting the circumstances maintains, it would be the third day since the last of "these things were done." If they did not have his burial and probable resurrection in their minds, I can see no reason why they should refer to the third day at all. Should any one say that they referred to the time of the crucifixion as the point from which they reckoned, I reply that while at first view it seems to be so, still a close and attentive study of the context makes it more probable that they counted from the *burial*. And if so, the third day would not be past till sunset, notwithstanding he had risen the evening before. If we could be certain of the *year* in which our Saviour was crucified, by an astronomical calculation, the day of the week could be ascertained with mathematical certainty.

I now submit this article to the readers of *The Chinese Recorder* hoping it may aid in removing some of the many difficulties which have long surrounded the burial and resurrection of our Saviour.

I regard the subject of great importance to missionaries who have to translate the Gospels into the various languages of the heathen world.

If my arguments are unsound I should be glad to see them overthrown by those which shall better harmonize the statements of the four Evangelists.

Tungchow, Oct. 16th 1871.

THE LATE MRS. E. C. BRIDGMAN.

BY REV. HENRY BLODGET.

Most of the readers of *The Recorder* have heard of the recent death of Mrs. E. C. Bridgman at Shanghai. It is fitting that its columns should contain some notice of the life and labours of one who served her Master in this field so faithfully and for so long a time, and whose efforts were so signally blessed. Many of her friends in other lands, as well as her missionary associates in China, will be gratified to know more of her than the few facts which they now possess. The record of what she has wrought will serve also to stimulate and encourage younger missionaries, especially those whose circumstances may in some respects resemble hers.

Mrs. E. C. Bridgman was born in Derby, Conn. U. S. A., May 6 1805. Her maiden name was Eliza Jane Gillette. Her father, Mr. Canfield Gillette, was a merchant in his occupation, and a prominent citizen in the town. The family in its origin was from the French Huguenots, and had been driven from France by religious persecution. She was the youngest of nine children, and was baptized in infancy in the Episcopal church of her native town, of which both her parents were members.

Her father died when she was but ten years of age, and the other members of the family being dead, or having removed to other places, the mother with this daughter, in the spring of the following year, left Derby and went to New Haven to reside. While attending School in

this city, during a powerful revival of religion her mind was greatly exercised in regard to her own salvation. At length she obtained peace, and was confirmed as a member of the Episcopal church, under the pastoral care of the Rev. Henry Croswell. The date of this event was February 1st, 1821, in the sixteenth year of her life.

Her interest in Foreign Mssions commenced about the time of her conversion. It was at first awakened by reading Buchanan's Researches in the East, a book which had a powerful influence in originating Foreign Missions from the United States of America. This interest was greatly increased by a farewell service held in connection with the departure of the second band of missionaries for the Sandwich Islands in the year 1822. From that time she cherished the desire of engaging personally in the missionary work. The reading of the Memoirs of Harriet Newell and others of like spirit deepened this desire. One thing prevented its immediate accomplishment. She could not leave her mother. The will of God was plain, and she waited patiently.

At the early age of sixteen years, Miss Gillette became an assistant teacher in the Boarding School in New Haven of which she had been a member, and subsequently having removed with her mother to New York in 1823, was there engaged in similar duties. Her position however was soon exchanged for that of Principal of a Boarding School of young ladies, the duties and responsibilities of which office she assumed when twenty two years of age, and continued to discharge for a period of seventeen years until her appointment by the American Episcopal Board as a Missionary Teacher for China, which event took place in October 1843.

While in New York she was a member of St. George's Church, then under the pastoral care of Dr. Milnor, of whose ministrations she always spoke with the greatest delight. In the Sabbath Schools her labors were very earnest and greatly blessed. Of one Bible Class which she taught, all the members at length gave evidence of a change of heart.

Miss Gillette sailed for China December 14, 1844 in company with several other missionaries under the care of Bishop Boone, and arrived in Hongkong April 24, 1845.

To go forth as a missionary was to her the fulfillment of a long cherished hope. At the same time she did not forget, as no right minded woman can forget, the trials and exposures incident to such a life. Referring to her feelings at this time, she said on one occasion, many years after, with great earnestness:—"I came to China upon the 121st Psalm. Man could not support me. It was God alone. My soul went out in the words, 'My help cometh from the Lord which made heaven and earth. He will not not suffer thy foot to be moved. The Lord shall preserve thee from all evil. He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even forever more!'"

By her marriage to Dr. Bridgman which took place in the year 1845, her relation was transferred from the Episcopal Board to the American Board of Foreign missions, with which she remained connected until the day of her death.

The two years spent at Canton from 1845 to 1847 were chiefly useful to Mrs. Bridgman, as regarded her own efforts in the missionary work, in enabling her to begin the study of the Chinese language, and in securing two little girls as pupils, who afterward became the nucleus of the school in Shanghai. To this

latter place she removed with her husband in the year 1847.

At Shanghai their residence for five years was in a Chinese house in the densest portion of the eastern suburb of the city. Notwithstanding the prejudices of the Chinese, occasioned by ignorance and suspicion, she succeeded while there in gathering a Boarding School of girls, probably the first in Shanghai, and one of the first in China. This school she continued to superintend and instruct, with an interval of one year, 1852-1853, during her absence in returning to America, for a period of fifteen years, until 1862.

No one who knew Mrs. Bridgman need be told of her ardent zeal and abundant labors in behalf of this school. It was her one concern, the great object of her life. Nor were her labors without their reward. A good number of her pupils, became Christians, and were married to members of different churches. Almost every mission church in Shanghai has received accessions either from her pupils, or from those more or less remotely connected with them, their mothers or other friends. As her older pupils left the school, several of the more promising ones were employed by her to open day schools of girls under her own supervision. One or both of the parents were usually associated with the youthful teacher. At one time in 1859 Mrs. Bridgman had three such schools under her care, one South-east of the city of Shanghai, another in the city, and a third in a hamlet one or two miles north of her residence. Besides these schools, she had also a class of poor women who came to her for instruction upon the Sabbath, and also upon one of the week days. At that time there could scarcely have been less than seventy five women and girls who were regularly taught by her. Many among her pupils retain a lively sense of gratitude for the labors put forth in their behalf, and some of them learned to look to her as to a mother.

The period of Mrs. Bridgman's life was one of almost uninterrupted happiness. God had given her useful employments, a comfortable measure of health, and a happy home. The death of Dr. Bridgman, which occurred in 1861 caused a great change in her circumstances. Her health gave way, and much against her own wishes, she was obliged to give up her school and return to America. This happened in 1862.

The school thus left in the height of its prosperity, and the little church connected with it, was transferred to the American Presbyterian Mission. It is gratifying to know that this school has been continued to the present time, and is now in a flourishing condition, numbering nineteen pupils, eleven of whom are members of the church. During the nine years since Mrs. Bridgman left the school twenty five of its numbers have received Baptism, all whom are now living, and lead consistent Christian lives.

(To be continued.)

CAUSES OF HOSTILITY TO MISSIONARIES.

BY REV. J. S. BURDEN.

What are the causes of the hostility at present manifested to Missionaries in China? There is no doubt that this hostility exists. The Yangchow disturbence, the Tientsin Massacre, the Missionary Circular are all clear indications that a deep seated enmity exists, of which Missionaries seem to be the principal object. To judge by the language of the Missionary Circular, the Missionary question appears to be the one difficulty which prevents China from coming to an amicable understanding with Western Countries. How is this opposition to Christian Missions to be explained?

First I would reply that the cause is not to be found in *religious* motives. The hatred of the Chinese to Missionaries is not a religious hatred. They know nothing as yet of the "odium theologicum." It is admitted on all hands by those who know anything of this people that they are indifferent to spiritual truth. They are not exactly irreligious, but they are decidedly non-religious. Their views of life are materialistic, and it passes their comprehension that a man should make it a matter of conscience to fight either against or for a set of religious opinions. There are of course occasional exceptions to be met with, but the vast majority of the Chinese are utterly indifferent to every thing like spiritual religion. If the Chinese were fanatical Mahommetans or conscientious idolaters, the opposition to Missionaries might fairly be considered a religious one. But to talk of Confucianists and Buddhists as waging a religious crusade against Christianity on conscientious grounds is to talk sheer non-sense. As a religious system, the Confucianists simply despise it and put it on a level with Buddhism, and believers in Buddhism are generally just as ready to laugh at the impotence of an idol and the folly of idolatry as we are. We attack no sacred thing, in our sense of the word sacred, when we denounce idolatry, and we no more outrage the feelings of the people by delivering a Christian address in a Buddhist or Confucian temple than we would at home by preaching in the market place or the village green. Many of the temples are little better than markets or places of public resort, and crowds lounge every afternoon in the courtyards, ready for any one who may turn up to amuse them. If a Missionary stands up to preach in a temple courtyard while idol-worship and incense-burning are actually going on, the priest will probably be angry that his business should be interfered with, and this ought therefore to be avoided; but the idea of profanation of the temple or of the idols is one utterly foreign to them. If they are beginning to assign this as one of their grievances, it is because it has been suggested to them by those amongst ourselves (some members of the House of Lords to wit), who not understanding the Chinese, and judging from their own religious reverence for Christian Churches and Christian Worship, attribute the like feelings to this people.

Whence then arises the opposition undoubtedly manifested to Missionaries? I account for it by the operation of three causes which have been at work for a longer or shorter period and which seem to me a sufficient explanation of all the hatred of the Chinese to Christianity and its propagators.

1.—Christianity is considered by the Chinese as a political institution, and is on this account looked upon with suspicion and dislike. Roman Catholic Missions in China have, I think, given good ground for such a suspicion. I would say, like Mr. Wade, "I am not reflecting upon Romish Missions in a sectarian spirit." I simply state a fact, patent to all men, when I say that the Tien Chu Kiau, as the system of Roman Catholic Christianity is most unfortunately named, is universally associated in the minds of the Chinese with the French Government, which has extended, to a greater or less extent, the ægis of its protection over all belonging to the *Kiau*, whether Foreign or Native.

That the Foreign agents should be under the protection of their own Government is natural enough, and has never been objected to by the Chinese —publicly at least—till recently. During the last ten years however they have been drilled into the idea that they were admitted by the Tientsin Treaty into the family of nations, and finding in the course of their new education that the exterritoriality law is not known among the nations of Christendom, they all at once discover that they are grievously injured. If the reason of that law had been kept before them as constantly as their newly acquired privilege, they perhaps would have hesitated before asking that foreign missionaries should be submitted to the tender mercies of Chinese law.

But whatever their view may be about the Foreigner and his protection, they have a perfect right to object to the application of the exterritoriality law in any degree to their own subjects who may have become members of the Foreign religion. The attempt to introduce such an arrangement is more than enough to explain all the opposition to missions, both Protestant and Roman Catholic. Whether all the charges of Wen Siang in the missionary circular are correct may be doubted, but there is a sufficiently large substratum of truth to prove that Christianity, as presented by the Roman Catholic missionaries has been made to look very like a political institution. Roman Catholic Bishops have, according to their own statements, assumed a state and pomp which have given offence to the officers of Government, and have lowered them in the eyes of their own people. Hue himself gives us details of interferences with Magistrates in dealing with converts brought before them, and although these read amusingly to us, the effect on the Government and its agents can have been anything but amusing; no doubt converts are often most unjustly treated; charges are trumped up against them, the falsity of which it is impossible to prove, and real injustice is done which a foreign Protectorate might perhaps prevent. This, however, seems a very questionable way of propagating Christianity in a country of which Christians are not masters. I think our ministers are bound as Christians to give us all the moral help they can where they see we are right, and to show the Chinese Government that they do not regard Christianity with indifference, but it is difficult to see how any thing more can be done without creating an "imperium in imperio."

In speaking thus, I refer as much to Protestant as to Roman Catholic missions. The mention of Christianity in the Treaty and the stipulation that those who propagate it and those who profess it shall not be molested so long as they peaceably pursue their avocations, do not (to use the favourite phrase) "outrage the feelings of the Chinese." But the active protectorate of converts by a Foreign Power while the country is governed as it is, does outrage their feelings and moreover is the very way to injure the cause of Christianity itself. If the Chinese Government began a rigorous persecution of its Christian subjects, in which thousands were either banished or put to death, it would be strange indeed if the Representatives of Christian Powers stood by silent and unmoved. This, however, is happily not our position as yet. The want of a Protectorate will no doubt cause a good deal of injustice and suffering, but its establishment would be productive of far worse evils. It would be an invitation to hypocrites to join us, it would lay us open to the charge of harbouring the very refuse of society (the very charge brought against Romish Missions by the Tsung-li Yamen), and it would involve constant political difficulties between our authorities and those of the Chinese. This is hard doctrine for our Chinese Christians, but if Christianity is to take root in China as it at first took root in the West, the Native Converts must be ready to "take joyfully the spoiling of their goods."

Political motives are the only ones that induce the Chinese Government even to meddle with what are called *Kiau* or sects. The adherents of the White Lily and other sects are diligently searched out on this ground. Christianity, by the action of the Roman Catholic missionaries, is put in the same category. It suffers, not as a religion, but because it is regarded as a political engine in the hands of Foreigners for the gradual subversion of the Government.

2.—Another reason for the dislike with which Christianity is regarded, is that it is a *foreign* institution. If the Chinese have not the "odium theologicum," they or rather that portion of them known as the educated class have the hatred of foreigners strongly developed. This hatred is indiscriminating. Merchant, missionary, official, each comes in for a share of it. Each is considered, as Mr. Wade well reminded the Tsung-li Yamen officers last year

no better than a "devil" or a "wild beast." All of us without exception go by the worst names among them in private; and a few of the choicest are heard wherever the power of Foreigners is not much feared. And this is not difficult of explanation. Foreigners admitted freely into the Empire represent a new state of things, their presence means change and progress, and change and progress are the things most hated and feared by those who have the governance of China in their hands. Hence the existence of these feelings towards foreigners. What is there to be done? Drive out foreigners en masse? For this they are not strong enough. Cut off the Plenipotentiaries or a few Consuls? This would inevitably lead to war with all the Western Powers, for which they hardly deem themselves yet prepared. Get up an agitation against the merchant? This is not very easy, as commerce is a thing evidently desired by the mass of the people. The missionaries, however, give fine scope for misrepresentation and agitation. So they are made the scape-goat to bear the sins of their brethren. Loud and long complaints are made against them, derived partly from fact, partly from fiction, partly from foreign writers. Disturbances are raised against them in different places to show how "the people" are opposed to them, and then the Chinese Government appeals to the Foreign Ministers against the propagation of Christianity. But all this while the real object of attack is not so much the Missionary as the Foreigner. It is hoped that by riots and massacres directed against missionaries, foreigners generally may be frightened from introducing changes, and perhaps—who knows?—may be even frightened out of the country! Hence pressure is brought to bear, as it is supposed, against foreigners by attacks on missionaries. They are spoken against, written against, and made the subject of official correspondence, but the real grievance is not that they are religious teachers, but that they are a part of that invading host of foreigners whose mission it is to introduce changes into China, and destroy her old ideas of isolation, superiority and universal sovereignty.

All the charges that have been brought against Missionaries—those that led to the Tientsin Massacre last year, those found in that abominable book, "Death blow to corrupt Doctrines," and those connected with the Shen Sien Fen excitement of this year (1871) which nearly led to another Massacre,—are intended to apply to all Christians, and not only to the propagators of Christianity. We are all supposed to be addicted to magic and impurity, and are all alike under the ban of the Educated Class. But as foreigners generally cannot be got at, the Missionaries, as the weakest and the most exposed, have to bear the brunt of all the hatred felt by the Chinese literati towards foreigners.

3.—A third reason, which I have no hesitation in assigning for the strong opposition now manifested to Missions, is the aspect of our own high officers before the Chinese Government with reference to Missionaries and their work. The opinions of our late Minister on the subject of Missions are well known. Sir Rutherford Alcock seemed to think that Opium and Missions were the two disturbing elements in our intercourse with China, and if the report of an incident, said to have taken place during his farewell visit to Prince Kung, is correct, he made no secret of his views to the Chinese. The Prince, it is said, thanked the British Minister for raising the tax on the importation of opium, "and now," he added, "if you could only put a check on the importation of Missionaries, China would be eternally your debtor." Prince Kung must have well understood the mind of the Representative of Great Britain, before he would have ventured to make such a request even in jest. One cannot wonder at the issue of the Missionary Circular after intercourse such as this? The only wonder is that it was not issued earlier.

But even when our officials have been personally in favour of Christian Missions, the mode of dealing with cases brought up for discussion or decision has been such as to produce the

same result. Anti-missionary sentiments are mischievous, because they give the Chinese an opportunity of complaint against one class of Foreigners which they will try to improve against all Foreigners, but a timid policy in dealing with plain cases of injustice in connection with Missionaries is just as mischievous. Both equally convey the idea to the Chinese Government that our Officials are as anxious to keep Missionaries out of China as they are, and when this idea enters their minds to however small an extent, it is natural that they should make the most of it, and raise a hue and cry against those who are supposed to be an element of difficulty and danger by Foreigners themselves.

The opposition then to Missionaries is founded, not on the nature of Christianity as a religion for China, but on accidental circumstances arising partly from the fault of those representing Christianity, and partly from the Anti-foreign character of the Chinese mind. To join in the Chinese Government cry against Christianity and its propagators is merely to retard the solution of the question of foreign intercourse with China.

As for the residence of Missionaries in the Interior, it ought to be remembered that in the early years of the Tientsin Treaty no one doubted that if a residence could be secured in any place away from a Port without the opposition of the local Magistrates, the Treaty would not be broken by Missionaries thus settling themselves. No word of protest was issued by our Authorities on the subject and the consequence is that many places have been occupied already. It is therefore now too late to lay down a law that it shall not be done. The course pursued by the American Minister seems to me by far the best—to lay down no law whatever on the subject. American Missionaries may go about the Country with their passports as much as they please and settle themselves where they can do so quietly. Nothing is done to compel the people to rent houses to them, and if they are baffled in their attempts to secure a residence, they retire. But if any of them were to be injured, I have no doubt that the Minister would do all in his power to obtain redress or to give protection. He might not be able to effect much in this way; for moral means, according to Sir Rutherford Alcock, are of little avail with this Government, but the very fact the Minister does not regard the Missionaries as doing a lawless thing in settling in the Interior is a gain on the side of the Missionary. The Missionary accepts the risk, and has the satisfaction of knowing that his Minister does not consider him an outlaw.

PEKING, Nov. 9, 1871.

PROCLAMATION FORBIDDING IDOL PROCESSIONS.

BY H. M. C. S.

A Proclamation issued by Wên Acting Governor General of Fohien, and Wang Lieutenant Governor.

This Proclamation is to remind every one that religious processions and meetings are offences that have long been proscribed, and that if the officials fail to put a stop to such proceedings they will be held guilty of a misdemeanour. The first essential is that each man should strive to do his best in whatever state of life he may by placed, and even if such beings as good and evil spirits exist, they should be regarded with distant awe.

Now the natives of this Province are particularly prone to a superstitious belief in good and bad spirits, and knaves and rascals aware of this propensity obtain money by means of pretending to get up some festival or other. In addition to this there are the ceremonies called the "Chien Tien" (Secluded Halls) and the Ta-hu (Pagoda Frame) and others with similar extraordinary names, which have been frequently interdicted without much effect.

Again: plays are acted at night in the Buddhist Temples. There are too many small shrines by the road side. Invocatory sentences are hung on doors. Irregular means are used to cure dis-

eases. Magic is employed to take the populace in. Incantations are used to devise the death of others. Now all these proceedings are illegal, and are besides offences of a hateful description.

The following stringent regulations are hereby laid down. If any one disobeys them, or if the local authorities do not take care that they are observed, severe punishment without mercy shall follow. We have spoken and the law shall take its course. Let every one tremble.

Regulation 1.—It is forbidden to assemble crowds for religious processions, or to pretend to get up the ceremonies called the "Asking for Aid," or the "Driving out to Sea" &c., or the "Dragon Boat' festival, with a view to make money by it.

Certain rites used to be held in country places with the object of expelling pestilential influences. The intention is innocent enough, but what is the meaning of having idols carried along the road? That men should go so far as to make an idol, and carry it to a certain place, and offer it wine and food, as if asking it to partake of a feast, is as ludicrous as it is offensive. Again, although the lesser religious services are not to be compared to these festivals and processions, and a short ceremony may be permitted, yet nothing extravagant can be allowed, nor is there to be any illumination for fear of fire, as happened this year at the Temple of the Three Kings, and at the Shanse and Shense Club,—which should be a warning to you.

Regulation 2.—It is forbidden to have a religious procession to any house, under the pretence of curing sickness, as such a proceeding tends to alarm the neighbourhood.

Sickness is a common calamity. How can any one be so presumptuous as to move an image of a god for his own benefit? If such things as the spirits of these gods exist, they must feel deeply insulted, and will not fail to inflict some extra punishment.

Regulation 3.—It is forbidden to erect small shrines at the wayside whereat to worship the local divinities. This refers to the construction of "Halls for male spirits," "Homes for female ghosts," temples for the "Giant and the Dwarf," and such like notorious practices. That care should be taken to look after these various shrines is strange indeed.

Regulation 4.—It is forbidden to paste placards up along the streets declaring that such and such a place is the promenade or the abode of a certain god.

As for instance "The promenade of the eldest son of Duke Weiling" or of General Ma, or of Tartar General Wên, just as if a coolie's abode could be the abode of a noble.

Regulation 5.—It is forbidden to dress up as the "Giant and the Dwarf."

The name of the Giant is. "Be thankful and you shall have peace;" that of the Dwarf "Offend and you shall not be saved." Such sayings are so utterly senseless that their use should be discontinued.

Regulation 6.—It is forbidden to put on the disguise of a criminal [as a religious devotee].

This practice used formerly to prevail among children only, but now it is greatly in vogue among full grown men. These go so far as to allow their hair to remain unshorn, and to wear the red garments of condemned criminals, with similar improper practices. This is excessively reprehensible.

Regulation 7.—You are forbidden to hold theatrical performances at night in temples.

Not only does this practice offer opportunities to create a disturbance and cause danger of fire but it is also a wasteful and extravagant proceeding.

Regulation 8.—You are forbidden, such of you as are not Buddhist or Taoist Priests to practice incantations to call down spirits.

How can even the priests do this and if they cannot it would be a silly story to say the common people can succeed.

Regulation 9.—You are forbidden, if you have a grudge against any one to practice the magic called "Striking the Bull's Head."

That is to say—Writing a man's name and age and so forth on a scrap of paper, and laying it before the bull-

headed idol, and then buying an iron stamp, and piercing small holes in this paper, and finally throwing it at a man on the sly with the intention of compassing his death.

Regulation. 10.—Young women are forbidden to go into the temples to offer incense and worship.

The practice of offering flowers to get children &c. is a very immodest one.

Tung-chih, 10th year, 11th Month 21st day.

[January, 1st 1872.]

INDISCRETIONS OF DIPLOMATISTS.

BY BOOMERANG.

A Traveller on a Russian highway in the rigor of winter is sometimes startled by having his nose rubbed roughly with a handful of snow by some one a wanderer like himself whom he happens to confront. If this were of the nature of a "tweak," by all mankind alike deemed offensive, it would speedily be resented. But when he considers, that, unconsciously to himself, his nose is being bitten by the frost, and the design of the rubbing is to stimulate the torpid circulation, he comes to regard it as a friendly act, all the more praise-worthy by its coming from a total stranger whom he has never met before and may never see again. The Missionaries may have stood in need of such attentions. If so, they have no reason to complain of neglect; they have received them in profusion. They themselves, and their plans of labor, have been criticised with lavish frankness and cordiality. But it is possible, others besides missionaries may be in the condition of the unfortunate traveller. To them also an extension of those roadside courtesies would not be amiss. Nor is there any reason why some should be excepted whose organs present an appearance blue and benumbed by protracted sessions in the cold and comfortless Yamuns of Peking. The propounders of those criticisms would feel themselves aggrieved if any other than the most generous aims were attributed to them. Granting them all they ask for themselves they will be prompt to concede as much to others in return. Conscious of candor in their own bosoms, they will instinctively attribute candor and fairness to their neighbors. Their sensibilities will not be wounded by accepting the kindly service it has given them so much pleasure to render. It has been said, the animadversions heaped upon missionaries, even though not always sustained by facts, will nevertheless have a good effect by teaching them carefully to ponder their ways. A treatment so invariably healthfull should not be restricted to the few; but should extend its benefits to all classes alike. Should the opinions of missionaries on subjects outside their own special department betray a deficiency of perception they themselves will still hope to escape severe censure from those whose flagrant mistakes of a similar kind will have prepared them to exercise lenience and forbearance. Admitting freely that we ourselves are but learners, and that in a difficult school, it will at the same time not be presumptuous to enquire whether certain high diplomatic officials have always displayed wisdom sufficiently unerring to enable them to condemn the indiscretions of others without embarrassment to themselves.

In whatever direction the inquiry is pursued the supply of material is abundant. There have been failures to apprehend the political movements of the Chinese; foreign prestige has been sacrificed to an unwise expediency; the "Pressure" question has been misrepresented; the relations of Centralism and Provincialism have been confused; and suicidal ideas of progress have been followed.

A wise general before making his own plan of a campaign will ascertain whether a given demonstration by the foe is simulate or real. A shrewd parliamentarian, when presenting a bill, willnot, if he can present it, allow an opponent to tack on an offensive amendment for the purpose of killing it. In tactics that demand this kind of precaution in us the Chinese are adepts. In putting forward suppositious issues their skill is consummate. Novitiates in state

craft might be excused for occasionally falling into a snare; but those who have passed through all the grades, and have been a quarter of a century in diplomatic service, are expected to have an adequate stock of experience and to know how to profit by it. Yet of late years we have seen heads of bureaus, and statesmen distinguished for their abilities made the victims of Chinese artifice to an extent never before heard of. *The Burlingame Embassy* is now conceded on all sides to have been an imposition on Western Cabinets making treaties with them by hypothecating good intentions which never existed. Mr. Burlingame and Mr. Hart supposed that they themselves at least knew the road they were travelling, but the result has shown they too were groping in a thicket and leading those cabinets to the edge of the ditch into which they since have fallen. William H. Seward was misled; the Earl of Clarendon was misled; the envoys at Peking were misled, and none of them more egregiously than Sir Rutherford Alcock who has felt it his duty to be especially severe upon the short sightedness of other men whether Merchants or Missionaries or Consuls. *The missionary question* was an interpolated issue and not the real one which was the exclusion of all foreigners from inland residence. Sir Rutherford failed to discover that also, and by his hasty indorsement of Chinese statements sacrificed the opportunity he had to render to the merchants a signal service in that direction. *The Mandarin representation that the Tientsin Massacre was wholly a consequence of an improvised street mob* was another fraud upon public faith. The community were not deceived, but again were the envoys misled. Of all classes of foreign residents, some of them were the slowest to recognise the deep and dangerous significance of that outbreak. Mr. Wade was under illusion for months. At the outset he combatted the opinion of a subordinate imputing complicity to the Officials. Subsequently he was constrained to admit what the journals of Shanghai and Hongkong had been affirming for a whole summer. He says, "If Chung Ho was so well informed [ten days before] it is vain to suppose the Central Government was left in ignorance." And yet once more *the assertion in the Missionary Circular that trade had occasioned no difference between China and the Western powers* was made in bare-faced contradiction to the records of forty years. Then why was the blood-shed of two successive wars? And what is the purport of volumes of correspondence piled up among Government Archives? And why all those complaints about transit dues and lekin taxes? And what is the meaning of Tseng Kuo Fan's memorial? And why then does the Tsung Li Yamun persist in refusing Merchants access to the interior? Yet this statement also has been accepted in high official quarters as an honest expression of Chinese sentiment, and not discerned in its true character of an adroit manœuvre to enlist the merchants in a crusade against their own exterritoriality by assailing nominally the exterritoriality of missionaries.

Such failures in perception become the gravest of diplomatic mistakes. By having attention directed to a false issue the true one is lost sight of. Opportunity is given to wily opponents to organise opposition without being suspected. When at length the real drift of a movement is disclosed, the Envoys are unprepared to meet it to advantage, or can do so only by nullifying their former declarations. If the United States should be desirous of enlarging their sphere of trade in China they could do it only, by first repudiating their own concessions in the farcical treaty of Washington, or by "waiting around," outside the gateway of the favored nation clause, until the door should be pryed open by some other power not hampered by ill digested disclaimers, made in haste and repented of at leisure. The last Message of Pres. Grant is suggestively silent on Chinese affairs.

Next it may be asked. Has there been a wise administration of that effective influence called Prestige which constitutes the adumbration of national greatness? It includes both a moral and a material element. Moral prestige is the

reputation gained by integrity and firmness in diplomacy: Material prestige is the influence acquired by prowess in the field. It is to a nation, as the *Daily Press* has observed, what credit is to a banker: it enables him to negotiate large transactions without the incessant exhibit of coin. It is what renown is to a warrier: it enables him to overawe contumelious districts without the perpetual tramp of heavy battallions. England's prestige in China has hitherto surpassed that of her Sister nations, for it has been her fortune to lead the van. There have been some things attending its acquisition which her own people regret but there are other things which challenge the admiration of all her compeers. It constitutes her noblest possession in the East. It is equivalent to a fleet and an army; for it continues to discharge the office of both, after armies and fleets are withdrawn. As the fruit of this prestige we have seen the foreigner treated with respect. His interests are seldom trifled with wantonly. In the midst of popular anarchy he has passed with safety where a native would have imperilled his life. In times of civil upheaval, his settlements have been crowded with those who could trust his magnanimity more freely than they could the honor of their own soldiers sent for their protection. The word of his Consuls too has been with power. Their despatches have received consideration, not always prompt it is true, nor yet satisfactory, but, let it not be forgotten, with more deferential respect than is usually accorded to similar papers among themselves.

But this prestige has passed under a cloud of late, the direct result of the mode adopted to supply strength to the Administrative organism of China. It would be noble in a wealthy banker to lend money to a tottering firm to keep it on its feet. It is not necessary to supplement generosity by an act of folly, by borrowing in public that which was lent in private but a day before. Such a course would indeed strengthen the doubtful firm but in would be done at the expense of the good standing as well as the cost of the established one. The poverty of the weaker compelling it to seek support, is entitled to commiseration; but the pride that would ask a friend to appear to be a debtor when he is really a creditor has no claim to indulgence, and should not be flattered when it ought to be rebuked. The diplomatic policy since the rebellion started on the generous principle of bolstering up the Central Government to enable it to meet its engagements, but it has degenerated into a seeming transfer to the Imperial Authorities of the prestige of thirty years accumulation. Our safety in China to-day is due to the memory of the past more than to either the willingness or the ability of the Central Government to protect us. Yet it has been studiously made to appear that we receive it as a gracious boon from Imperial hands, while the real conditions of safety are stigmatised as relics of barbarism of the times when Lord Palmerston was Premier of England. The hostile classes of China have noticed the change. They have read the instructions to gunboats to be ready to receive refugees in case of an out-break. Uneducated, as yet, to the observance of treaties apart from the stimulus of fear, and not apprehending the boldness of the venture made upon the good faith of their sovereign, they have construed all this into an implied admission of foreign decay. They have concluded their own Dynasty has grown vastly more powerful and foreigners have become correspondingly weaker. Following this has been the resuscitation of old animosities supposed to have been smothered. That the Dynasty should strengthen itself is to be desired alike by natives and foreigners, but it may well be asked, whether it has been wise to strengthen it not so much *absolutely*, by insisting upon reforms, as *relatively*, by appearing to become timid and weak ourselves.

As a part of this policy, distorted views of what is called the Pressure question have come in to increase the confusion. On this the views of the mass of the foreign community have been misconceived and misstated. There has been a failure to discriminate be-

tween pressure to compel the observance of treaties, which is right, and pressure to extort new concessions, which is wrong, and this distinction has been frequently lost sight of in official discussions and still more in practical measures in the past four years. If this article were conceived in other than the best interests of peace it would be strangely out of place in the columns of a *Missionary Journal*. But it will not be conceded that those persons are necessarily, the best conservators of peace who claim to be such. Without the least impeachment of the purity and generosity of their motives it must be affirmed, there are peace men whose policy generates war: and there are also war men whose policy perpetuates the peace. The tranquillity of recent years is the fruit of vigor and decision in times gone by, when Sir Henry Pottinger and Lord Elgin gave tone to diplomacy. The speck of war cloud that has gathered of late has been the result of hesitating and backward steps, tempting the Chinese as Mr. Hart has intimated, to strike the neck that bends. Mr. Wade is understood to have favored the withdrawal of the gunboats trusting for protection entirely to the good faith of the Chinese. Yet in contravention of his whole argument he frankly states that had a gunboat been at Tientsin the massacre might never have occurred. It is to be noted further that the partial satisfaction tardily received for that outrage, was rendered only when temporizing language concerning the *Amour propriè* of the Chinese was discarded and a return was threatened to the means by which, the world over, evil doers are compelled to pay respect to the requirements of law and good government. Assuredly there is something strikingly analagous to "indiscretion" in the ready condemnation of the only men who have made a residence in China safe for us all:—in the repudiation of our own means of protection; and in the sudden casting of ourselves upon the good faith of a government in which *treachery* is an accepted mode of administering the affairs of the State. Happily the recent words of Lord Granville have come in to throttle the mischief the Missionary Circular was fitted to produce. Had Sir Rutherford Alcock expressed similar views during his "two hours" conferences with the Cabinet ministers, instead of avowing, as he did the readiness of the British Government to restrict Protestant Missionaries but which would be of no avail until something should be done to restrict the French Roman Catholics, Lord Granville's solicitude would have been prevented, for the circular itself would never have been written. Far better would it have been if, instead of unsuitable condoling, the Envoy had told the Chinese authorities honestly and boldly, that the presence here of an armed force was rendered necessary by their own bad faith or incompetence; that it was not the wish of Western Governments to insist forever upon exterritoriality; that when China would truthfully and honestly exercise her sovereignty in conformity to the laws of nations, and discord thumb screws, scourgings, and other tortures in conducting her judicial inquiries, then foreign governments could trust their subjects in her hands, and "the inevitable gunboat,"—so offensive to their sensitive pride,—would be left to rot in ordinary at home, or be sent far away to teach order and decorum to the Cannibals of the South Sea Islands.

Another mistake is seen in discussing the conditions of progress. China is weak, morally as well as materially. Science and Commerce come in to supply her material wants. It is an office of Christianity to develop the conscience, without which, power is a dangerous possession. But certain diplomatists have told the world, that Christianity is introducing explosive elements. The honesty of their opinions is not called in question. But what do they propose in its stead? They or others with their approbation, are instructing the Chinese in the art of building gunboats. They are teaching them to organize armies. They are training them for the duties of the camp. Americans, Englishmen, Frenchmen and Germans are competing with each other in rendering them formidable foes in battle. They are providing them with improved and destruc-

tive munitions of war. They are fostering in them the hope of some day being able to rout the hated foreigner on the field of strife. All this is being done by diplomatic sanction and is declared to be real and cheering progress. It is affirmed that missionaries are the chief obstacles in the way of advancement, the fact being lost sight of all the while, that there are such things in China as antipathies of races, antagonisms of civilizations and jealousies of nations. "*China is to be made* STRONG," has been the first political maxim of the last five years. There has been no solicitude that she should be made upright at the same time. No precautions have been taken to prevent this increase and consolidation of power being used against us. No guarrantees have been demanded. With a blindness to possible contingencies absolutely amazing, men have urged forward the work of making China "*Strong*,"—no one pausing to consider what may be the issue of it all. No caution is suggested to them by the Sepoy rebellion; none by the mutiny at Carete; none by the outbreak at Tientsin with the express connivance of foreign drilled troops.

And while this is being done in one quarter a hitherto effectual preventive of evil is being broken down in another. Too great concentration of power is at variance with the enlightened sentiment of mankind. In England this is prevented by the separation of the Legislative, the Judicial, and the Executive functions; in the United States by the same separation and by a further division into General and State Governments. In China the three functions are combined in one individual being possessed, within certain limits, by Viceroys and even by Tau-Tais. But a compensation is found in the distribution of power between the Central and the Provincial Authorities. A combination of the two is the normal mode of Civil administration. A fortunate thing it has been for foreigners in their past collisions. In England or America, a parallel to what was seen in China during two successive wars could not exist. In the former, a blow at any point would break up all intercourse and mobilize retaliation from Lands End to John O Groats, and from the pines of Maine to the lagoons of Louisianna. In China, the state of things has allowed dealing with Provinces in detail. And to us it seems not only fortunate for foreigners but humane for the people of China as well; for it admits of the localization of trouble instead of its general diffusion. Mr. Burlingame represented that Western Cabinets must choose "Centralism OR Provincialism," whereas it should be Centralism AND Provincialism. Settling Provincial difficulties with Provincial Authorities according to the genius of Chinese usage without involving innocent parties else where, was stigmatized as "making war on China." Whereas under Mr. Burlingame's plan, a localization of any particular difficulty is no longer possible. If redress is refused or neglected its prosecution must be dropped or obtained only by making war and entailing untold misery on a whole empire for what has been done in some villainous locality, as Tientsin for example. To many observers of Chinese politics it would seem the wiser and more beneficent course to maintain unaltered the present balance existing between the Central and Provincial Authorities. The former should be strengthened but so likewise should the latter, *in relative proportion*. Least of all should the former be strengthened at the expense of the revenue and prerogatives of the Provincials. Yet we have seen this process going on; and perhaps the fact may serve to account for some of the hostility manifested by Viceroys and by influential classes in the Provinces, while, consistently enough, the Imperial Court is declared to be satisfied with existing arrangements. But whether this be correct or not, we may yet have to inquire what will be the conditions of safety in this land when all its financial and military resources, instead of being distributed among many separate and partially independent Viceroys as they now are, shall become concentrated in a single Yamun, ready to be wielded in any given direction at the behest of a single will. There is supposed to be an advantage

in this, even for foreigners. It simplifies diplomacy and economizes consular force. So it does; but there is a disadvantage as well. It is not equally certain to economize military force by and bye.

Gathering up the particulars, what a spectacle of confusion and blundering presents itself. It is doubtful whether the diplomatic records of any other four years in history furnish a parallel. An American Minister deserts the service of his country, and enters on a mission detrimental to the interests of his countrymen he came to assist. Nurtured in Republican respect for State's rights, he nevertheless enters upon a policy intended to cripple provincial rights. Educated in a distrust of too much centralization of power, he nevertheless lends his energies to disturb existing relations and build up a consolidated despotism at Peking. Himself the victim of a delusion, he goes home to spread the delusion over others. He leads his Government to make a treaty which is at once interposed as a barrier to the advancing tide of civilization. A British Embassy presents the appearance of a house divided against itself. The Minister first lauds the Embassy and then decries it. His principal Secretary is absent from his post, and unconsciously is thwarting the wishes of of his chief. Another Secretary is engaged openly in the service of the enemy. The Envoy himself remains behind weakhanded, endeavoring to negotiate a treaty. Baffled by the movements of so called allies who are aided by his own subordinates, he makes a pitiable failure. The old potent prestige has lost its charm. What little he does achieve is effected in part by calling in the aid of an agent of the Chinese Government, and is found so unsatisfactory that it goes down before the storm raised by the indignant merchants. A son of the Queen is allowed to be placed in a position where an appearance of slight can be cast upon him. A golden opportunity for settling the Audience question is permitted to pass unimproved, and if rumor speaks aright will fall to another nation than the one to whom the honor naturally appertained. Confused and contradictory orders are issued about gunboats. America is allowed to be played off against England, and England in turn against France. Envoys deem it their duty to discourage missionary operations, but see no danger in the employment of drill masters to teach the Chinese how to fight. The dissemination of Christian tracts is regarded as inimical to friendly intercourse, but rifles and gunpowder, sold to the Chinese, are supposed to be guarantees of peace and brotherly love. As a result of all this, we see suppressed antipathies reasserting themselves; and measures taken to nationalize a rancor once only provincial. We see the Chinese emboldened by the vaccillation of foreign Governments, which they have mistaken for pusillanimity, begin a repudiation of treaty concessions. And we have seen them inaugurate a series of outrages which had nearly caused the disruption of friendly relations and the precipitation of war. Compared with those continuous and gigantic follies the petty "indiscretions" attributed to missionaries, are exalted to the respectability of WISDOM.

FENG SHUI.

The wind and water superstition of the Chinese.

BY REV. J. EDKINS.

Every thing can be made plainer by investigation. Every thing can be understood better by the bringing together of facts. The Feng-shui of the Chinese deserves to be examined for it is one of the great obstacles to the progress of civilization.

It interferes with commercial enterprise. It checks the efforts of missionary zeal. It interrupts the free thought of the people and keeps them wrapped in the mummy folds of ancient prejudices.

Within the last few years this peculiar system of native geomancy has been made the ground for refusing the establishment of the electric tele-

graph at Shanghai; of railways: of a road from Tientsin to the Chaitang coal mines, and of I do not know how many more manifest and desirable improvements, all which would be of the greatest advantage to the people of the district. I begin with the explanation of terms. *Feng* wind is the first which occurs. It may be illustrated in this way.

A grave should not have a hollow near it. The wind will blow into the grave from that hollow and gradually disturb the bones and the coffin. In ten years they will be half turned over. In twenty years or so they may be entirely turned over. In that case the posterity of the dead will suffer by a kind of material necessity. Such a wind is called a Wa-feng from *Wa* hollow. An outer wind must not be allowed to invade the chamber of the dead, for fear the family fortunes should be disturbed. Thus the filial piety which takes care of the tombs of parents has a material reward and may be nothing beyond a course selfishness; on the other hand the want of it is invited by a natural retribution involving sickness, poverty, loss of descendants, and degradation in the social scale.

The aim of the geomancer is to find a spot where the feng, the *cold air which issues from the earth* is hidden. This they call T'sang-feng. Where there are no hollows it is safe to dig the grave, for here there is no outlet by which this pernicious wind may disturb the dead.

The second term to be explained is water 水 Shui. The grave must be carefully chosen. The configuration of the earth is caused by the dragon whose shape is seen in the mountain boundary cast upon the evening sky. The dragon may be traced to its source. It is observable in the flow of the mountain stream, or in the contour of the earth. The hollow river bed, and the variety of hill and valley are caused by the dragon. Trace the water of a valley to its source. That is the point from which commences the influence that controls human destiny. Water is the element in which the dragon delights. Its winding shape as it meanders through a plain gives evidence of this, for the dragon prefers crooked paths. Since then the dragon gives prosperity, elevates the king and the sage, and is the symbol of all exaltation, social, political or moral, it is all important to consider the position of water when selecting the site of the grave. In the valley of the Ming tombs the water flows from the North-west, passes under a bridge in front of the grave of the Emperor Yung-lo, and then pursues its way down towards the plain of Peking on the south east. Hills in horse shoe form embrace the valley. The Feng-shui is good.

If the water flows past a certain point of the geomancer's compass it causes prosperity; at another it brings misfortune. If, for instance, to be more particular in detail, the branching point of water be at the N.E., N.W., S.E. or S.W. points of the compass it is possible that there may be prosperity. If it be at the E.N.E., W.S.W., S.S.E., N.N.W., the elder sons and brothers of the deceased will become scattered and poor. Water at the E. by N., W. by S., S. by E., N. by W. points, will ensure happiness to his children they not being the eldest or youngest. The same children will suffer misfortune if water flow past the N. by E. and W. points.

The chief use of the geomancer's compass is to determine in regard to the water, the direction of flow, the primary source, the points of junction, and the points from which it starts afresh at a new angle. The grave must be chosen so that the presaged fate as fixed by the manual of geomancy may be of the most favourable kind.

The cutting of a new road would alter the course of water and in various ways affect the calculation of the geomancer, and as the graves of the past generation are found everywhere, there is no spot where the minds of the people will not be disturbed by projects involving the construction of roads. If the mistake in the selection of a grave site leads to poverty, sudden death, and other calamities, may not a railway cutting or any disturbance in the course of streams be equally deleterious? The faith in Feng-shui must be first eradicated before the Chinese can be induced to look with favour on railways or any description of new roads. If the government should consent to such improvements, their action ought to be accompanied by edicts and publications authoritatively condemning the superstition, and showing what solid reasons there are for disbelieving the whole system of the geomancers. This would aid greatly in soothing the minds of the hostile and calming the fears of the ignorant.

But to proceed, the water before a tomb must be running water. Riches and rank flow like water capriciously from one point to another. Hence riches and rank are supposed to depend on the undisturbed flow of the stream which passes under the bridge in front of the tomb. Man inhabits the tomb and his destiny is affected by the surrounding circumstances. Riches and rank are attached to flowing water, and if due care is taken by the geomancer and by the posterity of the dead, a perpetual stream of worldly honour and wealth may be expected to flow into the possession of the family.

It may be instructive to dwell for a moment on this superstition, proving as it does, that the same dense cloud of ignorance rests on China as upon Europe before it was illumined by the sun of Christianity. On the geomancer's compass the twelve cyclic characters 子 丑 Tsŭ 'chou, yin &c. are inscribed at equal distances interspersed with other cycles. The first Tsŭ begins at the north point is at the back of the tomb which faces the south. The order of the words is from east to west according to the diurnal motion of the sun and stars. Let the observer imagine himself standing at the back of one of those common tombs which are protected on the north side* by a long curved bank overgrown with grass. Behind him on the horizon is Tsŭ, next on the left is 'chou and so on to the south point Wu. If there is a bend in the course of the water or a junction of two streams on the north at Tsŭ, the posterity of the occupant of the grave will be thieves if poor, and robbed if rich. If on the north east they will die young, and be left as widows and men without children. At the third division they will be greatly subject to diseases. If the geomancer notices that the bend is in the east point of the horizon, he will be bound to foretell that the posterity of the dead will be vagabonds. At the next two stations the special evils indicated are disobedience and rebellion at the one and at the other the consequence will be that a snake will grow of itself in the tomb. This is a very bad sign and presages restlessness for the bones of the dead and the fortunes of the living. It brings the evil wind of unhappy destiny with special force upon the occupier of the tomb. The south indicates that the descendants of the dead will lead licentious lives. Here I stop; but the geomancer does not rest till he has boxed the compass with a variety of evils supposed to befal the possessor of an ill chosen site for his grave. Such a system is well adapted to increase the authority of the

* In Southern China this bank is carried around the N.E. and W. sides.

Feng-shui-sien-sheng or geomancer. He must be well skilled in all the indications which the traditions and books of his profession single out as of importance.

These deceivers of their fellow men who make their living by practising on the superstitious tendencies of their patrons, are sometimes wanting in care for their reputation. They often carry the thing too far. They are held up to ridicule not uncommonly by the people, and especially because the word *Feng* wind is also identical in sound with *Feng* lunatic. The country people ridicule them as they stand on the grave site to make observations, or creep on the ground, or sit on their thighs or superintend the erection of a mound of grass clods or come out at evening with a lanthorn to set on the mount as an assistance to them in considering at a distance the desirable or unfavourable features of the site in question.

Very like is all this to the astrology of the Chaldeans, that system of magic and fortune telling against which Christianity had to fight in the days of Hippolytus and Origen. The one applied the cycles of astronomy to divination with the object of making gain by telling fortunes. The other makes use of the same cycles in geomancy to obtain money by forefending evil and coaxing a good destiny upon him who pays the conjuror. He will become the most popular and best esteemed geomancer who makes the most cunning observations on the contour of the country and the arrangement of the streams of water at the spot where the grave is, or where it is intended to be made. *(To be continued.)*

MEMOIR OF A NATIVE CHRISTIAN.

BY REV WM. MUIRHEAD.

On the fall of Nankin into the hands of the rebels, a multitude of refugees came to Shanghai. Among them there was one named Chang-ju-yung, who had been engaged in the silk trade. His family was scattered like many others in those trying times, and he felt himself very much alone in the world. He was in the habit of going to the London Mission chapel in the city, where in the course of the services, the troubles of the day were often adverted to. In harmony with the Chinese sentiment at least, these were spoken of as the Will of Heaven or as the judgment of God. Our friend was much struck with the idea, and was led to think that unless the nation had deserved these calamities, they would never have been inflicted. Step by step he was brought to apprehend the truth as to human sinfulness, and following upon it the great fact of redemption by our Lord Jesus Christ. His manner and bearing were very satisfactory, and in due time he was baptized. He remained in Shanghai for several years, manifesting a consistent course of conduct, and impressing all with a sense of the honesty and truthfulness of his life and character.

When Hankow was opened to foreign trade, it was resolved to commence a Mission there, and Mr. Chang was asked to accompany several brethren, native and foreign, to that place. He did good service while residing in that important city, and was held in high esteem by all who knew him.

As he was advancing in years, he was anxious to return to Shanghai, in the hope of meeting some of his friends, and hearing about his only son who had been separated from him by the rebellion. This latter object was not destined to be accomplished for a long time afterwards, when happily the young man come to the place in the search for his father. On arriving here, Mr. Chang was appointed door keeper of our largest city chapel. From the first his conduct in that capacity, and as a deacon of the church, gave much satisfaction. His age gained for him respect and honour, and his whole deportment was in accordance with his Christian profession. He was most trustworthy in whatever was commit-

ed to his care, and faithful and earnest in his conversation with many who came into the chapel. Though not a great scholar, he could read very well, and was a diligent student of the Scriptures, Pilgrim's Progress and similar books prepared for the native Christians. He was thus enabled to speak to others about Divine things in an intelligent manner, and we have often listened to his urgent appeals to them to renounce the idolatrous practices of the age, and accept the gospel, as their highest interest and duty. In the course of his addresses, he frequently described his own past history, when accustomed to repair to the temples, from which however, he said, he never obtained the slightest good, but that he found rest and peace only on coming to Christ.

At length the time of our friend's departure drew nigh. In November last he was seized with a kind of partial paralysis which did not affect his consciousness. He recovered from it in some degree, but it left him so weak, that he was unable to attend to the duties of his office. He went to his son's house where he lay down to die. Hearing that he was ill, the writer called to see him. At first I could only express my sympathy with him, and hope that he would soon get better. He thanked me very warmly, and asked me to remember him in prayer. The next day he was evidently much worse, and on inquiring how he was, he replied, "I am happy, happy." How was this? I asked. He said that "he knew in his heart that Jesus was calling him home." "But have you no fear in your mind about it?" "Oh no. For many years I have had the assurance in my heart that Jesus was my Saviour, and He has taken all my fear and sorrow away." But are you not a sinner, and what then?" "Yes, my sins are many, very many, but Jesus has washed them away in his blood, and therefore I am at peace." "Do you feel that Jesus is with you now?" "Yes: He is, and is making me glad." "Is He precious to you?" "Very precious" was his emphatic reply. I then quoted several passages of Scripture, such as the promise of Christ in John 14. 2, to which he readily assented. On asking if he had anything in his mind that he would like to tell me, he said his only concern was about his son, who was then supporting him in bed. He wanted him to believe in Jesus, and by and bye they would meet together in heaven. The son was deeply effected by the remark, and I took advantage of it to press upon him the duty of following his father's steps. In the course of the conversation, I said that if Jesus were soon to call him away, what as to the arrangements at the funeral? Did he wish any of the idolatrous customs of the country to be observed? His answer was expressed in the strongest terms. "No, no, no. They are all empty and vain. I have done with them. Whether I get well or not, I have given up all that kind of thing," and after taking breath for a little, he cried in a most striking manner,—"I have overcome the world." He was asked if it was through believing in Jesus this was done? He could only say in reply, "yes, yes."

On visiting him again, I found him very weak, and on inquiring how he felt, he answered that he was "in great darkness." I exhorted him to trust in Jesus, and that he would be with him. "But will Jesus really accept me?" "Has he not promised," I said, "that him that cometh to me, I will in no wise cast out?" "Do you not remember his words?" "Yes, I do." "And have you not come to him in your heart?" "Yes, I have, but may he not make a difference by accepting some and rejecting me?" "Oh no, dear friend" was my reply. He says "whosoever believeth in me," and leaving him to fill up the clause, he added, "everlasting life." I told him he was then very weak, and these doubts and fears often come over God's people in their last hours. "Could he not call to mind 'Pilgrim' as he was crossing the river of death, how distressed he was but did that affect his safety?" "No. it did not," he said. "So, my friend, it is with you. Jesus is at hand, He will help you all the way through the dark valley, and bring you safely to the other side." I spoke to him of David's

experience in the 23rd Psalm, and of the great multitude before the throne whom he was so soon to join, and asked him if the prospect of it did not make him happy? "Yes" he replied. "Would he not ascribe his salvation to God and the Lamb as they did?" "It was to Him alone," he said "that he owed it all." "Have you any merit or good work of your own that you can depend on, as a ground of acceptance with God?" "Not in the least, I am a sinner all over: I trust simply to the merits of Jesus and his precious blood which was shed for me." I then bade him farewell, not expecting to see him again, and told him that he was only preceding his Christian friends on the way home and that ere long they would be with him in Heaven. He had strength to add "happy, happy." These were about his last words. That same evening, on the 6th January 1872, he quietly ceased to breathe, and his redeemed spirit took its flight to the world above.

I am glad to be able to say that the native Pastor, an experienced Christian of seventeen years standing, listened to many gratifying statements of the same kind from the lips of our departed friend.

CONNECTION OF CHINESE AND HEBREW.

IX Paper: 1st Part.

BY REV. J. EDKINS.

Grounds for the restoration of these lost letters.

1. The most obvious reason for restoring final K or T or P to Chinese words which have lost it, is its occurrence in some words having the same phonetic. Thus we may append final P to 去 'Chü *to go* and write it K'OP because P final occurs in 盍 K'op. For the same reason we may write 蓋 Kai, with the restored final KAP.

2. The second ground for believing in the existence of these lost finals is usage in dialects. Thus 被 Pei 俾 Pei, *to give, to cause, to cover* &c. take final T in some dialects. For example at Shanghai *to give* is PET. The T is indeed lost but the word is in the JU SHENG, and the vowel E never in the dialect of that place occurs in words having K final. Limited to T and P we adopt the former from other considerations.

3. The third source of proof is in the Tonic dictionaries of A. D. 400 to 800. By these books we may discover irregularities in modern dialects. Thus 法 Pap is at Amoy hwat. The phonetic 去 should have only the final P. The old dictionaries correct this irregularity and give the sound PAP. That volume of the Kwang yun which treats of the JU SHENG words, contains for example the phonetic 尼 NIT with the radical for *sickness* and 介 KAT with the radical for *stone* both with the final T. Thus where the dialects fail to inform us, the dictionaries come to our aid. We may under their protection recognize in the word for boundary 界 Kiai, KAT the common root KAT, *to cut*. Where the dialects contradict the dictionaries, the dictionaries must be preferred because of their greater age and the care taken by the authors in the construction of the syllabic system of writing sounds.

4. The fourth ground of conviction on the extensive loss of old final consonants in long tone or open syllable phonetics is the rhyme of the old poetry in which we may be guided by native scholars, in collecting data and by the light of philological inquiry in reading their true significance. For example Twan-yu-t'sai in his 六書音韵表 Lu-shu-

yin-yün-pian, by far the most useful and original work on this subject, places together all the words that rhyme in the Classics and makes a complete index of them with references to the chapters and sections. This work is invaluable for our investigation, but it must not be followed implicitly. No native scholar without the use of the alphabet could read aright the meaning of his facts. He places 小, 樂, 虐, 勞, 高 in the first tone rhyming without a final. Here we must correct him. How could 樂 and 虐, which still retain K have been then without it? We therefore are compelled to transfer these and all words rhyming with them to the short tone and introduce a final K.

5. The fifth source of correct knowledge on the lost finals of clipped words is in words which while differently written by the Chinese are alike in meaning. Thus among the words for "boat" are found the the phonetics 孚, 付, Fu and these do not occur in the Ju SHENG or short tone. But with a slight change in the sound we find Ju SHENG phonetics used in writing words also meaning boat, as in 筏 BAT. We inquire therefore if T has not been lost from 孚 Fu *to float* and 付 Fu *to give*. We find the introduction of this T in fact helps to remove much mystery and darkness.

6. The last source of information to be now mentioned upon the loss of certain final letters is in cognate languages. In the example just given the English float, boat, bear, are the same word transmogrified by the effects of time. The phonetic 化 Hwa or KAP *to change, renovate, flower, beautiful*, recovers its lost P by comparing the Mongol hebilku *be transformed* hubilgan, *a transformed being* and the Hebrew hafahh, *change, turn, destroy*. If we search for this root in the Indo European languages it has somewhat changed its meaning and taken that of mercantile exchange. To the Chinese the word means to spend, waste as in 花 Hwa, *to spend* or "a flower" which becomes beautiful by the transforming power of nature exercised on the brown earth. To the Turanian, transformation was the prominant idea. To the Semite, destructive change was the chief notion. But to the Arian peoples, it was appropriated as will now be shewn to the use of commerce.

(To be continued.)

NOTES, QEURIES AND REPLIES.

TWO ARTICLES OF LUXURY.

NOTE 5.—There are two articles of luxury at present in the Canton market; they are both water beetles. The one a cleoptera, belonging apparently to the dyticidae; its body is oval and convex, 1 inch 4 lines long; greatest width about ⅓ from tip of abdomen, 8 lines; shining, brownish black; hind legs formed for swimming, large, flat, fringed with hairs, tarsi five jointed, two spurs on each. Middle pair similar but much smaller; front pair armed with double hooks. Head rather large bent down, eyes prominent, antennae long, in front of the eyes, mandibles very small. Its general appearance is that of the Dyticus dimidiatus. A narrow amber colored band passes round the elytra just within the margin.

The second is an Heteroptera, notohectidae? Front pair of wings large, bases leathery, ends membranous, partly overlapping; body flat, with two filaments attached to abdomen; hind legs flat, edges hairy, tarsi large with two slender claws; front legs raptorial, tarsi jointed, with one strong claw, last tibia folds into a groove in the upper one, the claw being almost hidden. Strong beak, with long sharp needle, jointed to bend under thorax, head narrow, eyes large. General shape, paralellsides, with ends tapering, nearly 3 inches long, and 1 inch wide. Color dirty brown.

Are they used as food elsewhere in China?

F. H. E.

BIRTH.

At Ningpo, February 22nd 1872, the wife of MRS. S. P. BOHCHET, of a son.

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CHINESE ARTS OF HEALING.

Chapter IV.

(Continued from Vol. III)

ON KUNG-FU: INTRODUCTION.

BY J. DUDGEON, ESQ., M. D.

We have already treated of Healing by Magic, by the use of Charms and Prayers, and we added a chapter on the Medical Divinities, usually consulted in the cure of disease. There remains yet a chapter on Healing by Gymnastics or as it is called in Chinese, by Kung-fu, already aptly translated into Swedish and German by a word meaning Curative gymnastics; into English by Movement Cure, and into French by one writer, by Kinesiology or the Science of Movement. We hope to add a fifth and concluding chapter on Street Medical Literature at Peking.

Gymnastic exercises of one sort or other always formed a part of the religion of the ancients. The great heroes of antiquity either instituted, restored or took part in them. Poets made such exercises the theme of their verses and so by immortalizing not only themselves but their victors, whose fame they celebrated, they animated the Greek and Roman youth to tread in similar steps. Such exercises were then indispensable, the use of firearms being at that time unknown; the body had to be strengthened, health confirmed and inured to fatigues, so as to make the combatants intrepid in close fight; for the contest was generally decided by strength of body. In this way arose gymnasia or palæstræ, a kind of academies, maintained at the public expense, where what was so much coveted, was taught and which became a sort of science to which rules were added. These gymnasia were always dedicated to Apollo, the god of physicians.

The Greeks owed much of their mental greatness to these exercises, Without them their sculpture, would never have attained such preeminence. They formed one of the three great parts into which all education was divided. This branch, moreover, was considered the more important, for while the other parts necessarily ceased at a certain period, these exercises were continued through life. The Greek effort in education seems to have been directed to the attainment of a sound mind in a sound body, and for this object it was that their philosophers and physicians agreed in placing first, well regulated exercises. The directors and underlings of these institutions, moreover, were recognized as physicians. The directors regulated the diet; the sub-directors prescribed for their diseases and the inferiors practised bloodletting, administered clysters, dressed wounds, ulcers and fractures. Exercise of all kinds, walking, dry-rubbing or friction, wrestling &c., were a few of the "common aids of physic" as Asclepiades, who did so much to bring them into repute, called them. In the cure of dropsy, for example, great reliance was placed by both Greeks and Romans upon these exercises.

The term *Athletae*, might very well

be applied to the Taoist priest of China, the Greek word *athlos*, from which it is derived, being similar in meaning to the Chinese *kung-fu*. In other respects, however, they resemble more closely the *Agonistæ*, who followed gymnastics solely with the view of improving their health and strength, and who although they sometimes contended in the public games, did not devote their whole lives like the *athletæ* to preparing for these contests. In these academies the best methods of training were employed to inure their bodies to the fatigues to be undergone in these contests. The regimen was hard and severe, and hence the aptness of St. Paul's language to the Corinthians, near whose city, the Isthmian games were celebrated every four years in honor of Neptune. "These who strive for the mastery are temperate in all things."

Gymnastics became a part of medicine shortly before the time of the "Father of Medicine," and according to Plato, as a means of counteracting the bad effects of increasing luxury and indulgence. It soon passed as we have seen into a complete system.

But not only did the Greeks and Romans set a high value upon these gymnastic exercises, but other ancient nations also seemed to have been early convinced of the importance of a knowledge of the means of preserving health. Among the Hindu legislators, we find laws enacted with this object and with the view of enforcing them and making them obligatory; we see them joined on to religion, just as in China we find similar precepts extensively pervading their sacred books. The Chinese like the Hindus have quite a large number of works on the means of retaining health. These have reference to climate, seasons, time of the day, food, bathing, anointing, clothing, housing, sleep &c. Exercise receives always a high place in all such works. It increases strength, prolongs life, prevents and cures disease by equalizing the humours, prevents fatness and laziness, and increases the power of resistance. In the 13th Book of the *Chow-li* or rites of the house of Chow 1000 B. C., we find Archery and Horsemanship laid down in the curriculum of study to be pursued in the *Kwo-tse-chien*. An amusing Book called "*Chang-sheng*" or the Art of Procuring Health and Long Life, will be found translated by Father D'Entrecolles (vide Du Halde II p. 236). It was published in 1697 The author pretends to have found out the secret of living without the help of physicians. Some of his remarks are very pregnant and worthy of attention. In one place he actually stumbles on the "Germ Theory," a subject which is receiving now much attention at home.

At the present day in China beside the exercises involved in Kung-fu, numerous other exercises are engaged in and practised publicly and privately, by all classes of the people and especially the Mantchus, such as fencing, wrestling, sword exercise, throwing the stone, dumb-bells, shuttlecock, &c., which all conduce to robust health.

The ancients esteemed gymnastics too highly, just as the moderns neglect them too much. True philosophy points to the golden mean as the place were truth is to be found. The present mode of warfare has done much to put an end to gymnastics as a part of education and a means conducive to robust health. No one doubts the value of gymnastics when practised under proper control for insuring good health, a clear intellect and curing some chronic diseases. There are evils from inactivity but there are also evils from over excessive exercise, such as we see frequently in racing and boat rowing.

Preventive medicine is gaining every year more and more importance. In mediaeval times when Europe was visited with vast epidemics, the only prophylactic thought of, was to flee contagion and separate the infected, and the only recognized cause of pestilence was the Divine Will. The care which the Jews, (see sanitary regulations of the Pentateuch,) Greeks and Romans, took to preserve health, contrasts strongly with the absence of all care, which, until the present century characterized the nations of Christendom. But the present age seems to be more alive to the importance of gymnastics than any preceding age of modern times. Mainly introduced during the last half century by enlightened schoolmasters, they are now warmly advocated by medical men, and Journals on this subject and treatises, principally from Germany, are published yearly. One author, Menges (Medical Statistics in their application to the Internal administration of the State) considers hygiene to be the most useful sphere of the physician and he believes that the subordinate value of the therapeutics may be proved by statistics. Wittmack (Popular Handbook of Dietetics, Leipsic) speaks of gymnastics as the principal agent for the rejuvenescence of body and mind.

During the last and present century various European writers have published works on gymnastics. The article on Kung-fu in the "Memories" attracted some attention in Europe and stimulated enquiry. The system now known as Ling's or the Swedish System of gymnastics has been in vogue in Sweden, Germany, Russia, and England for many years. Ling (born 1777 died 1839) a member of the Royal Swedish Academy was the first to introduce the curative movements now made use of. Handbooks of the movement cure exist in German and English. Dr. Roth of London has published several important works on this system, all of which may be consulted with profit. The author has kindly placed the more important of them in my hands. The system of Ling is based on a knowledge of anatomy and physiology—in this respect it differs widely from Chinese Kung-fu—and is used both in the prevention and cure of disease, for promoting health and strength and the development of the human frame during growth. Ling's movements are applied for the cure of malformations and for the cure of internal complaints. The ordinary medical gymnastic treatment refers to the first only. The movement cure is not recommended as a panacea in all diseases.

The chief object of the following papers is to draw attention to the Chinese view of the subject. Much that we shall adduce may be considered absurd, but doubtless also there will be much that will strike and merit attention. At first sight, the treatment or prevention of disease by various modes of breathing, in previously determined positions may seem ridiculous, but on reflection some physiological reasons may be assigned. It has been recommended by several modern writers of high authority to practise drawing full breaths on first rising in the morning before an open window as it is certain to impart a buoyancy and elasticity which will endure throughout the day and it is strongly recommended as a preventive in consumption in preference to dumb-bells. The expansion of the chest is a matter of vital importance—whatever increases the capacity of the chest improves the health, and this point especially is paid attention to by those training for the ring or other athletic feats. Candidates for such honours must have good wind. In Kung-fu nothing is prescribed so frequently as these same breathing movements.

Various forms of medical gymnastics might be mentioned such as the Hygienic or prophylatic method, for the preservation of robust health and prevention of disease or weakness, the Therapeutic for the treatment of maladies, the Analeptic or restorative for the recovery of strength in disease, and the Orthopedic for the cure of deformities. Kung-fu is chiefly taken up with the first two, the prevention and cure of disease.

SPEECHES BY CHINESE CHRISTIANS.

On Self Support.

BY REV. R. S. MACLAY, D. D.

The following are two of the Speeches made during the 11th Annual meeting of Foochow Mission of Methodist Episcopal Church. (See page 168, Nov. No. of Chinese Recorder.) The first speech is by Rev. Hü Yong-Mi.

On being introduced to the audience Mr. Hü said:—

"In rising to address you this evening, I feel how greatly I need your sympathies and prayers. The subject I am to discuss is most important, and yet it is surrounded by difficulties apparently insurmountable. I have no power to remove these difficulties, no eloquence to move your hearts. Unless the Holy Spirit aid us on this occasion, my speaking and your hearing will be in vain. Let us then at the outset pray for the Holy Spirit to aid us. May He dictate the words that I shall speak, and assist us all to hear and obey!

We are all agreed in the opinion that the Christian Church in China must become self-supporting before it can exert its full power over the people. We also believe that the time has come for us to arrange our plans on the subject, and to adopt measures for carrying those plans into effect. Now there are *two* steps that must be taken in order to accomplish this object. (1) The native preachers must be willing that the portion of their salaries drawn from the Methodist Missionary Society shall annually be diminished; and they must look to the native Church for the balance. (2) The members of the native Church must be willing, according to their ability, to give a suitable support to their preachers. With regard to the *first* step, the preachers have already taken it, and are ready to carry out the plan of the Mission on the subject. The only question now is, will the members of the Church agree to receive their preachers and try earnestly to give them pecuniary support? I am aware that this is something new in China. It is only recently that we have heard of the *office* of preacher, and of our duty to give a pecuniary support to those who fill the office. And yet, when we examine the subject, our duty to support our preachers becomes so plain, that no one can reasonably refuse his assent to it. The office of preacher was not made by man. Our Missionaries from America did not create it; the Church did not call it into existence; it was instituted by our Lord Jesus Christ. The persons who fill the office are not chosen by man. They receive their call from the Holy Ghost, and are then commissioned and sent forth by the Church.

In entering the ministerial office the preacher abandons all other pursuits. He ceases to seek for literary honors and political power; ceases to trade and get gain; he gives himself wholly to the work of the Ministry. In a word, for Christ's sake, he becomes, as it were, the servant of the Church, laboring night and day for the benefit of its members, seeking to impart to them Scriptural knowledge, to lead them to the Saviour, to build them up in holiness, and guide them to eternal life in heaven. That "the laborer is worthy of his hire" is an unquestioned axiom with us; all who labor are entitled to their reward. We see this truth applied everywhere; from the Emperor to the peasant, all who labor receive their hire. The preacher toils, who shall give him his hire? Ignorant or malicious people say that the native preachers are hired by foreigners to

labor for their benefit; but you, members of the Church, know better; *you* know we are not hired by foreigners to labor for their benefit. The words we speak to you are not foreign, the doctrines we preach are not foreign; we toil for *your* benefit, and for the benefit of all China. The doctrines we preach are from heaven; the God we serve is "the blessed and only Potentate, the King of Kings and Lord of Lords;" the Saviour we proclaim is "the Saviour of all men." "But," says an objector, "you derive your pecuniary support, in part at least, from foreigners, and hence you are bound to labour for their benefit." I shall be frank in my answer to this charge. Yes, I do receive a portion of my salary from the Methodist Missionary Society of America, and I thank God for it. To that Society, and the Missionaries it has sent to China, I owe, under God, not only a portion of my salary, but also all my knowledge of God and the Bible, all my knowledge of Christ and the "Great Salvation," all my experience of pardoned sin and the new creation, all my joy of communion with God and fellowship with the saints, all my comfort amid the sorrows of life, all my victory over the fear of death, and all my hopes of a glorious immortality beyond the grave. With regard to my receiving a portion of my salary from the Missionary Society, I wish to make two remarks; (1) The money thus received is a voluntary gift from the beloved Christians of America, unaccompanied by any restrictions or pledges of a secret or sinister character, the sole object of the donors being to aid me in preaching the gospel to my fellow-countrymen. (2) The aid thus received from American Christians is designed to meet only the present exigency. It is the duty of the Native Church to support its own preachers, and the time is rapidly approaching when it will be able to do so.

Some of our members have complained because the Missionaries are trying to place our churches on a self-supporting basis. "We are but children in spiritual things," they say, "it is impossible for us to take care of ourselves. The Missionary Society should provide for us; it is wrong to require children to do the work of men." This mistaken view arises from a misunderstanding of the subject. The Missionary Society treats us just as judicious parents treat their children. While we were infants, the Society nourished us with the utmost kindness; now that we have grown, at least to boyhood, it asks us to do something for ourselves. On the circuit I travelled last year, the people make their children begin work just as soon as they are able to do it. It seems hard to require the little things to dig in the fields, to carry burdens, or gather wood on the hills. But the work don't hurt them at all; it seems, indeed, to make them healthy and strong, and they grow up to be able-bodied men, ready for any kind of work. We have all seen how often it happens that the children of rich parents grow up to be spendthrifts and vagabonds, while the children of poor parents, inured from childhood to toil and hardship, become wealthy. If we expect ever to see Christianity established in China, we must learn to help ourselves; we must support our preachers, build our churches, organize schools for our children, and thus show that we love God and His cause.

Who will assist in this good work? We are not too weak or too poor to engage in it. The widow's mite was not overlooked by the Saviour. We need more faith, more courage, more of the spirit of sacrifice. Let every one try to do something. God will not despise our efforts. In ancient times the people willingly offered their gold and silver for the service of God. It is a blessed privilege to be permitted to do anything for the cause of God. Let us all engage in this work, looking to God for His blessing."

The following is a translation of another address, which was delivered by Rev. Li Yu Mi.

"I have been somewhat at a loss to know just what to say on this occasion. The subject of self-support is of the first importance, and our duty with regard

to it is plain enough. We all concur in the opinion that the Native Church ought to build its own churches, provide for its own Preachers, and support all the institutions of Christianity. The great question now is: How shall we do it? How shall we induce our people to enter heartily upon this work? The truth is we must have money, and that is about the last thing people are willing to give. Without money the matter of self-support is a sheer impossibility: if our people will not give money to support the gospel among them, we may as well suspend all farther discussion of the subject of self-support, at least for the present.

The Chinese, as a people, are not unwilling to respond to appeals for pecuniary assistance; an immense sum of money is given by them annually for objects—good, bad and indifferent. It is impossible to estimate the vast amount contributed by them each year for the support of idolatry. If this money could be turned into Christian channels, our matter of self-support would be settled at once. This brings us back to our question: How shall we induce the members of our church to enter heartily on the work of self-support? The preachers, of course, are expected to act a prominent part in this matter. They are the persons toward whose support the members of the church are asked to contribute, and it is proper that they should assist in initiating the new policy. But what course shall the preachers adopt in order to exert their influence in the most effectual way? As might be expected, different opinions prevail among our people on this subject. One party says, the preacher by the endurance of physical hardships, should appeal to the *pity* of those to whom he ministers; another party says, the preacher by faithfulness in the discharge of his duties, should appeal to the *consciences* of his people. Let us now examine these two views, and see if we can ascertain where the truth lies.

Those who advocate the former view argue in this way. "Our people," say they, "are poor, many of them very poor, and you cannot expect them to contribute toward the support of a person who lives in a style superior to that which they themselves can afford. If the preachers expect the members to support them, they must live just like the members." This view seems plausible, and it certainly contains some truth. Let us examine it. We all admit that there are *degrees* of poverty among our people; some are extremely poor, some are a shade better off, some have a moderate income; while a few are in very comfortable circumstances. Now which of those classes shall the preacher select as his model? He cannot resemble all at the same time; and it will be somewhat inconvenient for him to adopt a sliding scale and temporarily imitate each class in turn. On the circuit I travelled the past year, some of the Christians are very poor. Some are fishermen, live on C00 cash (about 50 cents) a month, wear scarcely any clothes, and have no bedding. Others who live on shore, are in about the same condition. Would you have your preachers live in this way; do you think we shall be more useful, more acceptable to the people, if we are half-starved and go in rags? If we go about the country in that style, will not the people take us for beggars; and will not decent people be afraid to allow such tatterdemalions to enter their houses? Will it not happen that all respectable people will keep out of our way; and will not our members even be ashamed of us? Suppose both the missionaries and native preachers were to adopt this style of living, do you think they would be more efficient as preachers of the gospel? I do not believe a word of it. If we wish people to respect us, we must respect ourselves. If we wish to pass for decent people and move in respectable society, we must wear suitable clothes, and have enough to eat. We need not be anxious to get out of the world. It is not the Saviour's wish that we die soon. He says: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." The Saviour wishes good people to live long in the world,

that they may do a great deal of good, and thus honor God "Herein," says He, "is my Father glorified that ye bear much fruit." If we expected to live long, to enjoy good health and accomplish a great work for God, we must take care of our bodies—must eat nourishing food, wear decent clothing, and live in comfortable houses I ate a good supper before coming here this evening, I wear suitable clothes, and don't believe God is displeased with me for doing so. We may now, I think, dismiss this view of the subject.

We need not use many words is discussing the other view of this subject. I suppose you are quite ready to admit that the preacher of the gospel is entitled, equally with others, to receive the common blessings of life. Enjoying these it is his duty, by the doctrines he proclaims, and by his faithfulness in the execution of his great commission, to "commend himself to every man's conscience in the sight of God." If our people are thoroughly instructed in Christian doctrines, there will then be no failure on their part to appreciate the *office* of the preacher, or to contribute toward the support of him who worthily fills it. "All that a man hath will he give for his life." You often see illustrations of the truth of this proverb. Now, if men place so high a value on the life of the body, do you suppose an intelligent Christian can be unwilling to give something to save his soul from hell? Let us make it our great business to preach the Word, to furnish in our lives a practical illustration of the doctrines we preach; and then we need not fear as to the result. Christ has sent us to preach. He commanded his disciples to go into all the world and preach the gospel to every creature. We are serving God. We are not preaching for a mouthful of rice, or a crust of bread. If the people receive us they receive Christ, and if they receive Christ they receive God who sent him. If they reject us they reject the Saviour Christ will provide for us, even if in doing so it is necessary to get the money from the mouth of a fish.

CONNECTION OF CHINESE AND HEBREW.

IX Paper: Concluded.

BY REV. J. EDKINS.

Examples of phonetics.

To shew how much may be learned from the phonetics and how great a harvest may be reaped in this field two or three examples are here appended. In regard to the word 化 Hwa "renovate" the English has among other words related to it the following.

Chop, cheap and chap. The initial Ch is a modern substitute for the older K which is found in the Classical Greek Kapelos, a petty dealer. In Chinese, articles of merchandise are 貨 kap, *goods*. Perhaps, as the English chop, the Greek Kopto, and the Chinese 剉 Kap all mean *to cut*, the word may have arisen from the seller cutting off portions of his goods in succession to part with them in exchange for what the buyer brought him. This would account for the circumstance of the same two meanings appearing to belong to a single root in each of these three languages. But the meaning "sale" may have risen in another way. The word 過 Kap in Hebrew Ghabar means *to pass, go beyond* and this sense may easily have had a pronominal origin, or if such a demonstrative pronoun as KAP does not exist we may be contented to rest in the idea of "passing over" as the farthest point that we can reach in the way of explanation. Under the phonetic 咼 Kap, we find 剮 Kap *cut in pieces* 鍋 Kap, *an iron pan for boiling, shaped like a hand basin.* It derives its name from its round shape. We find also under the phonetic 匝 Sap *round about* (the Hebrew Sabib), the character 箍 Kop *to cooper, to hoop, a hoop.*

The occurrence of 猲 Gap *a sort of dog* and 狗 Kup *dog* agreeing with the Hebrew Kheleb *dog*, shews that the Chinese language is not less intimately allied to the Semitic family than to the Indo-European with which the resemblance of 犬 K'ion *dog* to canis, hound, kuon, suggests a close connection.

The phonetic 垂 Ch'ui, old sound, Dup, is a very interesting one to examine. The principal notion, that of *hanging downards*, is found in English in drop, droop, drupe By the change of D to L we meet with the Latin libra *a pound*, the hanging weight used in Roman commerce. Our word pound originates from pendo *to hang* in exactly the same way. Prefix an S by our fourth Hebrew law, and we have the English sleep 睡 Shui, old sound Dup. So that the Chinese Shui is the same word as the English sleep. The Latin dormio is also the same by the change of P or B to M, and somnium, sopor &c., are also the same by the process of sibilization which has operated in the same manner in the Chinese, Semitic, and Indo-European families. The Chinese say for a weight on a steelyard 錘 Dop. The Hebrews in saying dalal for the idea of suspension used the other Chinese root 縋 Chui old sound tut *suspend*.

The phonetic elements of the Chinese characters teem with interesting information on the primitive language of men. How could it be otherwise when they were made so many ages ago! In conclusions drawn from them errors may be committed in the early stages of inquiry. But the phonetic elements are so numerous, and the ancient literatures of Europe and Western Asia are so abundant in materials that all erroneous conclusions may be corrected by subsequent investigations. If we assign a wrong sound to the character, assiduous comparison with other phonetics allied in form and meaning will finally correct errors, and it seems to me that it is only careful study and a good system of research that are required to ensure a complete discovery of the language of mankind previous to the dispersion of nations spoken of in Genesis.

Let me here give some examples of some resemblances not likely primâ facie to occur to any. If we add P or B to the sound 多 Ta *many* and 大 Da *great*, and compare them with the Hebrew equivalent Rab *many, great*, we find that the Chinese have kept the primitive form of R which is D by our fifth law, and that the Hebrews united two ideas originally separate into one. Can we depend on this identification? To determine this point we must examine and compare the meanings of the characters which have 多 Ta as their phonetic. In the character 叠 Dip *repetition* we see it used as a phonetic in the lower part. The idea of 多 to *many* began from a verb meaning *repeat*, or perpetual addition. Among them are also 剁 Ta *strike with the hand*, i. e. tap. 拕 Ta *strike gently*. 跢 ta the slipping of a child when walking 陀 Ta in 陂陀 P'a Ta *uneven and slippery*. This is said of roads. Also 蹉跢 C'ha Ta is to *slip the foot*. Omit the prefixed S from the word Slip and reduce L to its probable primitive D. The result is Dip which renders a P final probable in the Chinese characters here mentioned meaning slip. But the same characters are also convertible in common usage with 跎 Ta and 陀 Ta or 陀 ta which must therefore have had a final P.

If we take another example 席 tok we shall find not a few common

European words gathered under its shelter. 譙 tak *to talk*, 遮 tak *to cover* is decken, Dack, toit, tego, tectum, 摭 tak is *to take*.

The phonetic 皮 bat *skin* is of extensive use. In 怓 p'at *sad* the word 悲 pit and the English pity may be recognized. In 疲 bat *wearied*, we may see the word fatigued and its predecessor and type the Latin fatigare. In 被 bet, *coverlid* we have our bed. Any thing that can be spread out was anciently called bed, e. g. pallium, pannus, plaid, so the verb 拂 put *to spread diffuse* agrees in sense and in radical letters with spread, broad, &c., and its phonetic 布 put is capable of being used convertibly with 皮 bat. Add to these pellis *skin*, bursa *leather* (where the primitive D final appears as L and R) bussos, *fine linen*.

Results of the restoration of lost final letters.

The recovery of these lost finals in about 250 phonetics brings the Chinese vocabulary into closer harmony with that of the western world, The phonetics number in all about 1040 as arranged by Callery. Of these perhaps one fourth still retain the finals K, T, P in the southern provinces of China. Two fourths have the finals NG, N, M and the remaining fourth appear by this investigation to have lost K, T, P. The unduly large proportion of words ending nasally is thus so much diminished that the balance of power is restored between mutes and nasals. On the other hand the vowel finals are much diminished in number and cease to occupy that prominent position which they do in the modern Chinese system of sounds. The result of the comparison is that the Chinese syllabary loses much of that marine and insular character which a preponderance of vowel finals imparts to it and assumes a form more divided and energetic with a sharply defined syllabification.

During the last thousand years the general language has lost all the remaining mute finals and changed M for N over two thirds of the country.* The equally extensive change which took place when 250 phonetics lost their finals belongs chiefly to the second millenium before the Christian era. This chronological determination is arrived at by the examination of the rhymes of the Book of Poetry composed about B. C. 1000. In that invaluable work perhaps the larger portion of the characters containing these 250 phonetics are known from the rhymes to have already lost their consonant finals. But at the time of the formation of the characters they were undoubtedly there. It was then in the interval between the age of Tsang-kie the reputed founder of Chinese writing and the composition of the national collection of odes that the greater part of this disintegrating process was worked out. By the same mode of proof it may be shown that the lesser half of these 250 phonetics lost their finals during the millenium before the birth of Christ.

But here before proceeding into further dry details I will diversify and adorn these researches by a small extract from the beautiful simple poetry of that ancient collection.

The North Wind.†

SCENE. Singers leaving their homes in winter on account of troubles in the state. *Locality*, north western China, the present Shensi and Hupe. *Time* B. C. 1100.

1 Coldly blows the north wind,
Heavily falls the snow,
Come friends who are true and kind,
Hand in hand let us go.
Let us leave at once this land behind.

* For the history of this change see Mandarin Grammar by J. E.

† The Shi Vol. I. Book 2.

Let none be lows,
Quickly let us go.

2 Fiercely blows the north wind,
Scattering the rains and snow,
Come friends all who are true and kind,
Hand in hand let us go,"
Let us leave this wretched land behind.

Let none be slow,
Quickly let us go.

3 Boiling ill the red fox,
Leaps 'oer the snowy ground,
Loud and hoarsely the raven croaks,
Hand in hand while we go.
To us all an evil-omened sound.

Let none be slow,
Quickly let us go.

4 Our chariots brave the north wind,
The poor trudge through the snow,
Come all who are true and kind,
Hand in hand let us go.
Let us leave this hapless land behind.

Let none be slow,
Quickly let us go.

In the original there are only three verses. Each of them has six lines of four words each. The 1st, 2nd 4th rhyme together. So also do the fifth and sixth. Sir John Davis possesses the happy power of rendering a line by a line throughout, a Chinese power. Not having this ability I have ventured on extension as next best.

既其攜惠雨北北
亟虛手而雪黑黑
只其同好其其
且邪行我雰凉

既其攜惠雨北
亟虛手而雪黑
只其同好其其
且邪歸我雰喈

既其攜惠冥冥
亟虛手而黑赤
只其同好匪匪
且邪車我烏狐

Old Pronounciation.

Pok bam git liong, Ot tit git bong
ŋwat ŋgi ko ŋga, Hit tut dong gong
Git kut git zat, Ket kit tet t'siat.

Pok bam git kit. Ot tit git pit
ŋwat ŋgi ko ŋga, Hit tut dong gong
Git &c,

Mok t'ak pit go, mok kak pit wo
ŋwat ŋgi ko ŋga, hi tut dong ku
Git &c.

In these verbs the 3rd 4th, and 6th lines are repeated in each stanza. The Fourth line is also repeated except the last word which varies in each.

Homer who wrote his poetry a little latter on the East Coast of the Egean sea or on some one of its romantic islands used no rhymes. Why so? Not because such a deviee for pleasing the ear was unthought of in his time. For it was in full use in China; but because the words of the Greek language have syllabic terminations which could not have been made to rhyme with any pleasant effect. Rhyme was introduced in European literature when these syllabic terminations to words begun to be dropped. It is essential to rhyme in poetry that it should rest on roots and not on the Semite parts of words. In languages where, as in Chinese, all the words are roots, poetry has never been constructed except on the principle of rhyming.

To the Semitic, Tartar, and old Arian languages, a rhyming versification became inharmenious. As a substitute for it, the Hebrews made a slight use of alliteration. This was carried to its greatest extension in languages like the Mongol. The ancient Germans were also fond of it. But it is not comparable in harmony with rhyme and it never can be made so. For the jingle is only in letters and at the best is more ingenious than agreeable. In rhyming on the other hand, the most striking and pleasing effects are caused by good versifiers. The reason of this lies in the variety of thought which converts itself with the jingle of sound. Each word that rhymes being a root and having an idea attached to it, contributes a distinct element to the delight of the listener. A new thought, a new feature in the picture, connects itself with every step in the measured progress of the artist.

At present from their neglect of

the alphabet, the Chinese are deprived of the pleasure of appreciating the rhymes of their classical poetry. They do not know how to restore the dropped letters to their words. Native criticism of old books would be immensely improved by the possession on the part of the critic of a knowledge of the alphabet.

(To be continued.)

ON THE CHINESE GEOMANCY, KNOWN AS FENG-SHUI.

BY REV. J. EDKINS.

First Paper: Concluded.

It is often the case that the care bestowed by the Chinese on the graves of their ancestors may be less from respect for the deceased than from fear of ill consequences to themselves and their descendants. Large sums are spent by the rich in the hope of obtaining the best possible Feng Shui for their ancestral tombs. Thus the stream of prosperity will always flow continuously onwards in the history of their families, securing them freedom from poverty, misery, sickness and obscurity. The filial piety of China is less sincere than is by many supposed. It is more selfish than generous, more calculating than spontaneous. The moral sense is deadened in this country by the prevailing desire for riches and rank; and the moral retribution which attends the acts of individuals and nations is too much hidden from view by a superstitious belief in an unintelligent physical retribution such as is taught by the Buddhists. When God as governor is banished from the world, atheistic philosophers substitute an impersonal Fate, whose decrees sometimes are in harmony with the moral sense in man, but are perhaps much oftener influenced by low motives such as are believed by the superstitious to control the acts of the Fetish. In this sense it may be said that the Chinese have retrograded in proportion as the Feng Shui and similar superstitions have extended among them. In the days of Confucius the moral sense was probably brighter than it is now and there was less of superstition. He lived nearer to the times of the Old Testament patriarchs. Even in his age if we compare the knowledge of God then possessed by the Chinese with that found in the older classics, we are compelled to admit that there was deterioration. He felt less than the Emperors T'ang and Wen Wang, the influence of the personal idea of God as the actual moral governor of the world. As the faith in a personal God grew dim, the moral sense also lost its keenness and the physical heaven came to be regarded as an object of worship.

The third word I shall explain is Lung, dragon. The word means that which rises and is lofty in location. It is used of mountains and of national or individual prosperity. The fabulous dragon of China is a monster with scales like a crocodile and having five clawed feet. He has no wings and when he rises in the air it is by a power he is supposed to possess of transforming himself at pleasure. He can make himself large or little and rise or fall just as he chooses. The Chinese dragon is not like the Greek dragon which belonged to the serpent family, but seems to be an original Chinese creation, or is connected in some ancient and unknown way with the west. For our present purpose it is sufficient to regard it as purely native and the most probable cause I can name of the attributes of the dragon as similarity of sound with words meaning *high* and *ascend*. Among the words with which it may be identified by etymology through the mutations of letters are 上 *Shang*

to ascend, 蒸 *Cheng*, the upward motion of steam, t'eng to go up, sheng also to go up, 隆 *lung*, high 壟 *lung* hill, Hebrew *ram* high. The geomancer calls all high land *lung* and all low land *shui*. The dragon rules the high land, and water the low land. The chains of hills which almost encircle Peking, are the protecting dragon, which it is believed to ensure its prosperity. The hills which surround in a similar way the Ming tombs are the dragon, which for three centuries protected that dynasty. The mountain chains which bound the province of Chili are connected with the Manchurian mountains which cradled the imperial family in the days of its comparative obscurity. As the seat of empire is in Peking and of the reigning family, it is of the highest importance not to disturb its protecting dragon. On plains the Chinese make a long mound behind a tomb. This is also the protecting dragon of that tomb and of the family it represents. It is called the hill, and its office is to keep off the north wind. When high land is wanting, trees make an excellent shield against bad influence.*

The geomancer's books say that the dragon follows the course of the water. He originates where the water takes its beginning and remains permanently where two streams meet. They mean here the influence which produces happiness and misery by a capricious retribution mixed with a coarse natural philosophy. Divine providence is here kept out of view and is by implication denied. The elements fire, air, earth and water dominate. It is by their combinations and activities that human fate is determined. The geomancer's dragon causes men's elevation, longevity and riches, and his influence varies according as he has more of water, or of earth or of any other element. The course of the dragon must be in each instance examined and it is decided by the direction of the water. But the contour of the ground whether rising or falling, high or low must also be considered. Such investigations were made for example in regard to the site of the grave of the Emperor Yung lo and hence the selection of that beautiful valley. The Manchu Emperors afterwards despoiled the tombs of that dynasty. Much of the teak timber and marble was brought away to use in the new edifices of Yuen Ming Yuen and the other pleasure grounds of the Imperial family. Then they began to fear the consequences on themselves and their descendents. The influence from the Ming tombs on the north might have a disastrous effect upon them while enjoying their summer retirement. They therefore erected those geomantic walls which are seen on the hill sides facing north northeast on the way to Hei-lung-t'an from Peking. These walls it was supposed would check the pernicious influences which might otherwise strike them from the invisible retributive power which was still supposed to watch over the last resting place of the once mighty dynasty of the Ming.

It is plain that the geomancer's capricious retribution if believed in by a nation must have most injurious consequences in its manifest interference with the doctrine of moral retribution. It is of a piece with the luck of the Chinese calender, the belief in the efficacy of red colour and favorite moral sentences in keeping off demons, the choise of days for marriages and funerals, and the remainder of the endless list of native superstitions still believed in in this country.

In describing the effect of the dragon the geomancers say he can remove the spirit of death, the Shach'i 煞氣 and preserve life. The

* See the Essay by Rev. M. T. now Dr. Yates.

Sha is a malicious principle, the shat of the Hebrew and Arabic languages and the ch'itgur of the Mongols. When this principle invades the body, man dies. They believe however that this enemy who kills and injures men, is not invincible. The dragon has the power of checking it. It is curious to notice that here we have to do with impersonal yet living principles. The *Sha* does not receive a proper name. In a western country these superstitions would have been clothed in language of a graceful mythology. The Chinese, belonging altogether to a more primitive and prosaic type than the Greek race, are content with simply calling them good and evil principles.

Second Paper.

I shall now say a few words on the professional names assumed by the geomancers. They call themselves professors of ti li 地理, the doctrine or description of the earth, geography. This name is in contrast with Tien-wen, astronomy, which means the description of Heaven astronomically and astrologically, as Ti li geographically and geomantically is of Earth.

What astrology is when compared with astronomy, such is geomancy when compared with geography. The astrological section in the geomancer's books is bulky. They tell us that the stars shining down (or coming down, for they suppose them moveable) give the mountains their form. Some adopt the Hindoo nomenclature, and make the Sumeru mountain the centre of the mountain and river system of the world. Others who object to offer so great a concession to the foreign doctrine of Buddhist books, prefer to assign this honour to Kwun-lun, the old Chinese name of the mountains dividing Tibet from Tartary. On the north side of these mountains, the Chinese probably resided for a time before proceeding to take possession of their present home, and the same chain has always taken a prominent place in their notions of geography. It is the back bone from which the other mountain chains proceed, and they form together a kind of terrestrial skeleton. The rivers form the veins and arteries, and the mountains the bones of a living earth. The whole is imagined to be so like the heavens that certain stars correspond to certain terrestrial spaces, and exercise rule over them. Kwun-lun rules the hills as the Pole star rules the stars. When the geomancer takes his position to inspect a site for a grave, house, or city, he fixes upon a spot which is called hiue 穴, a name that may be translated into English by, what are indeed its etymological equivalents, *hole* or *hollow*. The windings of the surface in its neighbourhood whether stone, sand or loam extending all round until the view is bounded by hills or the horizon constitute the constellations which encircle it as the stars do the pole. As in heaven the 28 zodiacal groups represent the Blue dragon in the East, the Red bird in the South, the White tiger in the West and the Black warrior in the North, so it is supposed to be in the limited horizon of which the centre is the required site. It is in accordance with this system, half astrological and half geomantic, that the professor of *ti li* proceeds in searching for what he calls the "true dragon" in each case.

The expression 堪輿 k'an yü is also used. This is a favourite name on the sign boards of Peking geomancers. The best explanation of this phrase seems to be that which represents *k'an* as heaven *yü* as earth. K'an is the covering let down over an idol, as in the phrase Fo k'an a shrine for Buddha, and it here rep-

resents the sky as a canopy stretched over the world. Yü is the chariot in which man is borne. It is not so well known as it should be that in China in the Han dynasty a gleam of true light shone on the minds of some of the literati in regard to the system of the world. They accepted the noble idea, probably propagated from the West through Central Asia, that the earth moves while the heavens are at rest. Pythagoras, if this be true, had disciples even so far away as China. It is possible that the phrase K'an-yü may hint at this idea. Hence the application of the *yü* chariot to geography and the earth.

Another term requiring explanation is *Sha-ch'i*. It is this which is feared when a *Ying-pei* or shield wall is erected before a house door. The dangerous vapour known as Sha-ch'i causing various calamities, might enter by an unprotected door. Every house entrance in Peking has its devices for preventing straight access. The path must wind and many methods are employed to save the house from the unwelcome intrusion. But there may be some confusion here, for the idea of a winding entrance to a house, arises from the desire to keep men at a distance as well as demons and to make a limit between what is public and what is private.

The secret arrow *an-tsien* is a name given to evil influences coming by a small lane in front of a door or the lane itself is so called. To oppose the bad influences travelling along a lane towards an open door, a stone lion on a pillar carved with characters indicating the capability of resistence is placed.

Opposite the entrance nearly every lane in Peking is thus defended. This and similar protecting shields are termed 鎮物 *chen wu*. Some Buddhist structures are built to act as Chen wu. Such are Pagodas, and temples. In the same way operate inscriptions, and tigers cut in paper. It is usual to carve stone pillars employed as Chen wu with the words 泰山石敢當 t'ai shan shi kan tang. Because Tai shan is the most honorable of mountains, and mountains are a protecting shield to buildings and graves. The carving of the above sentence (meaning, "This stone from T'ai shan dares to resist") is supposed to constitute a sufficient barrier.

Among other things that should not be opposite to a house door are a well, a grind stone, the corner of a wall, a temple, two streets crossing, and the entrance to a lane.

Among things that protect a house and its inmates is a little image of Kwanti, god of war, erected on the roof. A stone arrow is also employed for a similar purpose. It is believed to be a defence against the "dark arrow" of the malignent demon.

Among inscriptions over a door of great efficacy is one in honour of Kiang tai kung a hero of the Chen dynasty. Kiang tai kung is here; there is then no fear. 姜太公在此百無禁忌 Kiang t'ai kung tsai t'si pe wu king kü.

To have a temple behind a house is a most favourable sign. To be on the east side is also lucky. But to be on the west is bad and on the north worse.

In regard to the origin and history of Feng-shui a few notes here appended may be found useful in the absence of minute information on an obscure subject.

It professes to be based on the Yih-king, where a rude system of nature is traced by means of a cycle of eight elements, including heaven, earth, mountains, lakes, thunder &c. On this are founded methods for the seeking good fortune and avoiding ill. On account of its classical authority and repute every fortune teller

naturally claims that his rules find their origin here.

The real *Feng-shui* of the present generation is however to be found rather in the 撼龍經 Han lung king and such works which are of modern date. The name of this treatise means the *Book for shaking the Dragon.* It is of the last century.

It is a system which has been in course of formation - since the Han dynasty, and has in it Buddhist, Taoist, and Confucian elements, or as it should rather be stated Buddhist and native.

Let us begin with the Buddhist. The very name Feng-shui has in it a tinge of Hindoo notions. The Buddhist Hindoos in China taught the Indian natural philosophy. Their elements were four namely *ti* earth, *shui* water, *hwo* fire, *feng* air. As these agree with the Greek doctrine of physics, we may perhaps ascribe its origin to Greece or rather to Babylon, that great centre of ancient civilization, which deserved still more than Egypt to be called "mother of the science."

Writers on India tell us that the natives of that country when they speak of climate always call it "air and water."* Since then the Chinese word *Feng* wind was used by them for air, one of the four elements, it is highly probably that the Hindoo physics have something to do with the origin of the name by which the Chinese geomantic doctrine is known.

To illustrate the way in which the old Hindoo philosophers discoursed on the elements I shall here mention,† that they speak of white clouds as having in them more of the element of earth, of black clouds as having more of water, of red as having more of fire, of yellow as having more of air.

Thunder they believe to be caused by the meeting in the clouds of the wind area with the water area, of the wind area with the earth area, and of the wind area with the fire area.

Calamities caused by wind, fire, and water have local limits in the Buddhist universe. Thus *fire* works destruction no higher than to the paradise called 光音天 Kwang yin tien.* So also with the other elements each has its sphere, and its period of efficiency. The *Kalpas* are terminated by one or other of these powerful elemental forces. By their interaction the world is formed, changed, destroyed, and renewed. It was under the influence of such a philosophy that Milton said, (for in his time the Greek doctrine of the elements was still undisturbed in Europe),

Ah, and ye elements the birth
Of nature's womb, that in quaternion run,
Perpetual circle multiform, and mix
And nourish all things, let your ceaseless change
Vary to your great Maker still new praise.

The heaven of Brahma is said to have been formed by wind blowing on water in which grew up of itself a vast mass of moist matter. On this again the wind blew and out of it formed the palace of Brahma which exhibited in abundance the most beautiful combinations of the precious metals and stones of every kind known to man.

The sea is said to have been formed by the mighty winds of heaven blowing upon the earth till they dug in it a vast hollow. In this was placed an immense collection of water which settled itself in its bed and became the ocean.

Here the wind is seen as a great creating agency. *An impersonal actor* is the aspect in which each of the four elements is regarded by Hindoo philosophy of nature. This accords well with the superficial view of natural phenomena taken by the

* See Sir James Martin's "Influence of Tropical Climates or Europeans."

† Fa-yuen chu lin. Chapter 4. This work is a Buddhist Cyclopedia of the Tang dynasty.

* Fa yuen chu lin. Chapter 1.

Eastern Asiatic mind. The Semite and the believer in the Bible view the events of creation and of universal nature as caused by God. Science comes into the field of nature and finds out what are the second causes operating to produce observed phenomena. The Christian believer when convinced of their truth accepts the results of science as safe and genuine additions to our knowledge and as harmonizing with the teachings of religion. With the eastern Asiatics, it is different. The elemental philosophy of the ancient Hindoos could not be scientific, nor could it base its system of nature on a series of patient observations. It was not in the capacity of the Hindoo to undertake such inquiries. He was content then to imagine where he could not discover. He therefore willingly adopted this view of nature probably Greek and ultimately Babylonian, which made of the four elements as many active powers controlled in their working not by a conscious will, but by a blind yet retributive necessity.

It is interesting to note the resemblances, between the Hindoo physical system of the world and that of the Ionian philosophers. Thales of Miletus who lived B. C. 600 held that water is the origin of things. Out of water everything is derived and to it everything ultimately returns. Heracleitus of Ephesus believed the one principle which underlies all phenomena to be fire. The world is formed, he taught, by evolution from fire, not made by God or by man. This fire is a rational intelligence controlling the universe. It also is the human soul. Anaximenes said that the physical principle which originates nature is air, and all the elements may be resolved into this. Air made dense gave birth to the earth, and from the earth were formed the heavenly bodies. The air acts by motion impressed on it from eternity causing in it alternate rare faction and compression. This air he thought to be eternal. Anaximander of Miletus was a friend of Thales. He held the elements of the world to be simple and unchangeable, and taught that they formed all things by concurrance with homogeneous particles already existing.*

Let it be observed that all these philosophers regarded matter as the cause of all things. They lived two centuries before Anaxagoras, Socrates, Plato, and Aristotle, who extended their inquiries into the world of mind and taught a system in which their mind in the abstract, or God, was regarded as the source of the world.

No more do they resemble Pythagoras, who living early enough to be the contemporary of some of them, formed a system of his own based on numbers. The secret soul of the world which causes its various phenomena is a principle of harmony.

Zeno, founder of the Stoics, coming after Socrates and Plato went back to that principle of the Ionian philosophy which finds the origin of the universe in physical elements. The universe, he said, comes into being when the primary substance passes from the state of fire in that of air, then takes the form of water, and finally throws off both its thick portions to become earth and its rarer parts to become air, afterwards fire. He also held with Heracleitus and with the Hindoos, that the world passes through successive periods of decay and reformation that is to say the Indian Kalpas.

There does not seem much danger then in ascribing the Hindoo philosophy of the elements to the Ionian school for its germ. The effect of Alexander's conquest was felt in India in new views communicated on mathematics, astronomy, architecture

* Smith's Dictionary of Greek and Roman Biography and Mythology.

and physics. Hence we learn why the doctrine of the four elements was so extensively taught by the Buddhists in Chinese literature of that religion.

According to this view, the Feng-shui of the Chinese may be traced to the early Greek philosophy as one of its causes. During the three centuries before the birth of Christ, the region of the Punjaub was ruled for a long period by Greek kings and it was here that many of the Buddhist books were written. Some of the most prolific writers of this religion resided in the Punjaub and its neighbourhood during the Greek domination over Persia, Parthia, Bactria and a part of north western India. What wonder if they proceeded to supplement their system by the materialistic philosophy of the Ionians? They were pleased with a cosmogony which had no recourse to the doctrine of a Creator.

The following account of what took place in the eighth century will illustrate the influence of Buddhism on the geomancy of that time. Sukien an official of high rank when about to bury his wife inquired of a friend how he should construct the grave, with regard to its mound and limits. His friend told him of a Buddhist priest of the city of Hwang chen who knew how to connect the affairs of men with those of demons and spirits. The grave should be deep and narrow, deep for darkness and narrow for security. Below the surface twelve feet is the limit of earth, and eleven feet lower is the commencement of water. The earth and water regions have each a dragon to take care of them. The dragon reveals himself in the one case in six years, in the other case in twelve. If a trench be of ordinary limits, the spirit's path is not tranquil. The grave should therefore be twenty four feet deep. Instead of lime plaister, use starch. Do not place earthenware pitchers in the tomb, because they are allied to the element of fire. Do not place gold in the tomb, lest it should become an elf. Do not place orpiment or arsenic in the tomb, because they are hot by nature. Let the grass and trees on the tomb, be withered and not fresh. Melt iron into the shape of cows and pigs. They will keep the two dragons in subjection. Smooth and clean jade stone has the power to harmonize the hundred spirits of nature. Place it in the tomb to illuminate the path of the spirits.

As a further proof of Hindoo influence on the Chinese mind in the formation of the circle of ideas known as the Feng-shui, Tien-wen, and Ti-li, may be mentioned, the names Rahu* and Ketu, to denote the genius of the ascending and descending node of a moon's orbit. Also the use of the triangle connecting three points of the horizon 120 degrees apart, in casting the horoscope, is common to China and India. Then also from the mention in books of geomancy of the Sumeru mountain as the centre of the world, it is evident that they have borrowed from India.

It was for such portions of Buddhist teaching that the Chinese mind had a special affinity. The Chinese are fond of materialism. As Shakyamuni taught Buddhism, it was an ascetic morality. His followers soon gave it a decidedly metaphysical cast. Then followed the materialistic phase when magic astrology and geomancy were developed. The Hindoo Buddhists who taught in China brought with them the whole educational system of their time. In it was included much belonging to the three branches of superstition just mentioned.

In accordance with this view, Feng-shui as now believed is a very

* In Chinese 羅睺 *Lo-heu* for *La-hu*. The 28 constelations of the Chinese zodiac I suppose to have given origin to the Hindoo Nakshatras in the Han dynasty.

modern thing and subsequent to the spread in the country of Hindoo thought. The mixing of Indian ideas with Chinese ideas produced both the Sung philosophy* and the modern Feng-shui, which has been chiefly developed in the present dynasty.

(To be concluded.)

THE LATE MRS. E. C. BRIDGMAN.

(Concluded.)

BY REV. HENRY BLODGET.

Mrs. Bridgman allowed no portion of her life to pass unimproved. During her brief visit to the United States in 1852 she found time to publish a little book which she had prepared on the homeward voyage, entitled "The Daughters of China." Her object in this work was to awaken in the Christian women of her native land a livelier sympathy for those of their sex who were sunk in heathen superstition.

During her second visit to America, which was of less than a year's duration, she prepared and published a Memoir of Dr. Bridgman, in which she narrates in a simple style and with tender affection the principal events of his life, interweaving in the narrative much of the contemporaneous history of missions, in China with which his life was so intimately connected.

While in England, on her homeward journey, and in the United States she addressed meetings of ladies in different places, setting before them the nature of the work in China, and its claims upon them for sympathy and personal effort.

There are times in the lives of some Christians when a sense of duty and of love to the work of Christ leads them to perform, almost unconsciously to themselves, acts which are even heroic. Such an act was the last return of Mrs. Bridgman to China. She had abundant means for her support at home during the remainder of her life, and also to furnish her with what was needful for doing good to others. Her health, which was naturally delicate, had been much impaired by her sixteen years residence in China. She had now reached the age of fifty nine years, and her life in every period had been one of most diligent labor. She was a widow and without any relative in China upon whom she might depend. A cheerful home was offered to her in New York, and loving friends besought her to remain among them, and spend with them the evening of her days.

More than this, it was a time of war, and the dreaded *Alabama* was prowling the seas. More than one merchantship in the China trade had already been destroyed by her.

But nothing could move Mrs. Bridgman. Her heart was in China; her interests and affections were here. To the work of Christ among the Chinese she had consecrated her life. Here she had laboured with her husband, and here she desired to finish her earthly course, and she fondly hoped that her dust might repose beside his, as a testimony to the love in which they shared alike for the souls of this people.

A passage in a new steamer was offered to Mrs. Bridgman by a Mercantile House, which from the first has done much for missions in China. She accepted. Just then she had nearly lost her life by an accident in New York. She was thrown down in the street by a horse running away, and the sleigh passed over her, injuring her severely, so that for a time

* It would be interesting to trace the effect of Greek and Indian materialistic philosophy on the formation of the modern Chinese cosmogony. It is not uncommon for doctrines to be attributed to the Chinese as a nation which only belong to a particular modern sect of the literati. While some writers attack the Chinese for beliefs which they do not hold. Such an examination of the modern native philosophy might prove useful.

she was obliged to keep a recumbent posture. She now almost despaired of going by this opportunity. However she gradually recovered, and just before the sailing of the steamer, her medical adviser reluctantly gave his consent to her going. She was, as it were taken from her bed to the steamer, and set forth alone among entire strangers.

It is fashionable in these days to think that all religions are much alike, although a certain pre-eminence is complacently allowed to Christianity. I wonder whenever Buddhism produced a woman like this.

The history of her voyage is not without interest. The *Alabama* knew of the coming of the Kien Kiang, and was waiting for her in Cape-town. Signals indicating her approach were duly made, and orders were given on board the *Alabama* to raise anchors, that they might go out and capture her. Unexpectedly it was found that the anchors were so buried in the mire that a very unusual time was required to raise them. Meanwhile the rapid river steamer, had already reached neutral waters, before her enemy could get under weigh and come to meet her. A harmless shriek of the steam whistle, and the contemptuous flinging of a few bits of coal upon the deck measured the amount of the injury received. "The Lord shall preserve thy going out, and thy coming in from this time forth, and even forevermore."

Mrs. Bridgman arrived safely in China. The Mission having been removed from Shanghai to Peking, she continued her journey to this city and here commenced her third term of labor in China. The late Rev. W. C. Burns, to whom it fell to preach in English shortly after her return, with much elevation of feeling and delicacy of expression, welcomed back this veteran labourer to the field.

It was no easy task for one in impaired health, at her period of life, to begin anew in a strange dialect, and among strangers. As at Shanghai, the people were ignorant of her designs and suspicious of her motives. The trials incident to this new undertaking cost her many tears. Yet she persevered and succeeded. Her first pupil, is still a member of the school. Three sisters, daughters of an opium smoker, who were just falling into the habit of street begging, were brought to her notice by Mr. Burns, and taken into the school. Thus one after another pupils were added until the number was full. Through these pupils, Mrs. Bridgman sought to reach their mothers and friends. Her labors frequently exceeded the limit of her strength. It was an effecting sight to see her at times, when overborne by ill health and fatigue, and no longer able to be about, still, though reclining upon her couch, surrounded by a group of women many of them the objects of her benefactions, striving with imperfect utterance to enlighten their dark minds by the truth of the gospel. She loved such labors. Her heart was in them. Thus to spend and be spent was her greatest delight.

"During the fiercest heat of summer she usually retired with Dr. Williams' family to the adjacent hills. But even her time of recreation must be consecrated to mission work. Every year she visited all the neighboring villages, distributing religious tracts and books to the Chinese. The district is covered with heathen temples, but instead of becoming accustomed to their presence, she ceased not to mourn over these proofs, that the people for whose good she yearned were so wholly given to idolatry."

Four years was the limit of her residence in Peking. They were years of unremitted labor, of much ill health, not infrequently of great

suffering, both bodily and mental. Yet years of distinguished usefulness. She established a boarding school of girls, the first in Peking, and secured a successor in labor to superinted its operations, so that at the time of her departure she was able to leave the school in a flourishing condition with every prospect of being continued permanently. For the support of this school she gave liberally from her own funds, and was diligent in her efforts to secure donations from friends in other lands.

Her charities did not end here. During the embarrassment occasioned by the war, she came to the relief of the Board in founding this new mission, and took upon herself the payment for the entire premises, then occupied by the school and the mission families—the cost of which, with the necessary repairs, amounted to more than five thousand Mexican dollars.

Two years later this was followed by another well judged donation. A large shop in a conspicuous location upon the street in front of the mission houses was purchased at an outlay of $1000, and converted into a chapel for public preaching. Instead of noisy crowds eating and gambling, and listening to some favorite story teller, quiet and orderly assemblies now hear from day to day in that place the Word of Life. One of her last gifts in Peking was a bell for this chapel, whose cheerful notes each Sabbath morning ring out the call for worship in the ears of this God forgetting people, a fitting memorial of her life in this city.

At length, borne down by ill health and increasing infirmities, she reluctantly left the scene of her labors, and, acting in accordance with the advice of Christian friends, retired to Shanghai, there to await what God in his providence might appoint for her to do or to suffer.

No sooner had the change of location and relief from care restored in some measure her health, than she gave herself to renewed exertion. Her interest now centred in a school for Chinese girls, recently opened in Shanghai by Mrs. Syle. She assisted in teaching this school, collected funds for its support, and sought for it a permanent establishment. Her efforts were again successful. The site was chosen, and with great delight she watched the erection of the buildings for its accommodation, including a small chapel, a dispensary, and a room for a day school. She lived to see the schools and dispensary all in successful operation, the day school being taught by one who had been her pupil during her first residence in Shanhai.

For this institution she must have given of her own funds not less than $5000, all of which, with the sums before mentioned, had been saved by careful economy from her annual income. In addition to these gifts during the eight years of her last residence in China, she relinquished her salary from the Board, and thus united in her own person the indefatigable missionary, and the liberal supporter of missions. An unexpended balance of her funds at the time of her death she intrusted to a long tried Christian friend, "to be expended by him, as her almoner, for the glory of God."

At Shanghai the zeal of this servant of God again went beyond the strength of her feeble frame. Her money, her prayers, her life, were all freely given in this last effort and her exhausted nature sank in death. She passed away on the 10th of Nov. 1871, at the age of 66 years. and according to her often expressed desire was laid beside her husband. There in a retired spot in the cemetery in Shanghai may be seen upon adjacent monuments the familiar names of Bridgman, Boone, Culbertson, Lourie, Aitchison, Macy, and

others, both men and women, who were fellow laborers on earth, and who have now, we trust, attained to the rest of the saints.

It is believed that the instances are not numerous in which individuals have entered the field at so advanced a period of life as Mrs. Bridgman, and yet proved in so high a degree successful missionaries. If we inquire for the causes of this success, we shall find, *first*, a certain talent in choosing her sphere of labor, or rather in discovering the work which God had chosen for her. She measured carefully her powers and opportunities, and selected that work which seemed fitting for her to perform.

Her decision once made, she exhibited in the performance of her work great zeal, constant activity, perseverance in overcoming obstacles, and an unusual degree of concentration of effort in the thing immediately before her, in which she often became so absorbed as not to know how to take needful rest. Her prayers gave her success. Three times each day she was upon her knees before God in secret prayer, and her place was seldom vacant in those places where united prayer was wont to be made.

Mrs. Bridgman won in a high degree the respect of the Chinese. The truthfulness and justice in her dealings with them, her earnest labors in their behalf, and her abounding charity to the poor made a deep impression upon their hearts. "Truly a good woman, we have none such among our own people" were the involuntary expressions of a Chinese teacher of her acquaintance, upon hearing of her death. Many among this poor people will remember her love for them, and the thought of her, connecting itself with all that is best in their minds, will prove one of those unseen forces from the gospel of Christ, which are now entering into the life of this nation. Her epistle is written in the hearts of those for whom she labored. There it will remain. The reading of such epistles, and the resolving of such forces await another day.

The mental troubles of Mrs. Bridgman have been passed with only a slight allusion. Much of what transpired in her spiritual experience during the last few years may well be interpreted as the sighings of an overtaxed nature. The strain was too great for her powers of mind and body. Nor is it any strange thing that the adversary of souls should take advantage of such weakness to assault the citadel, and strive to weaken her faith in the pardoning mercy of Jesus Christ. Blessed be God that the last note which comes to us from her soul struggle is, "I will cling to Jesus." And, with all her serving, we may well say, better for the state of such a troubled soul, keenly alive to the evil of sin, fearing the judgments of God, passing sentence upon itself and condemning most bitterly things which with many are classed as venial offences, even if noticed at all, than the easy going religion of many who are called by the name of Christ. Best of all an assured peace, accompanied by a holy life.

In reviewing the history of Mrs. Bridgman, the heart of the Christian should rise in devout thanksgiving and praise to God that he has in our age so ordered the educating of the mind, the command over the forces of nature, the affairs of commerce and international intercourse, and that he has put such a spirit into the hearts of his people, that the light kindled up in the soul of a delicate woman in an obscure town of a Christian land may shine amid the darkness of heathenism in these ends of the earth; that such weak things of God are now made use of by Him to beat down and destroy the strong-

est fortresses of Satan. To his Name be all the glory!

We may not fail to observe in Mrs. Bridgman's religious experience how utterly salvation by grace destroys human pride. When she had done all, given time, labor, property, life, not only did she not take any glory to herself and count herself profitable to God, but she deplored her sinfulness and depended for salvation upon grace alone. Her prayer was the prayer of the publican, "God be merciful to me a sinner. As the dying thief, who had never wrought one good work, so she trusted solely in Christ. All her comfort and hope, as she passed into eternity were expressed in her dying words, which might well be inscribed upon her tomb stone, "Clinging to Jesus." Such a soul is found to his praise. "These are they which have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

ANNUAL MEETING LOVE-FEAST.

Foochow Mission of the M. E. Church.

BY REV. N. G. PLUMB.*

Held Sunday morning, November 5th 1871, *in Foo-ching city.*

While the people are quietly taking their seats let us take a glance at our chapel, and its equipments. The chapel is the central room, of an ordinary Chinese house,—extending through from the front to the rear of the building, size of the room 38 by 19 feet, underneath a hard chunam floor, overhead the tiled roof. Backless benches furnish seats for the congregation. The pulpit is a plain table at one end of the room; the chancel is a space in front of the pulpit, six feet deep, separated from the congregation by a low railing. Within the chancel have been placed Chinese chairs for the missionaries, the native elders and deacons, and a few others. The walls have been neatly papered for the Meeting and an ingeniously contrived lamp hangs from a cross-beam of the building. Sitting within the chancel, and looking over the audience, you observe that the front doors which communicate directly with the street have been removed, and that a low wooden railing is all that separates the worshiping congregation from the sights and scenes in the street. This arrangement is not exactly in the line of Methodist antecedents; and, besides it is difficult for us to conduct our service with the quietness and decorum so essential to a love-feast; but under the circumstances we all felt it to be the most judicious plan we could adopt. Though anticipating my narrative, I may be allowed now to say, that during the love-feast, the outside people gave us no trouble whatever. They listened attentively to all that was said, and occasionally there were prolonged intervals during the addresses of the brethren, when the most profound quiet prevailed, and when every eye, both within and without the railing was intently fixed on the speaker. At times, indeed, the Holy Ghost seemed to fall on us all, and I could not resist the conviction that we are rapidly approaching the days when in China we shall be permitted to witness success similar to that which occured in Jerusalem under the preaching of Peter. May God hasten the glorious time! And let all the friends of Jesus say, Amen! But the chairman calls us to order. The Rev. Ling Ching Ting has charge of the meeting, and announces as our opening song, that hymn so familiar to all Methodist ears, commencing, "Blow ye the trumpet blow," which is sung to the tune "Lenox" by the entire audience, in the true spirit of congregational singing. The chairman then led in prayer, thanking God for the wonderful mercies to us in the past, especially for our recent remarkable deliverence from Satan's devices,* and praying that while the doors for preaching the truth are opening on every side,

* Arranged from Notes made by Rev. Messrs. Maclay and Stites.

* The frequent allusion to excitement, and danger, and suffering, made here and afterwards, refer to the reports and troubles relating to Poisonous Medicine of last summer.

we, as Christians and preachers, may be sanctified wholly so as to be efficient agents in spreading abroad the knowledge of the great salvation. After prayer, he read I John IV Chapter, and in a few pertinent remarks indicated the richness of God's love for us, and in contrast, the poverty of our love for Him, and urged upon all the duty of loving God more, saying that we should not be satisfied while our love to God was only *two tenths* or *five tenths* or *eight tenths* complete; we should not rest till it became *ten tenths* i. e. perfect. The stewards then passed round the tea and cakes, and while this was going on, the congregation united in singing "Come thou fount of every Blessing," to the tune of "Greenville," after which the speaking commenced.*

Li Yu Mi (Deacon): I thank God for the privilege of meeting you on this occasion. During the year we have been scattered abroad preaching the Word of Life. We have all had our trials and sorrows; have passed through times of excitement and danger; but thank God! we have all been kept from harm! The enemy was not permitted to triumph over us; we have seen souls converted, and to day we meet here in peace. It is a joyful hour to us all. Let us praise God with whole hearts. As my circuit is near, I may be allowed to call myself the host on this occasion, and to consider those of you who reside in this vicinity as members of my family. These preachers are our guests: they have come from different parts of the country to attend the Annual Meeting. You are acquainted with all of them; either personally or by reputation. They are Christ's servants; they have taken up the cross, and not counting their lives dear unto themselves, are trying to follow the Savior. Shall we not all give them a hearty welcome? Please express your welcome by rising. (The entire audience rise and greet the preachers) Thank God! we are all one in Christ Jesus! I have been thinking about the day of Pentecost, and the wonderful outpouring of the Holy Spirit at that time. Why may we not witness such a scene in China? Why not to-day? During this Annual Meeting we have all felt in an unusual degree, the presence and power of the Holy Spirit. Brethren, I believe we shall receive a fresh baptism of the Holy Ghost on this occasion. We are all expecting it. Henceforth we shall be new men, and speak a new language. I can say only a few words more. We who are here, know how delightful it is is to meet in this place. But many of our friends cannot meet with us; they cannot hear the excellent words spoken here; cannot feel the holy influence which pervades this place. Now when you go home, I wish you to tell those at home about this meeting. Tell them to love and pray for their preachers, to obey the Rules of the Church, to fear God, and keep His Commandments, and may God bless us all, Amen!

Ha Po Mi (Elder:) We meet to-day in Love-feast. It is a blessed place. Love is our theme. Did you ever analyze the word love? It is (in Chinese) composed of two other words, one meaning *to receive*, the other meaning *heart;* and it is singular that in making up the word love the word *to receive* is separated, and the word *heart* is put right in the center of it. This helps us to understand the meaning of love. What we *love* we *receive* with our *hearts*. So it is with Christian love, it is not simply fair speeches and faultless etiquette: it must exist in the heart. During the past year I traveled the Hinghwa circuit. When I started from my circuit, all the members desired me to present to you their Christian salutations, which I have now great pleasure in doing. We have all heard of your sore trials, during the past few months, and very earnest prayer has been offered for you. Did you receive any blessing from God during the persecution? Were your trials sanctified? If not, I fear you have never been born of the Spirit. I indorse all that Bro Li said about loving your preachers, and obeying the Rules of the Church. Don't forget his words. Sometimes Christians

* Elder Sia Sek Ong, in charge of the Foochiang circuit, would have been the first speaker, but he was at the time suffering from a severe attack of Opthalmia, and preacher Li Yu Mi, in charge of a neighboring circuit, gave the speech of welcome.

become dissatisfied, and say "we don't want the church and don't need the preachers; we can worship God, and get to heaven without them." Beware how you adopt such suggestions. Christ is the root, the church is the trunk; the preachers and members are the branches and leaves, thus forming a perfect tree. Can the leaf or the branch live if broken off from the tree? Take care how you tear yourselves away from the church. "But" says the objector "when persecutions come we are forced to leave the church, just as the leaves are torn from the branches by a fierce wind." In reply let me ask you. Do those scattered leaves live? Are they ever united again to the branches! No! No! They wither and die. But does the tree die when thus stripped of its leaves? No! when spring returns new leaves spring forth and the tree is beautiful as before. Don't leave the Savior. Cling to Him. Hear what He says of those who believe on Him. "I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand." May God help us all to be faithful.

Yek Ing Kwang (Deacon): I am delighted to be here. My circuit Kuteen is 140 miles from this place. The members all send their Christian salutations to you. During the year we have had severe trials on the Kuteen circuit. The enemy came upon us like a lion, but the Lord delivered us. We all feel like praising God for His wonderful mercy to us. We have heard of your troubles on this circuit and we have prayed for you. I think those prayers have been answered. We have been kept from fatal injury. Here we are to-day, joyful in the house of our God. Let us praise Him! Our trials have done us good. They have been beneficial to our cause. By them the truth has been spread everywhere, and many difficulties have been removed. Every one has been brought to hear something of the name of Jesus and the Jesus' religion. The rich and the poor, the high and the low, the rulers and the people, all have been led to ask "what is all this commotion about?" In the mountain hamlet and in the crowded city, on every hill top and through every valley, all have hereby heard of Jesus' name. Heretofore difficulties have met us at every step. The worship of village idols, the sacrifices to ancestors, and the untold superstitions of the people, have made it impossible to get the religion of Jesus before the minds of the people. These many difficulties which we have had to meet, may well be compared to the many hard knots and joints in the bamboo—hard to split—you get past one joint, then comes another and another, and you are almost baffled in the attempt to get through it, but now God has with one stroke reft the bamboo from top to bottom. When milder agencies fail, God sends abroad the thunder of His power; He strikes terror into hearts of all, cuts right through all obstacles, and with one stroke of his arm sweeps away all these "refuges of lies," breaks every yoke, snaps every chain and bids the oppressed go free. But Alas! Alas! my brethren; there is one aspect of this subject that fills me with unexpressible sorrow. When God thus wonderfully helps His cause, I see a disposition even among Christians, to give the glory to *man* rather than to God to whom it rightfully belongs. They praise the human agent and forget Him who has done it all. O my brethren, let us not thus sin against God. I cannot endure the thought of such wickedness. I feel like kneeling down right here and praying God to save us all from this sin. [At this point his emotions prevented further utterance, and he sat down while the entire audience seemed to be in tears. The secret of Bro. Yek's intense feeling on this subject is that in the providence of God, *he* has been compelled to act a brilliant part during the troublous times through which we have just passed, and has been the "observed of all observers." May God keep him! The scene in the love-feast was one of the most affecting I ever saw. Who will fail to pray for this dear young preacher of the Gospel.]

Ling Ching Ting (Elder.) I come from the Sieng-yu circuit and desire in your presence to express my gratitude to God, for the mercies

vouchsafed to me and all our people during the year. When I was starting for this place the Christians on my circuit said to me, "We cannot go up to the Annual Meeting, and in person present our salutations to the brethren; we wish you therefore to salute them for us." On the Sieng-yu circuit we have had some troubles during the year. I am thankful to say, however, that while the excitement was raging, our people seemed to be kept from fear. They went about their work on week days, and on Sundays attended church as formerly. No one was afraid. And indeed during the excitement some persons decided to become Christians. They said these wicked people have power to injure only our bodies, they cannot harm our souls. We will not fear them. I have been greatly interested in what I have heard since this Annual Meeting commenced. The remarks of brethren have been most excellent. Such words are not written in our books; not engraved upon our monuments. They have been dictated by the Holy Spirit. You must remember all you have heard, and when you go home tell it to all your people. Let us try to love God more and more. The world shall pass away; even faith and hope may cease, but love remaineth for ever. I ask you all to pray for me.

Ting Mi Ai: I was born in this city, and hence scarcely know whether I should speak now or wait for our guests to speak. I traveled the Ming-ching circuit (80 miles from here) during the past year. The Christians there know what love means. They love God; love their preachers and love each other; and they love not in word only but in deed and in truth. One of our inquirers when he came asking for religious instruction, asked how the preachers were supported; and when I told him that we looked to the native church for a portion of it, he at once subscribed 400 cash (about 36 cents). In many places the Christians show their willingness to give money toward the support of the preachers. They try to show their gratitude to God by supporting His cause. Our native Elder Hü Yong Mi is unceasing in his efforts to do good. The people all love him and raise money to defray his traveling expenses, when he attends our quarterly meetings. I have not heard whether the Christians here act in this way or not, (voices, *Yes we do, yes we do*). Well, I am glad to hear it. But I must not longer occupy the time. Pray for me.

Hü Yong Mi (*Elder:*) Commenced by reading a letter of Christian salutation to the Annual Meeting by a local preacher on his circuit, and then stated the interesting fact that during the last quarter of the year this local preacher, in addition to taking care of his farm had preached over one hundred times. He then continued:—It is a great pleasure to me to meet with you in this love-feast. During the year I have traveled the Lêk-tu circuit, and have visited the upper districts to attend the quarterly meetings. In common with others we too have passed through some scenes of excitement and danger; but God graciously kept us, so that no evil has befallen us. During the year I have often thought of our meeting here on this occasion. Six years ago I came here once to preach the gospel. At that time there were only a few Christians. Now how changed! A few faces are familiar to me, but the most of you I now greet for the first time, as brethren beloved in the Lord. As for myself I have had many trials during the year. But I find that trials do me good; they drive me nearer to God. In times of trouble the Christian should always appeal to God. There is no use of trying to run away from trials. Can you fly to any place in this world where there are no trials? Do you wish peace? Jesus says "Come unto me all ye that labor and I will give you rest." You need not go far to find this peace. It may be found wherever Jesus is, and Jesus is everywhere. Recently I have been greatly benefitted by reading the Psalms. They have opened up to me a new world of thought and feeling. I weep and rejoice by turns. Those ancient worthies seem dearer to me than my nearest kindred. Study the Psalms. Lay up your trea-

sure in heaven. Give every thing to God, time, talents, strength, life, *all*. I love to meditate on the love of God. It fills me with rapture. Have you ever felt its power in your souls? Try it; it will raise you above the world. I am ignorant and blind. I seek for Divine knowledge and light; and blessed be God I do not seek in vain. I have much more to say, but cannot now. May God bless us all! Amen!

Li Chu Mi (Preacher): I am almost afraid to speak lest by doing so I occupy time that might be improved more profitably by others. I shall say only a few words. You have all heard of my sufferings during the past months. I wish to say that these sufferings were very slight. It was easy to endure pain when I could feel that I bore it for Christ. It is wonderful, I cannot explain it. When attacked by the robbers and beaten almost to death, I felt no pain. Their blows did not seem to hurt me at all. Everything was bright and glorious. Heaven seemed to open; and I thought I saw Jesus waiting to receive me. It was beautiful. I have no words to describe it. Since that time I seem to be a new man. I now know what it is to "love not the world." My affections are set on things above. Persecutions trouble me not. I forget all my sorrows, when I think of Jesus. I call nothing of earth my own. I find that times of trial are best for me. When all is quiet and prosperous, I grow careless and yield to temptations, but when persecutions come, then I fly to Christ. The fiercer the trial, the better it is for my soul. I wish you all to pray for me.

This Mr. Li is the preacher who was nearly killed by robbers during the recent excitement against foreigners.

*Sia Sek Ong (Elder:)** I am glad to be here and greet you all even though I cannot see you plainly. God has graciously preserved me during the year-grace has abounded toward me. Step by step the Savior has led me. At our last Annual Meeting I resolved henceforth to trust entirely to the native church for support. My experience has been like Peters when he started to go to his Lord on the water. At first all seemed plain and easy, I had no fears, no doubts. But soon after leaving the ship, the waves began to roar around me, and my faith was sorely tried. I cried, "God save me; and blessed be God, he heard me. When I came here with my family, the prospect was very dark. I shall not tell you all my trials. God led me in a marvelous manner. Supplies came to me in ways the most unexpected and unaccountable. They seemed to drop like manna from heaven. It seemed as though ravens fed us. It was the sweetest experience I ever had. The coarsest food seemed delicious, for we felt that it came from our Father. I thank most heartily all who have contributed to my support, and I do not complain of those who have not given me any assistance. When tempted and tried, I always find relief in prayer. Some persons have said to me "What will you do when your native supplies fail, and you and your family are left to famish and die"? My reply is, I do not think the supply will fail; but if it does fail: if I find before me no open door; I shall then just stand still and looking up to my Saviour, say, Lord whither wilt thou lead me? May God help me and help us all to do his will! Pray for me.

Elder Sia then requested the congregation to kneel in prayer, and leading their devotions, he poured out his soul in a most touching and appropriate petition, the congregation responding with great fervor.

During the progress of the Love-feast meeting, many others of the natives, and all of the missionaries, took part in the exercises but their remarks were not written out. The meeting closed with singing and prayer; and after a brief intermission, the congregation gain assembled to listen to a sermon by Elder Hü Pe Mi.

* Elder Sia has trusted entirely to the native church during the past year for the support of himself and family, having received nothing from the missionary society during that time. Though unable to see distinctly and suffering intense pain, he found it impossible to keep silent during the love-feast.

NOTES, QUERIES AND REPLIES.

SERPENT WORSHIP IN CHINA.

Referring to Query 14, *page* 53, *Vol. 3rd and to Reply to same Query page* 107, *same Vol.*

NOTE 6.—The nearest approximation to serpent worship, that I have met with in China, exists in Chion-hu-pwang, a large town of some ten thousand inhabitants, on the right bank of the Min about one hundred miles West from Foochow. There is in this town a large, well-built temple (Shê Wang Miau) dedicated to the Serpent King. On entering the temple, however, in company with the Rev. F. Ohlinger during a visit to the town, we saw nothing, except the name of the temple, to indicate its connection with Serpent worship. The form and general appearance of the building did not differ from ordinary Chinese temples. In the center was a spacious open court: on three sides of which were galleries for a portion of the spectators. The remaining side (end) was occupied by the altar and here, as the central figure, is placed an image representing the Serpent King. The image is about 2½ feet high, and represents a man in a standing posture with a sword in his hand. The face is grim and savage in its expression, and the attitude of the figure indicates defiant boldness and resistless energy. Incense vases are placed before the image, where the incense sticks are burned by the worshipers.

An annual festival is held on the 3rd, 7th, and 12th days, of the seventh month, in honor of this idol. On these days the people form in a long procession and march through the streets of the town. The chief feature of this procession is the carrying of living snakes by many of the worshipers, in honor of the idol. It is considered a very meritorious act to carry a snake in the procession; and the festival is supposed to be potent for procuring good luck in the proportion to the number of snakes carried in procession. It is therefore a matter of anxious solicitude with the town authorities to obtain for the processions of each annual festival as large a number of snakes as possible. It appears that the sentiment of piety in the hearts of the town-people is not sufficiently strong to overcome the instinctive dread of snakes which characterizes humanity; so the city fathers have hit upon an ingenious device to accomplish their object. Some time before the festival a public subscription of money is taken with the proceeds of which an enormous quantity of sweetened rice flower cakes is prepared, each cake weighing about 3 pounds; and three of these cakes are given to every one who carries a snake in these processions. This arrangement, it is said, succeeds admirably. For weeks, (sometimes even months) before the time of the festival, the boys, of the town are engaged searching the country for snakes; and so quick-witted, light-fingered, and swift-footed are they, that the snakes are no match at all for them. The almost daily excitement of discovery and of capture gives to the good town-people a wholesome change from the usually monotonous tenor of their lives.

The snakes thus pressed into the service of their so-called king are usually (I think always) of a harmless kind. They are of all sizes, from one foot to ten feet in length: indeed, on one occasion, it is said, they carried a snake weighing thirty pounds. The monster was shut up in a cage with iron bars and carried by two men. The usual custom, however, is for each one to carry his own snake in his hands, the head and forward portion of it being at liberty to move about in all directions. The snakes that are caught before the time of the festival has arrived are kept in a secure place and fed by those in charge of them until the time for the procession. As soon as the processions are over the snakes are turned loose and return to their former haunts. While catching the snakes, it sometimes happens that the boys are bitten by them: and though its bite is said to be entirely harmless, it is nevertheless considered necessary that the idol should perform some miracle to evince his efficiency: so whenever any one is bitten in this way, he goes at once to the temple,

and taking some of the ashes from one of the incense vases in front of the idol, applies it to the part bitten, and a perfect cure is instantly effected.

R. S. M.

Foochow.

JOTTINGS AND GLEANINGS.

Another Missionary Honored:—We learn, by the April American Mail, from the N. Y. Evangelist, that Princeton College has conferred the Degree of D. D. upon Rev. Caleb Cecil Baldwin, of the Foochow American Board Mission. Mr. B. is an *Alumnus* of Princeton College. He arrived in China in 1848.

Movements of Missionaries.—Rev. C. C. Baldwin left Foochow March 21st, on a visit to the United States, *viâ* Shanghai. His wife and family preceded him last spring. The Misses Browne and Porter, who left Foochow in March, have reached Tientsin on their way to join the Methodist Episcopal Mission at Peking. Rev. Mr. McIlvaine, Misses Thompson and Doud from Peking, with Rev. Mr. Baldwin, sailed from Shanghai, in the P. M. Steamer which left April 4th, for Yokohama en route to U. S. America. Rev. and Mrs. S. W. Syle sailed in the same steamer for Yokohama, where he has been invited to act as Seamen's Chaplin. Rev. J. V. N. Talmage, D. D. and family, of Amoy, sailed on the 8th April for United States *viâ* England. Mrs. McGregor and children of the English Presbyterian Mission accompanied them to England. Rev. and Mrs. S. F. Woodin with their children except the eldest are expected back to rejoin the American Board's Mission at Foochow, in June.

Hospital Reports for 1871.—The Tenth Annual Report of the Peking Hospital for 1871 in connection with the London Missionary Society, by John Dudgeon, M. D., C. M. and the Report of the Medical Missionary Society in China, for the year 1871, have been received. Both are full of information to those who are interested in such reports.

The second Report mentioned, details briefly the labors of J. G. Kerr, M. D. at Canton, with short notices of Dispensary work at Shek-lung, by Rev. A. Krolczyk, at Tung-kun, by Rev. John Nacken, and at Fumun by Rev. E. Faber. We are glad to learn that 150 pages of the 3rd Vol. of Dr. Kerr's work on Chemistry is ready for the Press.

Mission Schools at Tung-chow.—Jannary 30th 1872. The examinations of the two boys' schools have just closed. That of the Presbyterian Mission (in charge of Rev. Mr. Mateer) took place on Saturday Jan. 27th—that of the Baptist Mission (Rev. Mr. Crawford) on Monday 29th. In the Chinese Classics, the boys excelled those of ordinary native schools, besides which they displayed a gratifying proficiency in Arithmetic, Geography, Scripture History, Evidences of Christianity (Dr. Martin's), and Composition. Some of their maps were very accurately and tastefully executed.

On Monday evening the two schools held a joint exhibition of reading compositions, both *wên-li* and mandarin, making speeches and debating, in which were shown considerable judgment, argument, wit and originality.

Destructive Hail Storm:—On the 11st instant, (4th day of 3rd Moon), in the vicinity of the District city of Yung Fu, about 40 miles to the South west of Foochow, there occured a very destructive Hail Storm. It extended, (as is ascertained) at least over a space fifty li long by one broad. The standing wheat, nearly ready for harvesting, was entirely ruined, the vegetables cut down to the ground, and trees stripped of leaves, &c. The tiles of very many houses were completely destroyed, allowing the rain which followed to penetrate through the roofs causing destruction and damage to a great amount of property and food. On the 3rd day after the occurrence a great quantity of hail stones, as large as hen's eggs, remained in the fields.

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BIRTH PLACE OF CHU-HI.

BY REV. R. S. MACLAY, D. D.

In company with the Rev. F. Ohlinger, in the winter of 1870-71 I had the pleasure, for the first time, of spending two days at the birth place of Chu-hi, the celebrated Chinese commentator and philosopher (born, A. D. 1130).* It has occurred to me that possibly some of the patrons of *The Recorder* may be pleased to read a short notice of the place which I am able to prepare from notes taken on the spot. The opportunity to see this interesting place occurred while we were making a missionary tour through the Southeastern portion of the Yen-ping prefecture. Starting in chairs from Yen-ping city (capital of the Yen-ping prefecture) we traveled nearly due south; and, after passing through some of the most impressive mountain scenery I ever saw, we arrived, on the afternoon of the third day, at Yu-ki city, which claims the honor of being the place were the infant Chu-hi first saw the light. The distance from Yen-ping to Yu-ki is about sixty miles.

Yu-ki city is situated on the left (west) bank of the Yu river, about forty miles from where its waters enter the Min. Its distance from Foochow is about 140 miles, in a southwesterly direction. The city is the capital of the Yu-ki district, in the Yen-ping prefecture of the Fookien province. The city is so environed by high hills that the traveler approaching does not obtain a glimpse of it till he is almost entering its gate. The Yu river flows along the east and southeast sides of the city just outside the wall. Opposite the city the river forks. One branch passes close to the southeast wall of the city, and thence on, in a southerly direction, to the interior of the district; the other branch turns east of south, and is navigable for small boats to Ta Tien city, 100 miles, and perhaps even beyond it. Two well built covered wooden bridges span the southern arm of the river, and connect the city with the small suburb on the opposite bank. These bridges are only about a quarter of a mile apart, and as they cross the same stream and connect the same points, while the amount of travel is not great, I was curious to know why they built two bridges. As was to be expected "Fung Shui" was at the bottom of it. The people in certain portions of the district subscribed funds towards the erection of one bridge, and after it was built all the good luck went to them. To counteract this, the people in the other portions of the district then raised a large amount of money towards building a second bridge, and having completed the necessary arrangements with the city authorities, the structure was put up in good style; and there the two bridges now stand almost side by side.

One of these bridges has four spans, is 270 feet long by 18 feet

* For an interesting account of the Life and Writings of Chu-hi, see Chinese Repository, Vol. XVIII p.p. 187-206.

wide; hight from floor to eaves of roof, 10 feet, main passage-way in the centre, 12 feet wide, on each side of which is a foot path 3 feet wide. The roof is supported by four rows of posts or columns extending the entire length of the bridge, the columns in each row being about 12 feet apart. The timbers in the roof immediately overhead, are covered with large written characters, giving the names of those who contributed towards the erection of the bridge, together with the amount of their subscriptions, &c. These inscriptions impart to the interior of the bridge a picturesque appearance. The other bridge is similar, in its general form, to the one just described; it, however, has only three spans and is only 170 feet long. I found one of these bridges an excellent place for out-door preaching.

The walls of the city are built of brick and stone, and are in good condition. The north wall runs over the crest of a high hill, and on it are built two or three guard-houses or small forts. The population of the city is estimated at fifteen thousand. The business is confined to one street, nearly a mile in length, from northeast to southwest. The general trade of the city is in the hands of ten or twelve large companies or firms from near Foochow. Its business connections with Foochow are very intimate, and from that city it receives all its supplies of foreign goods; in return for which it sends large quantities of paper, lumber, dried fruit, &c. The local dialect is quite different from that of Foochow, and yet I was told that nearly all the inhabitants of Yu-ki city understand the Foochow dialect. The communication with Foochow is almost exclusively by water; and a large fleet of boats, adapted to the difficult navigation of the Yu river, is employed in the trade. Boats descend from Yu-ki to Foochow in three or four days, but from eight to twenty days are required for the return trip. While we were at Yu-ki a boat arrived in eight days from Foochow, including the days of arrival and departure. This was considered very quick time. The boat carried a costly cargo, and was very strongly manned, so as to avoid detention at the difficult rapids in the river.

The public buildings of Yu-ki are similar to those generally found in Chinese cities of this class. The Yamen of the Magistrate is not far from the center of the city. A short distance inside the west gate of the city stands a large temple dedicated to the god of war. The building is in good repair, and all the images had recently been re-painted and re-gilded. The Rev. N. Sites (the first foreigner, I believe, who visited Yu-ki), found quarters in this temple at the time of his visit. The priest in charge seemed quite friendly to us, and I noticed that he had our Sunday Calendar for 1871 posted conspicuously in his reception hall. The temple to the Emperor is near the northeast gate of the city, and in close proximity to it is a Buddhist temple called *Pó Ang Se*. Not far from the center of the city is a large building having two stories, in a portion of which is kept a public school for children.

The temple to Chu-hi stands outside the city walls, in the small suburb on the opposite (east) bank of the river. A small grove, conspicuous in which are two large camphor trees, nearly surrounds it. The temple is built in good style, and is kept in excellent order. In the front court is an artificial pond of water spanned by a covered bridge which you cross just before entering the first suite of apartments. In the main hall of the temple, a painted and gilded image of Chu-hi, in a sitting posture, occupies the central position. The image is attired in the

costume of the Sung dynasty, and holds in its hands a small tablet. Some families of the Chu surname, said to be descendants of the sage, live in a hamlet close to the temple.

The father of Chu-hi was superintendent of Sintsai in the Yu-ki district, and resided at this place. It appears that the infant Chu-hi was very delicate, and, when only two or three years old, his father removed to Kiang Yiang, in the Kien-ning prefecture of Fookien, where the child grew up to manhood. Many of his descendants remain to this day in that vicinity, and are celebrated, among other things, for the manufacture of a superior quality of paper, the business being almost a monopoly in their hands. From the preceding statements it appears that though Yu-ki has the honor of being the birth place of the great commentator, yet it cannot be supposed that the city exerted any perceptible influence in moulding his character. The descendants of the Chu family at Yu-ki, as far as I know, have never risen to distinction, though they seem to be highly respected by the people. I may state that some persons of the Chu surname at Yu-ki have recently become Christians. Whether or not they claim to be descendants of the sage I cannot say positively, but my impression is that they do not.

Under a bridge, which forms part of the main street of the city, there is a spring of most excellent water, which the people take great pleasure in praising; and the fame of which, they never fail to tell you, has reached even to Peking. I can testify to the superior quality of the water. It is said that there are gold-fish in this spring, but so coy are they, that it is a very rare thing for any one to see them. The persons who are favored with even a glimpse of them are certain to prosper in the world. It is said that thirty-two persons have been so fortunate as to see them, and all prospered very greatly in their affairs. The gentleman who communicated to me this information expressed his belief in its entire truthfulness.

Female infanticide largely prevails in Yu-ki. The Mandarins have built an Asylum where foundlings may be left, and issue proclamations denouncing the crime, and threatening to punish severely all who dare to commit it, but the terrible evil continues without check or diminution. Beef, as an article of food, is used here to a considerable extent by the people. As I passed one of the meat-shops, the butcher had just slaughtered a buffalo and was dressing its meat. Subsequently I saw persons hawking the meat through the streets for sale.

But I must close this sketch, though I have not exhausted my notes. In conclusion I would briefly state that, during our stay in Yu-ki, we found the people uniformly respectful; in some instances they seemed even kind, inviting us into their stores or shops, offering us tea, and urging us to sit and talk with them. I remember with great pleasure an interview with an elderly gentleman, Mr. Tiong, whose courteous manner and intelligent questions gave me an admirable opportunity to point out the absurdity of some of the current slanders against foreigners: and to whom, at the close of our interview, I had the precious privilege of speaking some words concerning Jesus and the resurrection, my remarks falling, I felt sure, on not unwilling ears. Mr. Ohlinger, my associate, was quite successful in selling Christian books. He experienced no difficulty in passing, with his books, from shop to shop along the entire length of the street, the people buying or declining to buy, as their disposition prompted, with good-natured civility. Our Mission occupies a

rented chapel in Yu-ki, and two Native preachers are stationed there, It is only a few years since the Gospel was first proclaimed in this city; and yet a small society of Christians has already been gathered, and the prospects for the future are highly encouraging. The present statistics are: members, 14; probationers, 5; baptized children, 6; total, 25. As many of the readers of *The Recorder* are deeply interested in Christian Missions, allow me, Mr. Editor, to solicit their prayers for the success of the Gospel in Yu-ki, the birthplace of Chu-hi, one of China's most renowned Sages. It is said that when Chu-hi was only four years old, his father pointing with his finger towards the sky, said *Heaven.* His son asked; *What is there above it?* His father marveled at this.

DISTRIBUTION OF THE BIBLE.

BY REV. H. BLODGET.

An Essay on the Distribution of the Sacred Scriptures among the Chinese.

It was the great aim of Martin Luther to place the Bible in the hands of the common people. He desired to educate them in the doctrines of the Scriptures, and to make them familiar with the examples of virtue there recorded. He wished the laity among the Protestants to become better informed in Scriptural knowledge than were the priests among the Roman Catholics. The Bible Societies of the present day have much the same end in view Most gladly would they supply every household with a copy of the word of God. This they would do, not only for the church-going God-fearing families, but for all the inhabitants of Christian lands. Their designs also extend to heathen lands. Three European and twenty-four native colporteurs are employed at the present time by the British and Foreign Bible Society in China. Nearly half a million copies of the New Testament have already been distributed. This Society is pressing on to fulfill the work, proposed by John Angell James, of distributing a million of Testaments in China. Nor do they intend to stop after distributing one million, or two millions, or three millions, but rather to go forward and put the word of God within the reach of every family in the Empire. If, in former years, a few copies of the Scriptures were "prudently deposited" upon the seaboard, missionaries and Bible agents now penetrate to the remotest provinces of the nation, and distribute the Scriptures on the borders of Thibet, and beyond the Great Wall among the Chinese who have formed colonies in Mongolia.

There are those, who, while they admire the zeal displayed in such efforts, yet seriously question the wisdom which directs them, who in fact look upon the whole scheme as little less than a waste of money and time. Their objections are many.

They complain of the translations, as very imperfect, and unfit for such general distribution. Some are mechanically literal, so as to be unintelligible; Others are so free as to be little better than a paraphrase, and often incorrect in the sense conveyed to the reader; some are too high in their style, others too low, so as even to be coarse.

In reply to this objection it may be said, that, while there is a great variety in style in the six translations of the New Testament and the three translations of the Old Testament now in common use, and while the criticisms so common may be to a certain extent valid, and while it should be the effort of all concerned to remedy these defects as soon as practicable, it is nevertheless true that not one of the versions is so literal, not one so free, not one so high in its style, not one so low, as not to contain intelligible statements of the great facts of the Christian religion. The substance of the truth of the Bible can be obtained by a docile mind from any one of them. To convey this, is the aim of those who distribute them. So far they are not frustrated in their endeavor. They will not refuse improved translations when offered. But

they say, and say well, "for the present we must use the best we have. Our opportunity is too precious to lose."

Another objection which is offered is grounded on the terms used for God and Spirit. Some complain of indefiniteness and confusion. Others of grave doctrinal error.

Granting all that is alleged on this head by either party, still, so frequent a use is made of the names Jehovah and Jesus, also of the word Lord, so full are the Scriptures of warnings against idolatry, such attributes and works are ascribed to God, such a historical connection of his worship with the Jews and with the Christian church is maintained, that one may well hope that the mind of the reader will at least receive some intimation of the true nature of the Divine Being, and be prepared for more correct instruction. The whole subject is confessedly one of great difficulty. Candid minds, under the guidance of the spirit of truth, will at length by usage and experience discover what is best; but while they remain unsatisfied, must act by such light as they have.

A very serious objection in the minds of many to the distribution of the Bible, is found in the fact that thus the sins of good men are spread out before the heathen in such a way as to provoke caviling remarks and opposition to the truth: that the wars of the Jews and moreover certain Mosaic institutions, as slavery, polygamy, divorce, and especially the marriage of a brother's widow, are misunderstood, and have an injurious effect upon the Chinese mind. It is argued that God by the light of nature has in this age taught the Chinese more in some points than the law of Moses taught the Israelites. The moral sense of the Chinese is shocked by the sins, and by the usages referred to.

This certainly has the aspect of a grave objection. How shall it be met? We answer, that the Bible teaches a perfect morality. Nothing higher, nothing purer can be conceived. Seeming exceptions, whether in the lives of individuals, or in sanctioned usages, are only seeming, not real. One spirit pervades the whole, the spirit of purity and love. And this fact the reader is bound to discover. God holds the heathen responsible for reading the Bible with a desire to know the truth and obey it. He may not read to feed his depraved desires. A longing for the pure and the good he ought to have, even by the light of nature. If he perverts and distorts what he reads, the sin and the punishment are his own. All God's gifts may be abused. The light of the sun may be employed in the commission of all base and foul deeds, or it may be used to enlighten and cheer in the lawful business of daily life.

But if we examine these points more closely, we shall see that the Scriptures are not so liable to be perverted, as we might at first suppose.

The wars of the Israelites to obtain possession of the promised land, and to defend themselves when there, excite little remark among the Chinese. War has been too common among themselves to appear wrong in the Israelites, especially when they read that these wars were commanded by God, and, if any fear lest the character of God, in their estimation, should suffer detriment, because he commanded such wars, they should rather reflect, that thus the heathen are taught the guilt of their own idolatry and her hatred of God for this sin.

In like manner the Chinese are not in a position to criticise the Mosaic institutions in regard to poligamy, divorce, and slavery. These points probably occasion little remark among the readers of the Bible at large. If for any reason their attention should be drawn to them, they would find in the Scriptures upon further examination, the only true doctrine, both in regard to marriage, and to freedom; and they would learn that all legislation on these subjects recorded in the Scriptures was destructive of sin and tending to virtue.

The marriage of a brother's widow must be objected to, if at all, on the ground of polygamy or of affinity. The polygamy which was sometimes involved in it, could not offend the Chinese; and while in Christian lands at

the present time marriages within this degree of affinity are so common, we can hardly suppose that the law allowing them under the Mosaic code, can prove any very serious obstacle to the Chinese mind in receiving Christianity.

There remains as an offence to the Chinese reader, the record in the Scriptures of the sins of good men. But these sins, he will observe, are never excused or even apologized for. On the contrary they are often condemned and punished. The reader can in no instance gather from them the least encouragement to sin. So far then from hindering his faith, they should serve to teach him, and the same is true in regard to the other points just mentioned, that the Bible is made for just such sinful men as himself, and for such society as that in which he lives. It is not a book for angels. It is not a philosophical treatise on "the beautiful and the good." It is a book which deals with the most desperate diseases of the human race, with a race of corrupt and lost men. The Chinese reader will find the book adapted to Chinese society. If he be a truth loving soul, as his Maker requires that he should be, he will hail it as the dawning light, and seek to be saved by it. Instead of criticising, he will be likely to remember the words,—"Such also were some of ye."

The Bible in every land will meet with those who cavil and oppose, as well as those who read to learn the way of life. It were wrong to deprive the one class of its benefits, on account of the injury received by the other class, for which they only are responsible.

A fourth objection is, that however good the translation, and however candid the mind of the reader, the doctrines taught in the Bible are so entirely new to the heathen, and the historical associations and personages so strange, in fact so like things belonging to another planet, that he really can extract little that is valuable from this mine of truth. Either he fails to gain any connected and important ideas, or he runs into some wild and strange notions, which lay the foundation for heresy and fanaticism. He needs a teacher. The Bible is to be kept in the hands of the church. It is to be read by Christians, and catechumens. To give it to the heathen is to cast pearls before swine.

To this we answer that the field is the world. All men are pupils in God's school of nature and providence. He wills that they also learn his revealed truth. This they must do, both by the written word and by the living preacher. Neither method can stand alone. As a matter of fact neither method *does* stand alone. When the Chinese teacher in Sz-chuan receives a copy of the Bible, it comes to him perfumed with that sacred purpose of love to Christ and love to man which brought its giver over land and seas, through many dangers, and hardships not a few, that he might place the book in his hands. He sees the value put by its giver upon the book. He sees the evidence of a serious earnest character on the part of the donor. He cannot satisfy himself by saying, "these are a set of mad barbarians." The conduct of the giver will teach him better. The book itself will present to him great truths. Ever after its reception, the book and the giver, the Bible and the Church will be associated in his mind. Moreover he cannot fail to know that by going to the places whence the giver came, he may be further instructed in all difficult points. The Bible still connects itself with a living body of men, the Church. It is not a book dropped down from the sky. It has its expounder. That expounder is in China and he may go, if he will, like the Ethiopian Eunuch, or the Queen of Sheba, to learn more perfectly its truths.

Well were it if living teachers were ten thousand times multiplied; but it is only to repeat the Roman Catholic error to keep the word of God from the masses, and to confine its teaching to a few who are under constant care and instruction. This assertion opens a wide field of discussion, in reference to which we only remark further that in the Scriptures, there is found no injunction to secrecy, nothing to be concealed. The truth is to be proclaimed, published, made known in every lawful

way, and as widely as possible. The only limit is the unwillingness of men to receive the word, their indifference to the things taught. Of this limit we shall speak directly. Suffice it to add on the point now under discussion that the Christian and his book always stand connected, that the reader, if he wish instruction, may obtain it, and if he pervert the truth, he is responsible for his perversion.

The objection which is perhaps the most common of all, is that the books are not read, are cast aside or what is worse are used for the soles of shoes, for wrapping paper, and a variety of such purposes, and thus are not only wasted, but bring the Christian religion into great contempt.

We are disposed to look such facts in the face. We allow all that is asserted in respect to the disposition of the Chinese to apply the books they receive to material, rather than to moral and spiritual, purposes. Yet we maintain that a proportion of the books are read, and that much knowledge of the facts of the Christian religion is obtained from them by certain individuals. It cannot be otherwise. Suppose a small number of Chinese were found traveling all over Europe, penetrating to every town and hamlet, with unwearied zeal, and in the midst of every insult and danger, circulating in the language of each country a history of Buddhism, and exhortations to men to embrace that religion. Their books could not fail to be read by multitudes. How much more then must a book, which upon its very first page, in simple language, recounts the facts of the creation, be read by the Chinese! Their very curiosity, if they are human beings must prompt them to read such a book That the nations of the west, of which they now hear much, believe in the religion here taught, must further incite them to study its contents. And the persistent zeal of the Bible distributors cannot be without its effect. We underrate the desire for knowledge of this people, if we suppose that the Bible finds no readers among them. A nation so vast, of such a variety of of mind and talent will not see this book everywhere distributed and take no notice of it.

We see no reason to doubt that the good results obtained by Bible distribution, though of a different nature, are in a fair proportion to the results obtained by preaching, teaching, and work in hospitals. Each missionary is estimated to cost his Board, including expenses for carrying on his work, from $1500 to $2500 annually. What proportion of the efforts of the preacher, for example, are successful? If one in ten thousand of his hearers, during the earlier years of his labor, were to believe and be converted, this would be encouraging success. The sum of $2500 expended in Bible distribution calls the attention of multitudes to the Christian religion, and places the word of God within their search. Who can say that this sum brings a less return than a year's labor of the preaching missionary?

Besides these general objections to the work of Bible distribution, there are various criticisms upon it, such as "that certain portions only of the Old and of the New Testaments should be distributed." "these portions should be accompanied by tracts explanatory of their nature," "that the books should be sold at a fair price," &c. Such criticisms all have their value. Yet the difficulty, to the Bible Societies, of arranging these matters among so many parties to the entire satisfaction of all is easily seen.

The Amer. Bible Society have done well in allowing a brief preface to the Bible as distributed in China, and in allowing separate portions to be distributed as tracts. It is unwise to press such criticisms so far as to refuse to do any thing until all the most desirable conditions of action are met. The most profitless of all work, and the most expensive, is to stand still and do nothing. In all labor there is profit. On the whole, in this, as in other great works performed among mankind, there are the workers, their supporters and those who sympathize with them; and there are also the objectors and the critics.

To us the position of the Christian church in China has, then, two remark-

able advantages, the use of a written language among a reading people, and the almost exclusive use of that powerful agency for moving the minds of men, public oral discourse. By the first, the opportunity is offered of giving to China, as her first book from western nations the word of God, and of scattering that word in advance of all other books everywhere throughout the land. The written language of China, which is now filled with the platitudes of Confucianism and with the uninteresting records of heathen kingdoms, may be enriched and elevated by being made the vehicle of conveying to the many millions of this land, the sublimest truths which the mind of man can conceive. The interest excited by novelty, whether that interest be of aversion or of desire, may be all engaged in securing for the Scriptures a reading and study.

By the second, popular assemblies may be instructed in the truth and moved to accept it. Popular oratory may be rescued from the hands of the story teller and the stage actor, and exalted to be the possession of the preacher of the gospel. By this agency through the baptism of the Spirit of God upon preacher and hearer, life may be infused into the people, and a Christian church formed in their midst.

Neither of these agences can supply the place of the other. Both should be employed to the utmost extent of time and ability.

FENG SHUI:

BY REV. J. EDKINS.

Third and Last Paper.

I now proceed to the native element in the Feng-shui. This may be made so far as it is physical, to include astrology and the doctrine of starry influences and the elements as taught in the native Chinese literature. The nine fancied stars which move about in the air and are either lucky or malignant according to circumstances must here be referred to. They form an extensive portion of the geomancer's system of follies. All this may be described as the Taoist part of the Feng-shui.

After this a few words must be added respecting the moral or Confucian element in the Feng-shui and the effect of the example of distinguished Confucianists in encouraging popular superstition on this subject.

After a brief allusion to the north star and the chief northern constellations the writer of the Han-lung-king goes on to describe minutely the influence of the nine stars or influences, which move through the atmosphere and cause prosperity and adversity to men.

The first is *Tan-lang*, covetous wolf. It has twelve characteristics. Of these five are lucky, and seven unlucky. The lucky are, pointed, round, flat, straight, small. The unlucky are, not in the middle, crooked, one sided, precipitous, turned over, broken, and empty. The pointed is shaped like a bamboo sprout. The round is complete on all sides. The flat is perfectly level like a lying silk worm. The straight indicates absence of one sidedness. The other characteristics are the appearance of being ready to fall over, the presentation of a precipitous cliff, of the breaking off of a water course, hollowing into caves, and so on.

Diagrams in accordance with these indications are given of neighbouring hills which are supposed to exert a corresponding influence on a grave, according to their shape. The writer adds in the rough poetry of the guide book, men say the covetous wolf is good, not knowing that pure and chaste desires are still more important. With all the advantages derivable from the covetous wolf, without pureness and honour, no person even if he acquired rank would attain to the three highest, anciently known as the 三公 San-

kung. The prevailing element is wood.

Looking at the diagram only the reader sees a conical hill or elevation, a mushroom shaped outline, and a series of four or five conical hills presented in half profile. These appearances all prove the presence of the "covetous wolf."

The second moving star is *Chü-men*, great door. The form loved by this spirit is flat at the top and square on the sides. When a hill presents the appearance of a square or trapezium with the upper line horizontal, the phenomenon is caused by the presence of this influence. Wood is the prevailing element.

The third star is *Lu-'tsun*, Rank preserved. Nine shapes in hills mark its presence. Its favourite shape has a flat top, a cylindrical body like a drum, and at the bottom it spreads into five branches like the toes of the human feet. Properly it should be a malignant star, because its shape partakes of a spotted and mixed nature. But it is able to adapt itself to conditions which secure good luck. It causes men to attain the lower ranks of promotion, such as the chief magistracy of cities of the second and third ranks, and in certain circumstances gives the control of troops or of literary examinations. The five toed appearance is represented in the map as sometimes three or four toed. There are also other modifications. Earth is the ruling element.

The fourth star *Wen-'chü*, Literary windings, belongs to the element of water. It loves the shape of the snake when seen moving with three or four bends of the body. The "men of the Dragon," Lung-kia, as the geomancers call themselves, can detect the presence of this influence in the contour of hills. It has like the other stars a normal and several occasional shapes. When thin it is snake proper. If thicker it is a caterpillar. If still wider, it becomes a cast net. The geomancers profess to attend to the points of bending in the snake because these indicate the line of water flow and of the dragon's influence.

The fifth star is *Lien-cheng*, Purity and uprightness, 廉貞. Its element is fire. The ancients highly valued it, says the manual, and called it Red flag and Brilliant vapour *Yau-'ki*. It likes a lofty position, rugged heights, umbrella folds, and the shape of a flattened ball. One form it assumes is that of the dragon tower *Lung-leu*, which is a conical elevation overtopping all beside it. Another is that of the Palace of precious things, Pau-tien, in forming which several cones of equal height are seen in parallel rows. The imaginations of the geomancers lead them also to fancy the appearance in rocky outline of the tortoise and the serpent guarding some little mountain gorge. This is considered to be an indication of the best kind of dragon influence, for here passes some water channel.

The sixth star is *Wu-chü*, Military windings. Its element is metal. It is round at the top and broad at the bottom, like a bell or an inverted cooking pan. In judging of the hill shapes that belong to this star, it is easy to mistake the demon for the dragon. This is specially the case when the shape observed is that of an inverted spoon, the spoon being like the tail of the Great Bear, or rather the seven stars usually called Pe-teu in their entireness. The demon and the dragon are both in the habit of assuming the shape of an inverted dust pan, *ki*, an inverted spoon *sho*, and an inverted palm, *chang*, (palm of the hand). The skill of the geomancer is displayed in distinguishing the appearances. The demon may affect each of the nine stars, and as there is the fourfold

form, square, round, crooked and straight, there may be 36 shapes to be considered. Generally speaking the locality of the demon is behind the grave site (hinc) and the corresponding genius in front of it is called 官 *Kwan* officer. If the demon and the genius of office look at the tomb site, it is a lucky sign. If they turn their backs to it, the dragon of prosperity will not take up his place there.

The seventh star, *Pò-kiun*, breaker of the phalanx, is referred to metal. It has one normal and four peculiar shapes. The normal shape is that of three round headed cones, seen one rising above another like the folds of a flag when carried by a person walking. Below it has ugly looking points like spear points. Persons seeing these conclude too hastily that this star is malignant and unlucky. It is so, but in certain circumstances it may become highly serviceable for acquiring riches and rank. Consider what stars it corresponds to in the sky. Its power is formed by the descending influence of the Three terraces, 三台 *San-'tai*, three pairs of stars in our Great Bear. Upon high hills the celestial essence of these stars collects, and becomes formed into six terrestrial or atmospheric stars, called 六府 *Lu-fu*, the six palaces. They are all mingled with the influences of the five elements.

STARS OF THE SIX HOUSES 六府.

Shape.	Element.	Name.
1. Round,	Metal	太陽 T'ai-yang, Great light.
2. Oblong, round,	Metal	太陰 T'ai-yin, Lesser ,,
3. Round head, long body,	Wood	紫氣 Tsï-k'i, Purple vapour.
4. Alive, crooked, moving,	Water	月孛 Yue-pu, Moon disturber.
5. Square,	Earth	計 Ki, Plan.
6. Conical,	Fire	羅 Lo, Net.

The eighth star 左輔 *Tso-fu*, Left assistant, is under the influence of the element of metal. Its normal shape is that of a head with a napkin wrapped round it, in front high, behind low. This star is a servant to the great dragon who gives shape to the constellations of astronomy. *Fu* (the eighth) and *Pi* 弼 are two stars seen near *a* in Hercules, called by the Chinese *Ti-tso*, emperor's throne, and by European astronomers, Ras Algethi. On account of their proximity to the throne, it is assumed that these stars confer honour on men by their influence if happily directed.

The ninth star 右弼 *Yeu-pi*, Right assistant, has no fixed shape. Its element is water. Flatness, is its favourite characteristic. Where hills break off and give place to the plain, it loves to be. It rules even surfaces. It is therefore called *Yïn-yau* hidden glory. It is also fond of narrow threads, and dim vestiges of things. The snake creeping through grass, the fish leaping on sand, the spider's thread, the traces of horses' hoofs, the strings of the lyre, are presided over by this star. It likes that which is half real and half unreal and which is scarcely visible to the eye. The aid of this star is said to be particularly valuable in cases of doubtful Feng-shui. The unskilled geomancer will say, "this is a level plain, I can make

nothing of it, I need some elevation to guide me in the diagnosis of the neighbourhood." He forgets that water flows not only down a hill but even on a plain, and that there is a difference of level there. One inch is enough for the true "discerner of the dragon." Or the tyro in the mysteries of the Feng-shui folly may say, "This ground is wet. The fault is fatal. You must not bury your dead here." Fool that he is, he perceives not that to decide so hastily is most unwise. Does not the wetness come from an unusual flow of water? When the water disappears, this place will be soon as dry as those which are higher. The right assistant loves this state of doubt, and hence the differences in opinion between geomancers respecting the characteristics of the same spot or region.

It may be said generally in regard to the nine stellar influences, that, when seeking for a lucky hollow, you find, for example, here the appearance of a breast, there of a swallows nest, here a ploughshare, there a comb, here the turned up hand, there the spear or lance, and there a hanging lanthorn. These effects of starry influence point out the true nature of the desired "hollow" (hiue). The dragon makes the hollow, and in seeking it the correct indications of the dragon's action must be followed.

It would be of little use to follow the Chinese geomancers further into the lucky and unlucky effects of these stars, their division of hills into male *Hiung* and female *T'sï*, into patriarch *Tsu* and 小峰 *Siau-feng* small hills, and into branches *Chi* and stems *Kan*. Enough has been said.

This whole doctrine of starry influences may be readily traced back to the system of the Taoists in the Han period. Hwai an tsï, We-pe-yang, Pan-po-tsï and others taught just such a philosophy of nature as might give origin to the more modern views of the geomancers. Astrology and alchemy were then in their glory. The former of these influenced geomancy and encouraged popular belief in moving starry influences. From whence came that astrology? The answer should be from Western Asia and India, but full data on this point are wanting. Not only the imaginary stars of the geomancers must be traced to the Han period, but all those star genii and demons of the imperial calendar which are popularly believed to be in perpetual movement in people's houses, in streets, and in the air, may be assigned to the same origin. It was then that the habit began in China of regarding the stars as moveable beings regulating the affairs of kingdoms, cities, and individuals. Though the names of the nine stars are new, they are identified by the geomancers with the seven stars of the Great Bear and two neighbouring stars. They move up and down in the ether of space and are either visible as individual stars, or, if invisible, traverse the world each with an elemental force of its own to give form, character and vigour to those parts of nature to which they attach themselves.

The remaining element in Feng-shui which now comes to be considered is moral. The choice of a grave is to be made in accordance with the rules of geomancy, because filial piety requires it, and it is sanctioned, it is said, by the example of the sages.

To prove however that Confucius himself believed at all in any of the nonsense connected with geomancy is very difficult. It is said in the biography of the sage by Sï-ma-chien that not knowing where his father's grave was, he inquired of the mother of a friend. Learning from her the locality, he buried his mother there. In the Li-ki it is said of Confucius that he was at first unwilling to make a mound over the grave because the ancients did not. At last

he consented to carry out the suggestion, but the person left in charge of this duty soon come to the sage to announce in an agitated manner that rain had fallen and reduced the mound to a level. Confucius regretted that he had allowed himself to depart from primitive simplicity. These little incidents seem to shew that he had no notion of geomancy and that he loved simplicity.

In early times it was enough for emperors to be buried on high mountains under a large mound, while feudatory princes were content with hillocks and the common people found their last resting place in the plain. There was no thought then of the course of water flowing past the tomb.

An ancient said;—"I have been of no benefit to mankind while living. Let me not injure them when I am dead. Choose my burying place where the earth yields no food for man." Others have said;—"if a man dies on the hills, let him be buried on the hills. If he dies in the low lands, let him be buried in the low lands." This was said with a view to economy. It would be a useless expense to convey the body to a distance. For the same reason another noted person of the Han period ordered his son to bury him without a coffin in a grave dug in the ground. In the T'ang dynasty a high officer gave directions that he should be buried in a plain manner, without monument or stone of any kind and over his grave the villagers were to be allowed to plough and sow as of old.

Such dying instructions as these have been carefully preserved by the Chinese literati, who felt that they were more in accordance with true wisdom than the follies which afterwards grew into vogue. They shew the proper stand point of the genuine Confucianist. With him every thing must give way to moral considerations.

In arguing against Feng-shui and the other superstitions of the Chinese we ought to find on this ground a fast friend in the true follower of Confucius. The freedom of Confucius from superstition is one of the best proofs of the greatness of his mind, and a main cause of his ascendency over the literary class. His utterances on the danger of excessive reverence to the Kwei-shen have been a barrier against Buddhism and prevented the extension of its soporific influence over the whole nation. The literati have thus been kept in an independent and self sustained position and have not become quite overwhelmed by this intrusive foreign element. Hence the scions of of scholarly families and students who have read extensively, are trained in a school of ideas antagonistic to superstition. These men therefore may be appealed to in aid of our opposition to the Feng-shui. They are ashamed of it. They disown it if brought in argument to close quarters. They only comply with it from an unwillingness to act contrary to custom. The great minds among them avoid even the appearance of compliance, but these are not many.

Considering that the enlightened Chinese are thus disposed, there could be no harm done by a studied attack on the whole system of geomancy in a book prepared for the purpose. It would not be offensive to the true Confucianist, and it would afford opportunity to teach much good philosophy and truer views of nature than those to which they have been accustomed. But perhaps the whole structure is so flimsy that it will fall of itself without laying siege to it or directing the ordnance of argument against it. The shining of true science may pale its ineffectual fire and cause it to disappear as a thing of darkness without special effort to bring about its extinction.

MISTRANSLATION OF GEN. 1: 1.

BY SINENSIS.

Allow me through *The Chinese Recorder* to call the attention of missionaries to a defect in the translation of Gen. 1. 1. in all Chinese Bibles.

The Chinese Philosophers hold the eternity of their 氣 or primary matter from which Heaven, Earth, Man, and all things are made. Their doctrine on this point is the same as that of all the Pagan Philosophers throughout the world, viz. *Ex nihilo, nihil fit.* Moses, who "was learned in all the wisdom of the Egyptians," was aware of the existence of this tenet, and wrote the first paragraph in his Cosmogony expressly to contradict it; the full force of this passage does not appear in our English version and is consequently lost in all translations made from that version, and not from the Hebrew itself. The Hebrew particle (or rather substantive) *ēth* is not translated in any Chinese version: it signifies *the very thing itself* and is equivalent to the Gr. aŭtós and the Latin *Ipse.* The strict rendering of the passage, therefore, is as follows. "In the beginning God made the *very substance of* the heavens, and the *very substance of* the earth." Thus Moses in this introduction to the book of Genesis, asserts the creation of matter out of nothing in direct contradiction to the Heathen tenet of its eternity (and therefore *divinity.* "I beseech thee, my son," says the mother of the seven brothers put to death by Antiochus, "look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not;" i. e. not out of materials which had previously existed: 2 *Maccabees, Ch. VII.* 28.

As to the force of *ēth,* Hottinger says, "Marjorem verisimilitudinis speciem habet Aben-Ezræ judicium, sensus vocis *ēth* est quasi *substantia rei.*—Hæc certe vocis genuina explicatio ordinem nobis ostendit creationis Universi. Ut enim nuda tantum, rudis, et indigesta inferioris mundi denotatur moles per *ēth hā-āretz essentia terræ* initio creata *ēth hash-shā-ma-yim,* vero id duntaxat, quod perfectionem cœli contineret *essentialem;* ita reliquiam diakosmāsin sequentibus reservare Creator, ut gradibus opus suum perficeret, voluit diebus." *Hist. Creat. quæs. XIII.* See also *Davidson's Com. Townsend's O. T. in Hist. and Chron. ord.* note in loco. *Horsley's Bib. Crit. Vol. i. p. 3. and Hales Analysis, Vol. I. p.* 317.

It appears to me to be important that this defect should be remedied, in all future translations of the Bible into Chinese.

SHANGHAI, 23rd Jan. 1872.

PETITION OF CHINESE CHRISTIANS.

The Respectful Petition of Tang Iong and others of the Te Ine Hien.

Made in consequence of unprincipled persons slandering and hindering the true doctrine and asking the Tau Tai to direct the local Magistrates to issue proclamations to curb the vicious and preserve public tranquility.

During the long period of your Excellency's administration of affairs in this department, you have treated the people tenderly as children, and evil doers you have hated as enemies. On account of this, you have won wide spread applause and the three divisions of this circuit have been delighted. We pray that God would bless you and multiply favor to you, and cause that the Imperial Decree conferring promotion would speedily arrive bringing joy to ourselves as well as honor to your Excellency.

Certain Te Ine people are fond of inventing strange stories. In their

hatred of the truth, they circulate tales intended to calumniate. Kind words have been used to remonstrate with them; not only has a hearing been refused, but vituperation has been given in return. According to the stories of such persons, we are represented as wishing to repudiate the laws and customs of our own country, as having a purpose to put ourselves under the protection of foreign Consuls, and as worshipping a foreigner's God.

Your Excellency's discernment is like the light of the sun and moon. From such an one, shall the truth be hid in a matter so easy of apprehension as this? Now we do not wish to commit ourselves to the observance of foreign customs; and we do not entertain a purpose to seek assistance from foreign Consuls We are subjects of the Tai Ching Dynasty, and such we expect to continue to the end. The foreign teacher imparts instruction to us only in matters pertaining to the salvation of the soul. Other questions, whether of small or great magnitude, he does not interfere with. If cases of litigation arise, we expect to have them adjudicated in full by our own local officials, whom we recognise as appointed of Heaven for that purpose.

As regards the Supreme Being whom we worship, He is the living God of Heaven,—the Creator of Heaven and Earth;—the preserver of all under Heaven,—the sole arbiter of life and death,—the absolute controller of the elements of wind and rain. In worshiping Him we do so not because He is the foreigner's God, but because He is the God of all nations. And since He is the God of all nations, therefore must the foreigner worship Him and therefore must the Chinese also worship Him. Behold God has made the sun to enlighten alike the Chinese and the Western men. Because the men of the West receive a portion of the sun's light shall we therefore repudiate it? God sends His rain upon the men of the Flowery Land, and upon the men of the West. Because the men of the West receive benefit from the passing cloud, shall we therefore spurn it from our fields? Would there be wisdom in a course like that?

The Lun Yu has the expression, "I presume to announce to The Most Great and Sovereign God." The Ode says, "He was comparable to the Supreme." Again it says, "Imperial indeed is the Supreme Ruler." Both of the words "Heaven" and "Supreme Ruler" are used. But to say "Heaven" is not so correct as to say "Supreme Ruler." The Scriptures affirm that Heaven is the Supreme Ruler's throne and that Earth is His footstool. So then Heaven is something which God made use of, and God is the Ruler in Heaven. This being true, how shall "Heaven" be mentioned in comparison with Him Who is the God of Heaven?

Furthermore, He Whom we with a true heart worship, is not diverse from the God who was known to remote generations of Sages and others before us. It is manifest we are not paying homage to one who is simply the foreign God but who is Supreme Ruler in Heaven and God over all things. Although the ancient Sages knew of Him, yet in the course of many generations the knowledge was lost. Then, because there was no man to explain it and to search it out, therefore God sent His beloved Son into the world to redeem it. Now we, trusting in Him, hope for forgiveness of sins, and hope also to attain unto the resurrection with Him.

And again the teaching of Jesus enjoins upon us obedience to Magistrates and to the laws of the land. In the Holy Scriptures, in the book of Romans, the 13th chapter and 1st

verse it says;—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor."

Inasmuch, therefore, as we, who are disciples, do not go beyond our proper sphere, and since our governmont dues are paid in season, and since we dare not mix ourselves in any disorderly conduct; and furthermore, inasmuch as lawless fellows, seeking to repress truth, unite in bands, and, with the connivance of some of the gentry, use violence and threats assailing us both in the night time and the day time, leaving us no place where we may remain in quiet, therefore we cannot avoid appealing to your Excellency to investigate the matter. If we are chargeable with any crime let us be judged before a proper legal tribunal. If we are not guilty, then we beg you to listen to our petition, and issue instructions to the local authorities to post proclamations for the restraint of the vicious, requiring them not to revile us in the streets, or pelt us with stones, or otherwise molest us. This done they will be careful to abstain, and order will be maintained.

Tong Ti 9th year, 7th month.
August 1870.

A LETTER FROM TALIESIN TO OSSIAN.

As Greek meets Greek so Cymri may meet Gael. When the poet of the northern Celtic race has uttered his thoughts, a representative of the southern land once trodden by Cimbrian warriors may take up an answering strain. Hail! Ossian. Modern bearer of a well known name. In some respects the appellation is deserved. The so called Ossian was simply an everyday Scotchman, unsuccessfully assuming a poetic and venerable designation. The pretensions of Ossian have long since been estimated at their true value. None now except, perhaps, a few Germans, believe in the authenticity of the poems of Ossian or remain in doubt as to who was their true author. Let not the veiled knight who assumes the name of Ossian expect to remain concealed.

Scotland has had historians, poets, and philosophers, but few philologists. When they enter on this subject, they begin to feel as you, the new Ossian, yourself confess a kind of doubt in reference to the whole subject. It is not very surprising, therefore, to hear you saying a little farther on that you deem yourself but a humble inquirer in this noble science.

Long as I have been buried, and dry as are my bones, I have felt something of life in them, a shock of feeling inspiring thoughts of war on hearing the light and easy ridicule with which your modern representative has treated the defender of the identity of ancient languages. Several years, sometimes a generation, are required to gain acceptance for a new truth. It must be victorious, but fifty foes will start up on the field, and like old fashioned bowmen assail the single handed combatant with

a flight of ineffectual arrows. Ineffectual they must be, because the bowmen deal not in argument but in ridicule, and because their much-to-be-pitied victim deals not in ridicule but in argument.

My name speaks me of Welsh descent. I am excitable and would like to witness a fair fight between combatants. Why should I wake up from my sleep of ages if not to see some genuine fighting? The Southron is attacked from behind a hedge. I should like to see him met in open field. The subject appears to me important. I observe several reasons why this new hypothesis of the identity of ancient languages should be successfully proved from a careful examination of Chinese and contiguous modes of speech. The European races came from Asia. Their religions, customs, speech were all Asiatic. Old books, in every one's hands, state that the germanic peoples came from the east, and Chinese traditions bring the Chinese from the west. Geographical contiguity has a powerful effect on language. A century ago the identity of Sanscrit and English was not dreamed of except by one or two. Now no one doubts it. If any one looks the Chinese language steadily in the face he will find that if he takes the old form of it, and compares it with the new, it makes a visible approach to western types. I think many persons keep a certain educational spyglass at their eye all their lives. It is better to get a new one with a focus adapted to our progressive age. Why should the old school-boy notion of article, noun, adjective, pronoun, verb, adverb, preposition, conjunction and interjection always remain the limit and standard of grammar? Why not modify our notions of grammar, so as to include in it a language like the Chinese and only allow that to be called true comparative grammar which finds a place in its system for the Chinese language as well as for the Greek or the Persian? Some say the Chinese is a language without a grammar. I fear the truth is that the grammar of those who say this is very defective. As to the Celtic of which you have some knowledge, I might draw your attention to one point in its grammar. It is this that as do the Chinese, the Celtic people express the cases of nouns by prepositions. For example, "in heaven" is in Irish Ar Neam, in Gaelic Ar Neamh, in Manx air Neamh, in Welsh yn y nefoedd, in Breton en Eon. Why have not the Celts a set of case suffixes like the Greeks, Romans and Germans? The answer to this, is, that they preceded these races in the time of their migration, and that case suffixes were a later growth. Here then would have been a starting point for your comparison of the Chinese and Gaelic. It would have been a little piece of true philology. But it was not your object to instruct your readers except in regard to Celtic usages. Facts are dull things and ridicule is lively.

Living as I did in the sixth century, I came into life two or three generations after you, my esteemed correspondent, at least if you ever existed. My countrymen loved my poetry and so I always remained among them an unseen spectator of historical events. I also took notice of national customs, and from time to time I have felt interested in philology so far as my spiritual nature allowed. I wish to ask you a few questions. Why do the Germanic nations, the Chinese, and the Japanese agree in having had a feudal system? Why did the Romans and the Chinese agree in worshipping ancestors? Is not the progress of language contemporary with civilization and not anterior to it? Why did the ancient Chinese and Romans agree in burying some of their sacrificial victims in the ground and burning others upon altars? Why is it that the Saxons, who are by good authorities admitted to have come from the shores of the Caspian sea, had a system of village bail and pledge strikingly like the Chinese? Since the Chinese came into their present country from the north-west, were they not probably at one time in contact with the ancestors of the Saxons and Romans? If a thousand Indian words identical with corresponding English words can be readily collected, is it improbable that the same can be done with Chi-

nese words? A reply is requested.

And now, my dear Ossian,—soothe yourself with a tune from your favourite bag pipes. I have done. I will not ask you to explain coincidences in words; for as I have had occasion to observe during my travels, these require the recognition of the fact that certain letters change into certain others. To be required to admit this would throw you into an agony of doubt. Indeed I am almost afraid to ask you to believe in anything that is new; for fear you should think that its being new was a presumptive proof that it was not true, according to Sheridan's axiom. Besides; however many coincidences I might collect you would be sure to say they were "accidental." By the way when you were meditating in your wisdom on the Gaelic word, Goid, to steal, you most perversely neglected to compare it with 刼 Kiep, steal, where at any rate the initial would have agreed. The non-agreement of the final is a fatal objection, but why did yen not in your caricature allow to the object of your attack the evidence of retaining some small amount of reason in his madness? Again! notice that you studiously avoid comparing the Gaelic Thogh, house, with the Chinese 宅 Tsik, dik, or chik. Here was a favourable example for the defendant, the initial and final both agreeing. You said nothing about it however. Oh! Ossian. Is that candid? It might hurt the sceptical cause to have recourse too often to the argument, "it is an accidental coincidence."

I am inclined to think that you are more accustomed to moral reflections than to philological researches. This is noticeable in the digression in which you indulge when discoursing on the word Tick. The Chinese tik, to weave, does not suggest to you the Latin texo, textile &c. That is of course an "accidental coincidence," which should not be dwelt on by a masculine inquirer. Your sympathetic mind is rather drawn to the unhappy state of those "whose experience etc. etc."

Your very discursive dissertation reminds me of Hugh Blair's dissertation on the Poems of Ossian. Both err, he in credulity and you in scepticism, and both fail to convince.

Ossian, the bard of the times of old, has spoken. Fair is the star of descending night. The stormy winds are laid. The murmur of the swollen torrent comes from far. Talieson's soul is touched with the beauty of the night. He has spoken through the calm air. Farewell, thou silent beam.

CORRESPONDENCE.

DR. SMITH'S MATERIA MEDICA, &c.

To the Editor of the Chinese Recorder:—

A most unjust and untruthful criticism appeared some time ago, in a paper published in the North of China, purporting to be an examination of my "Contribution to Chinese Materia Medica &c." The whole head and front of my offending seems to have been, that I dedicated the work to my friend Mr. Hart.

The work contained the results of a good deal of original investigation, and its title of "Contribution" was at least modest. Of some of the translations of particular words there may be some little difference of opinion, as there will always be in such cases. With reference to the assertion that I had not drawn from or read the Imperial Flora *(Kwang-k'iun-fang-p'u)* I may just say that, after a rapid glance through the "Contributions" I find the work *directly* quoted under the articles Bamboo-splints, Broom, Chloranthus, Lime-tree, Tobacco, Tincture of Tobacco, Trollius Chinensis, Urtica Scorpionides, Viburnum, Whin &c. The work was constantly at my side, but as all readers of the Imperial Flora well know, most of its matter it taken from the *Pen-ts'au*, a work as familiar to me as the pages of the British Pharmacopœia. His endeavours to prove that the "Contributions" contained only Anglicized formula, by extracting a few suggest-

ed names for drugs in common use in Medical Mission Hospitals, as samples of the information given, was a feat worthy of a reviler of Newton.

The Secretary of State for India in Council after submitting the work to a thorough examination by Dr. Forbes Watson, ordered twenty-five copies for distribution amongst the Colleges and Libraries of India.

Mr. Daniel Hanbury says that it is "the best work on Chinese drugs."

Mr. A. Wylie says, "the public in China are under deep obligation to you for having done so much for the benefit of science. He adds, "the work is a *sine-qua-non* for those who go into the matter of drugs and pharmacy." The (London) "Lancet" speaks very favourably of it, and its sale on the Continent has been considerable.

There are defects and deficiencies in the book, which will be remedied by my successors in the inquiry.

I must ask of my friends in China, Europe and America to do what they can to promote the sale of the work *to save me from loss* by the enterprise.

"A Constant Reader," in the Shanghai Evening Courier, entirely misunderstands the pretensions of my small work on Chinese Geographical Names.

It embodies information of a varied kind, very different from that given in M. Biot's work referred to by my critic.

His "Dictionnaire" is almost entirely a translation of portions of the 廣輿記, a work of the 17th century in 24 sections. Mr. Wylie is kind enough to say of this little effort of mine;—"I have no hesitation in saying that I find it very useful, and think that every one seriously undertaking the study of Chinese ought to have it."

I must beg to be excused for having thus published my own praises, uttered by others, but a desire for truth and fair-play constitutes my chief object in doing so.

I remain,
Yours truly
F. Porter Smith.

Shepton Mallet, England,
March 12th, 1872.

P. S.—I shall be much obliged if those gentlemen who have kindly acted as my agents at the various ports would kindly send particulars and proceeds of sales to Dr. Hardey, Hankow.

F. P. S.

A REPLY TO P. VON M'S PAPER IN THE MARCH NUMBER OF THE RECORDER.

To the Editor of the Chinese Recorder:—

Your correspondent P. von M. has placed my name in conjunction with the words "comparative philology" in an article published in your March number. I hope he does not mean that it is irreconcilably arrayed against me. Perhaps he intends that it is the impartial and intelligent judge of all new researches in the field of language. To this there need be no objection.

Objection 1.—It is not right to compare the Chinese and Hebrew without also comparing the Chinese and Arabic, Chaldee, Syriac &c. Answer. The Hebrew is as good a type as any, and has the advantage of being better known. Further, the Semitic roots and principles of grammar are the same in all.

Objection 2.—The Hebrew *S* cannot be later than the Aramean *T*, with which it is in many words convertible: for the book of Daniel, which is Aramaic, was written about B. C. 160, while Genesis dates from about B. C. 1,500. Answer. Many of us hesitate to postdate the book of Daniel, preferring to regard it as written by the author whose name

it bears. The question between *t* and *s* rests more on locality than on chronology. Southern dialects prefer *s*, northern *t*. If Babylonian agrees with Hebrew in this point, it is because it is also southern in situation. The cognate words in Indo European languages are powerful witnesses against your correspondent. It is no question of the 2nd century before Christ with which we have to do when we compare the Greek tauros, bull, with the Aramaic *tor*. Daniel wrote in what was an old dialect, so far as a point like this is concerned.

Objection 3.—The unchangeableness of the Hebrew roots for 3000 years shews that those roots could not have changed previously. Ans. The Semitic roots assume a very artificial form. The constituent letters must be three in number. This is not like nature. The traces of family formation are here perceptible. Circumcision has lasted for almost as long; yet it had a beginning about B. C. 2000 and has been adhered to ever since with astonishing pertinacity. Man grows in height till he is 20, and then may live till he is 100 years old without varying his stature. So it is with languages.

Objection 4.—If the initial sibilant of many Semitic words was a non-radical prefix it must have had some special signification. Answer. First let the fact be proved and then let the signification be discovered. For example under *shafal* to fall, Fürst points out that the root is *fal* and that Sh is parallel to *n* in *niphal* and *a* in *afal*. He states the fact but does not attempt to point out the signification of the prefixed *sh*. Under Tsadak to be just he compares the initial *ts* with initials in words such as *hhazak*, *ashak* &c. He supposes *dak* to be the root in *Tsadik* and to be identical with *zak* and *shak* in the two words given, both meaning to bind. I have just obtained access to Fürst's dictionary III Edition, 1867, and find myself in harmony with him so far, in regarding the sibilant as often a prefix.

I abandon the identification of *selagh* with rock, and am open to conviction on the origin of *shebagh*, swear. Fürst gives no etymology of this word. Gesenius gives that which my critic adopts.

Objection 5.—The insertion of *r* and *l* as medial letters cannot be proved. Thus in *speak*, German *sprechen*, the English has dropped *r*. The German form with *r* is the older. Answer. The Anglo Saxon has a form with *r* and one without, viz. *spreocan*, *specan*. The Sanscrit bru is mutilated and is not the typical root, which should have a final *k* and as I think, no *r*. The critic condemns the derivation of *berith* from *barath* as unhappy. I borrowed it from Gesenius. *Barath* is identical with *barah* which also means *cut*, and from which the critic derives it as does Fürst.

The critic objects to the statement that *z* in Greek *may* take the place of *d* in Hebrew. Fürst says *z* is especially interchanged with *t* sounds, "among which the transition into *d* stands foremost." Here he is speaking of Hebrew alone. He also denies that *sh* can take the place of *t* in Hebrew and states that such an indeterminate application of letters is certainly against the most essential principles of philology. I can only say that philology which does not allow for some of the commonest facts in language must be defective and erroneous. The quiet assumption that *t* comes from *s* and not *s* from *t*, has been a barrier to the progress of linguistic inquiry not only in Semitic but in other families of language. My principle in limiting the change to a transition from *t* to *s* and questioning that from *s* to *t* in all cases, is in fact less in-

determinate than is common in books on grammar.

Hheres in Hebrew means the sun, and the name Cyrus means, says the critic, the brightness of the sun. Why he objects to identify the two words it is impossible to divine. In old Persian, says Fürst, the sun was called *khor*, and *esh* is the sign of the Persian nominative *s* or *ush*. Hence Cyrus means simply *sun*, and as the Persians and Semites were always much mixed, nothing can be more natural than the proposed identification. The mistaken idea that Heth and caph cannot interchange may be the critics difficulty.

If *torch* means something twisted, I give it up. Perhaps the critic has committed an error as great in regard to Welle in saying it was once spelled with *b*. But it is the same as Quelle and cannot have lost an initial *b*.

Break and *frango* are the same word, but they are not surely one with the Greek *regnumi*. I hold still to the notion that Peleg means *division* rather than *flowing*, which is a derivative sense, and prefer to identify it with *break*.

Objection 6.—To say that language forms itself is to open the door to Darwin, for then man must have been once without a language. Answer. The book of Genesis says that God brought the animals to man to see what he would call them. This seems to imply what the critic objects to, and it is as reasonable as it is old fashioned. But that language in its further development makes its own accidence by secular processes of corruption and restoration controlled by a special instinct, in the case of each family group, is a doctrine which the critic would do better not to oppose.

Fürst says of *mahher* that it may mean the *breaking forth* of the dawn, or may perhaps more correctly be derived from *ma-ahhar* where *ahhar* signifies after. So the etymology does not seem to be settled.

On page 256 in the first sentence the critic has wasted his time, and the *Recorder's* valuable space. Lower down he incorrectly translates the Chinese 潔 Kie by *to wash*. *Kie* means *clean* and is the same with *castus*, notwithstanding his doubts. Why does not the critic see that to compare as he does the Hebrew *galal* with *glomerare* and *globus* is to ignore the *m* and *b* in these words which are both radical letters!

What I said in the *Recorder*, July 1871 page 51, regarding the dropping of *ng* I would now omit, having learned to regard the final *ng* as usually derived from *m*. For the same reason I would correct the statement in p. 183, Dec. 1871, respecting the origin of the final *m* in Hebrew roots. I now believe it to be primitive and have stated this in the concluding papers on the connection between Chinese and Hebrew which I hope will appear in *The Recorder* in some future issue. The critic has here touched the theory of these papers on a weak point. But it is already corrected.

Objection 7.—The Chinese *lun* wheel cannot be the same as the English round, because *round* comes from the Latin rotundus. Answer. The Latin rotundus is connected with *rund* and *round* by the interchange of the final radical letters *n* and *t*. Words abound in all languages which might be adduced in illustration. In Schwenck's dictionary of German etymology ,he derives *rund* from *rinnen* to run, as in Latin *rotundus* is connected with *rota* wheel. This is unobjectionable, *rinnen* being cognate, but my critic prefers to trace *rund* to rotundus as its root on whose authority!

Why will he put a digamma before every initial R in Greek? And why write the digamma *v*? He had botter call it *w* for English readers,

The old etymology of Aram as we find it in Gesenius and Fürst is to be preferred. It means "the high land." The critic has not given reasons for discrediting it.

The criticism on *ditio* states that it is probably contracted from *deditio*, and then comes from a root *da*. It is preferable however to avoid this cumbrous process and seek a plainer etymology, viz. from a root *dit* or *dat*. Further it is likely that the root of *da*, give, is *dat*, the Semitic form being *than* (nathan) with *n* for *t*, and the Chinese 遞 *ti* for *dit*, give to.

In adducing *taktir*, distilling, from Catafago's Arabic dictionary, I omitted to notice that the *t* was formative and resign it willingly. The critic need not doubt the existence of the word in Arabic.

The critic does not see how the English and Greek *th* can have come from t. But our *the*, the German *der*, *die*, *das*, is the Greek *to*, *ton*, &c. I would rather say however that all come from *d*.

When I began these papers I believed that 過 *kwo*, pass, was formerly kat. I have since learned that it was *kxp*. This accounts for the irregularity of which the critic complains.

Let the critic be assured that such of his corrections as can be accepted will be thankfully adopted, should these papers ever be republished.

Would he not do well instead of merely finding fault to give his assistance in searching for linguistic treasures in the Chinese language? Philology is a young science and there is no more inviting field than China in which to look for new truth. The greatest philologists have committed errors, which yet have not been permitted long to check the advance of inquiry. Many mistaken identifications of words have always been current. But philology has made solid progress notwithstanding. Why be alarmed at the promulgation of ideas such as the formation of triliteral roots from biliteral? Gesenius, Fürst and Ewald have shewn a remarkable love for this theory of the formation of Hebrew. The critic is surely too much of a conservative and will tolerate nothing which disagrees with the system of the old grammarians. Let him join the liberal party, and aid in promoting free and fertile thought.

J. E.

PEKING, April 1872.

NOTES, QUERIES AND REPLIES.

DO THE PHILOSOPHERS OF THE SUNG DYNASTY DIFFER FROM CONFUCIUS?

QUERY 1.—I have frequently both heard and read a statement to the effect, that the Philosophers of the Sung Dynasty set up a school different from that of Confucius, and that they materially altered the doctrines of the latter Philosopher.

Such an important point as this requires to be substantiated before it can be generally accepted. Will you, therefore, allow me, through your columns, to ask any Missionary who may hold such an opinion, to favour us with one or more instances of any important difference in doctrine existing between Confucius and Choo-foo-tsze?

I am Sir,
Your's &c.
A.

SELECTED ARTICLES.

M. REMUSAT TO PRINCE KUNG.

(Translation) Versailles, 6th Nov., 1871.

PRINCE.—I have the honor to reply to your Highness' letter, relative to the events at Tientsin, which was handed to my predecessor during March last, by the Ambassador Chung How,

When the news of those horrible occurrences reached France, last year, and people learned that a Consul of the Government, venerable priests, Sisters of Charity solely devoted to good work and worthy of all respect, had been massacred by an ignorant populace without the local authorities having done what they should have done, to stop these horrors, a general indignation prevailed; and it seemed likely that the relations of the two Governments would be seriously disturbed. But the Chargé d'Affaires for France, at Peking, M. de Rochechouart. having announced that the Chinese Government had spontaneously ordered certain measures of reparation, and had decided to send an Ambassador to France. decision was suspended until the arrival of the Agent.

The Ambassador Chung How arrived, in effect, at the end of the winter, at Bordeaux. From thence he came to Versailles, where he was received by the then Minister for Foreign Affairs, and, conformably with your Highness' letter, he announced officially that the Imperial Government had punished by death twenty of the Tientsin culprits, had exiled an equal number, degraded and banished the Prefect and the sub-Prefect convicted of having been privy to the outbreak, that an indemnity was destined for the families of the victims and for the reconstruction of the destroyed buildings, and that, lastly, he was the bearer of a letter from the Emperor, expressing his regret for the deplorable event, as well as his firm intention to take precautions that similar crimes should not recur in the future.

A Commissioner was delegated to examine these different points and to confer on them with your Ambassador. The choice of the Government fell upon Mr. Geofroy, a high officer in the department of Foreign Affairs, who had already been nominated to fulfil the functions of Minister Plenipotentiary in China, in the stead of the Count De Lallemand.

Several conferences were held successively at the Palace of Trianon, and subsequently at Paris.

At the very outset, it appeared to the French Commissioner, just as Count de Rochechouart had already represented to your Highness, that so far as regarded the two magistrates guilty of connivance, the action of justice had not been sufficiently severe; and we invited your Envoy to seek, with him, means for completing what the aggregate of these reparatory measures left to be desired, in stipulating at least for certain guarantees for the future.

The Ambassador having alleged that he was without power in this respect, reference was made to Peking.

In the interval, and while awaiting the instructions of your Highness, your Envoy readily conversed on several questions which had relation to the limited object of his mission. Especially, he examined with Mr. Geofroy the proposed Regulation regarding the exercise of the Christian religion in China. The two negociators also interchanged ideas on the subject of the Imperial Audience.

So far as regards the Eight Articles, it was easy for our Commissioner to show how little foundation had the allegations on which this innovation purported to be based, and the impossibility of carrying it out without manifestly violating the treaties. He did not hesitate, however, to admit the justness of several observations of your Ambassador. Minutes were drawn up of these conferences, read and recognised as exact by both parties.

We learned, subsequently, that the project, triumphantly refuted by the principal Foreign Legations at Peking, as well as by ourselves, had been withdrawn. We cannot but praise the Tsung-li Yamên for the prudence it has shown in this circumstance.

Another point of great importance was approached, as I have said above, —namely that of the Imperial Audience and of the reciprocity which all Governments following international usage show each other in such cases. After having recalled the precedents and the formal reservation made on the occasion of Mr. Burlingame's Mission, the French Commissioner pointed out the

necessity for regulating this matter conformably with the rights and the dignity of the two Governments, by establishing their official relations on a footing of perfect equality and of reciprocal consideration. Your Ambassador recognised that this arrangement could not, in effect, be any longer delayed; and that great good would result from it to our mutual relations and to the despatch of business.

In the meantime, M. Lemaire had arrived from China with supplementary instructions from your Highness for the Ambassador Chung, and he informed us at the same time of the decision come to by the Imperial Government regarding the Cemetery at Tientsin. We discerned in these new measures, which cannot fail to make an impression on the people, a proof of good feeling and of a sincere wish to satisfy us. Moreover, the Ambassador Chung having declared that, immediately on his return to Peking, he would inform the Emperor himself of all pending difficulties, and would respectfully urge their solution, the President of the French Republic, having regard to these assurances, and wishing to give a proof of conciliatory intent, and of the especial consideration which he professes for the Emperor, determined that he would receive in formal audience, from the hands of your Ambassador, the letter of which he was the bearer.

Your Highness will already have had cognisance of the details of this ceremony, and of the words which were pronounced by the President. You will have perceived that the French Government is no less desirous than yourself to see effaced all trace of the misunderstanding occasioned by the deplorable events of Tientsin. The President thinks that the punishments and indemnities awarded, are only efficacious reparation in so far as moral guarantees accompany them; and he believes that the surest way of protecting the French Missionaries and Foreigners generally, is for the Chinese Government to give them by its edicts public marks of the esteem to which honest men who act worthily and respect the law, are entitled. In this way, popular prejudices and wilful accusations will quickly vanish; for we know that the Chinese people is docile, and listens submissively to the voice of its magistrates. The President of the French Republic desires also that the Agents of his Government, in China, endeavour, by a cordial understanding with the Chinese authorities, to prevent and solve pacifically all complications which may arise. He desires that you should not doubt the spirit of justice which guides him, nor his friendly intentions.

The prolonged stay of the Ambassador Chung in France will have had the effect of convincing him fully of our disposition, and he will be in a position to convey to you this assurance. We hope that his mission, from this point of view, will produce the best results, and we are glad to hope that it will be the prelude to more intimate relations between us—an end, to which the establishment of a permanent Chinese Legation in France, and the despatch of a certain number of young Chinese who should study here our language our arts and our industry, would powerfully contribute.

To conclude, at the moment when your Ambassador is about to quit us, I have pleasure in saying to your Highness that we have fully appreciated his qualities, his comprehension of affairs, the moderation of his mind, and his perfect courtesy. We hope that all who may succeed him will resemble him. I must also bear witness to the intelligence and zeal of the two French Secretaries—Messrs. Novion and Imbert—whom your Highness attached to him. In loyally serving your interests, as was their duty, they served at the same time the interests of their own country which do not differ from your own.

On our part, our Envoy Extraordinary and Minister Plenipotentiary, M. de Geofroy, will soon go to Peking, to pursue and to conclude there, with your Highness, the negociations which he has commenced here. He will also be provided with the full powers necessary to proceed to a revision of the treaties. Finally, besides his ordinary credentials, he will be intrusted by the

President of the Republic with a special letter, to the Emperor, in reply to that which the Ambassador Chunghow brought hither. I do not doubt that your Highness and the Imperial Government will have full reason to congratulate themselves upon our new Envoy.

I am, &c.,

REMUSAT.

INFORMATION WANTED.*

(From English Paper.)

CHINA, COCHIN CHINA, AND THE PHILIPPINES.

RHUBARB.—The true source of the rhubarb produced in the western provinces of China and the adjacent regions is still unascertained. It is desirable to obtain living roots or seeds of the plants, as well as a full account of the collecting and drying of this well-known drug.

CAMPHOR.—That of commerce is obtained from Formosa and Japan. Is any produced in China, and where? The Camphor Laurel (*Cinnamomum Camphora*, Nees), is well known to flourish in many localities of the central provinces.

What is the camphor, said to be obtained from a species of *Artemisia* (wormwood) called *Ngai?* A few pounds of it are desired

CHINA ROOT is exported to Europe from Canton. The plant is said to grow in the provinces of Honan, Kwangtung, and Kwangsi. Good specimens of it are desired.

Root called *Green Putchuk (Pă-chŭk)*, of which large quantities are exported from Ningpo. The plant is an *Aristolochia:* to determine the species, pressed and dried specimens with roots would be acceptable.

CASSIA BARK.—Specimens are much desired of the tree which affords this bark in the south of China. Botanical specimens should in all instances include good samples of the bark, young and old, obtained from the same tree.

CASSIA BUDS.—These are the immature fruits of a *Cinnamomum*, supposed to be that affording the Chinese Cassia bark.

BAMBOO.—Specimens in flower of a bamboo, affording the broad leaves which are pinned together by the Chinese to line tea-chests, are required to determine the species.

STAR ANISE.—Information should be collected by an eye-witness as to the production in Southern China of this spice. It is said to be brought to the Canton market by the Fokien junks. Botanical specimens of the tree, and full particulars regarding the collection of the fruits, are desirable.

CHINESE OIL OF PEPPERMINT (so-called) is said to be distilled at Canton. Pressed and dried botanical specimens of the plant *seen* to be used should be sent to England for the determination of the name.

CARDAMOMS.—What is the origin of the cardamon called by the Chinese *Yang-chun-sha*, the *Hairy China Cardamom* of pharmacologists? It is said to be produced in the province of Kwangtung, and it may be a native of Cochin China.

Nothing is known of the origin of the scitamineous fruit to which the name *Large Round China Cardamom* has been given, and which is known to the Chinese as *Tsaou-kow*. The same remark applies to the *Bitterseeded Cardamom Yĭ-che-tsze*, and *Ovoid China Cardamom*, *Tsaou-kwo* or *Quâ-leu;* it is probable that all of them are productions of the south of China, or of Cochin China.

* Information relating to any of the subjects here referred to may be addressed to Mr. Hanbury, Clapham Common, near London, or to Professor Oliver, Royal Gardens, Kew.

BIRTHS.

At Foochow, March 26th 1872, the wife of REV. JNO. E. MAHOOD, of a daughter.

At Ningpo, April 15th 1872, the wife of REV. A. E. MOULE, of a daughter.

MARRIAGE.

At Ningpo, May 24th 1872, by REV. F. F. GOUGH REV. F. GALPIN and MISS MARY PARKER.

JOTTINGS AND GLEANINGS.

Dr. Legge's Translation of the Chinese Classics:—As our readers in China are doubtless already aware, the 4th Volume of this work, viz., The Book of Poetry, has appeared. It is in two Parts, like the 3rd Volume. The binding is done in a superior manner. We do not refer to this Book in order to give a critical notice, but to record the fact of its publication and to congratulate the Translator and those interested in Chinese Literature on the progress of this work so far attained

Rev. Dr. Maclay at Beyroot, Syrian Protestant College. Self-support of Native Churches.—By the courtesy of Rev. N. Sites, we are permitted to take two extracts from deeply interesting letters from Rev. Dr. Maclay of the Methodist Episcopal Mission of this place who has reached Beyroot on his way home. We have been favored with a copy of the Catalogue or Prospectus of the Syrian Protestant College at Beyroot sent by Rev. Dr. Bliss, its President. The language used in the Recitations and Lectures is chiefly the Arabic. The studies pursued are of a high standard. From the American Evangelist, we learn that the corner stone of the College Building was laid by Hon. Wm. E. Dodge of New York, December 7th 1871. It was an occasion of great interest. This is a Christian College, and is one of the results of Protestant Missions in Syria. How soon will there be similar colleges in China where Chinese students shall be thoroughly trained in the Doctrines of Christianity and in Science?

Extract of letter to Rev. N. Sites. Dated Beyroot, Syria, March 21st 1872.

I send you herewith a letter to the native church which kindly translate and hand to them. I wanted to tell them what the Native Christians in this region are doing in the matter of self-support. The natives here are poorer than the Chinese, and are terribly pressed down by taxation; still they are willing to give something to help the cause of God, and I thought their example might stimulate our Foochow Christians to good works. I have met * * * Rev. Dr. Bliss, President of the Syrian College, here, and Profs. Porter and Lewis who are teaching in the College. There are about eighty students in the Institution; and it seems to be doing well. I have met also an English lady here, named Mrs. Mott who is engaged in the work of educating the Natives. Her Sister, Miss Lloyd, is cooperating with her. They have in this city seven schools under their care, and in all Syria there are twenty three schools which they control. The number of scholars in all these is about sixteen hundred, of whom a goodly proportion are boarders.

Extract of letter to the Chinese Church (referred to above) dated Beyroot, March 20th, 1872.

I have told the people here something about the work going on in China, and they have been greatly interested in it. I have also been greatly pleased with what I have heard here about the progress the truth is making. A glorious revival is now going on in the region north of Beyroot, and the native Christians are introducing the plan of self-support In one mission, the native Christians have made a rule that they will not organize a Christian Church in any place till the native Christians there are willing to call a pastor and pay one half of his salary In another portion of the field, the Christians have determined that they will not organize a church in any place till the Christians there will call a pastor and pay *all* his salary. The Christians here are willing to give money to support the gospel, and the consequence is that God blesses them. There is a large college here for native young men. The tuition and all other expenses are paid for by the students; and there are about eighty now in the College. They are fine looking young men, and a goodly number of them hope to become preachers. I hope the time will soon come when all over China there will be self-supporting churches and schools. May God hasten the glorious day.

Kiu-kiang Items; April 19.—The Rev. Mr. Ing and family, leave for the interior in a few days, to take up their residence at "Wu-cheng" a very promising field of labour.

The Rev. Mr. Hall makes two or three visits every month to "Wu-sueh" a town thirty miles above Kiu-kiang, where he has succeeded

in opening a chapel, and a day school; both very well attended. He has also been successful in his city school here, having quite a large number of scholars. Both his chapels are well filled with congregations every day.

Missionary Excursions from Foochow.—Two quite extensive Missionary Excursions have been made recently by members of the Methodist Mission. Messrs. Sites and Plumb returned about the middle of May, after an absence of twenty four days; having visited six walled cities—a good part of the time being spent on routes not previously traveled by any foreigner; at least not by any Protestant missionary. They first visited some of the stations of their mission, half way to Amoy on the South; then turned to the westward and for days traveled over a very mountainous region, and reached the 尤溪 Yu-ki river 125 miles from its junction with the Min. The most distant point reached was 大田 Ta-tien city, in a southwest direction from Foochow; distant by the route they took to reach it *viâ* 興化 Hing-hwa and 永春州 Yung-'chun chow 200 miles; by the route they traveled from it homeward *viâ* 尤溪 Yu-ki city by boat, 225 miles. They were uniformly well treated by all classes, people and officials. At Ta-tien, the Hsien magistrate invited them to call upon him. They did so, and the interview was pleasantly spent conversing about Christian doctrine, Astronomy, &c. The magistrate on their leaving his Yamen accompanied them to the second gate, and before the assembled crowd dismissed them in a most respectful manner, after having in a stern voice ordered one of his attendants to proclaim to the spectators who the strangers were, and that they were to be treated properly &c. During this trip they visited a native paper factory, and a native forge for smelting iron ore, bringing away samples of iron and paper.

Messrs. Sites and Ohlinger returned April 9th from a similar missionary tour after an absence of 23 days, having reached the 光澤 Kuang-tse district city 280 miles by river northwest from Foochow, and only 25 miles from the western boundary of the Fookien province. Hitherto Protestant Missionaries had not passed westward beyond 延平 Yen-ping city, 140 miles from Foochow. They received over eight dollars for Scriptures and Christian tracts sold, and could have sold more, but their supply failed them.

Two hundred and thirty miles from Foochow, they happened in with a family of four adult persons who gladly received the truth, and knelt with the Native preacher in prayer. They had in their house but one Christian book, a Hymn book, which the old lady had studied faithfully and from it exhorted others to become Christians. She had received the Hymn book while away from home some time previous and prized it highly.

They were also well treated by all classes, people and officers, throughout the entire trip. They visited a coal mine, bringing away fine specimens of coal, and for days traveled among the beautiful Tea hills; and returning by boats, reached Foochow in five days.

Rev. C. Hartwell of the American Board Mission has made some 8 or 10 trips into the country, adjacent to Foochow on the east and south, since January 1st. His usual plan has been to have the native helpers and colporturs in a certain district meet him at a convenient point, when he examines them on their studies, gives instruction &c. spending several days together.

Translation of The New Testament in Mandarin.—We have received a copy of this Translation complete in 6 parts or Volumes, bound in Chinese style,—*presented by Translators*. It is printed from blocks engraved in Peking, in large characters, on thin white paper. It professes to be translated into Mandarin from the original Hebrew:—**找希利尼原文繙譯官話**. This is the latest revision made by the Translation Committee at Peking; but we infer from the clause written on the cover of 1st Volume—*Criticisms and suggestions invited*—that it is not intended to be their final one. We are glad that their work is so far and so well done, and are glad to learn that the Mission Presses at Peking, Shanghai, and Foochow are printing Editions, that printed at Shanghai being stereotyped.

The Book of Common Prayer in Mandarin.—Some time ago we received a copy of this Translation, made by Rev. J. S. Burdon and Rev. S. J. Shereschewsky, both of Peking. We are informed that it is not simply a corrected Edition of the translation which Mr. Burdon made some 5 or 6 years ago, but with unimportant exceptions, is a new translation throughout. It was printed at the Amer. Mission Press, Peking, 1872.

Mandarin Books.—Published at Methodist Press, Foochow.

New Testament, large, and small type (in press). For Peking.
Hymn Book, ,, ,,
Ritual, ,, ,,
Catechism, ,, ,,
Tract on faith, ,, ,,
Hymn Book, ,, Kiu-kiang.

Report of the Amoy Medical Missionary Hospital for the Year 1871.—Physcian and Surgeon in charge, P. Manson Esq., M. D. C.M. This hospital is doing a good work, and is supported chiefly, if not entirely, by local subscriptions. The Committee consists wholly of missionaries, and its Secretary is a missionary. We have been interested in what is said about cases of Leprosy and Elephantiasis, but have room only for what the Secretary, Rev. J. Macgowan, says about the Preaching of the Gospel in the Hospital—which, besides being happily expressed, embodies sentiments that apply to many places in China outside of Amoy.

"In addition to the medical work that has been carried on with such happy results in the Hospital, there has been another, but no less interesting one, that has been performed simultaneously with the former. I refer to the systematic preaching of the Gospel carried on by the three missions during the past year. It is gratifying to think that the benevolent efforts of the community do not terminate with the particular cases that their kindness has been the means of relieving. The great majority of the patients, though they might carry away with them a feeling of gratitude for the relief afforded them, would undoubtedly have a less keen appreciation of the merits of the Hospital were the efforts confined simply to prescribing for their diseases. I have often heard Chinese express surprise that foreigners should expend so much labour and money upon people who not merely were not their own countrymen, but who were utter strangers to them. In the Hospital the Chinese have explained to them, in the preaching of the Gospel, the motives that induce the Amoy community to such a work of benevolence. They become acquainted with the sublime Truths of the Gospel, and they learn how vast has been their influence, wherever they have been received, in opening the heart of man to feel for the sufferings and sorrows of his followmen of whatsoever race or clime. The hundreds who go away

into the interior carry away with them not only new ideas about religion, but also a kindlier feeling for foreigners generally. It is not simply the missionary who will reap the benefit of these kindly impressions—the merchant too, when the country is eventually thrown open to him, will discover that his work of charity in Amoy has reached far away into many a town and village in the interior, and an impression has been created in his favour that will redound in no small measure to his advantage."

China and Japan.—The following missionaries by the Steamship *America*, arrived at Yokohama, Japan, May 24th, 1872.

For Japan.

Yokohama.—Rev. Henry Loomis and Mrs. Loomis.

Kobe.—J. C. Berry, M. D. and Mrs. Berry.

For China.

Teng-chow.—Rev. J. B. Hartwell, Mrs. Hartwell and Miss E. Moon.

Hang-chow.—Rev H. C. Du Boss and Mrs. Du Boss, and Mrs. E. A. Randolf.

Canton.—Rev. R. H. Graves, Mrs. Graves, Rev. N. B. Williams, Mrs. Williams and Miss Louisa Whilden.

Foochow.—Rev. S. F. Woodin and Mrs. Woodin.

The missionaries for *Canton* and *Teng-chow*, are of the Southern Baptist Board. Mr. Du Boss and party are of the Southern Presbyterian Board. Mr. Loomis and wife are of the American Presbyterian Board. Dr. Berry and wife, and Mr. and Mrs. Woodin are of the American Board of Commissions. Mrs. Williams and Miss Whilden are both daughters of Rev. Mr. and Mrs. Whilden, Missionaries at Canton in 1853-4.

Several of the party were present at a public preaching service to the Japanese in the Reformed Church Mission's Chapel at Yokohama. Some 40 Japanese were present, several of whom took part in the exercises which were wholly in the Japanese language. There are some 25 or more Japanese Church members in connection with that mission; and in Yakohama, n objection is now made to the preaching or hearing of the Gospel.

Errata.—Page 302. For Rev. N. G. Plumb, read Rev. N. J. Plumb.

SPECIAL NOTICE TO AGENTS, CONTRIBUTORS AND SUBSCRIBERS

My connection with *The Chinese Recorder and Missionary Journal* as Editor closes with this Number. I deeply regret that I have not been able to make arrangements for its continuance. There must be a suspension of publication until such arrangement can be effected. Until the receipt of a letter by the June American Mail from its previous Editor, Rev. S. L. Baldwin, I expected he would resume the Editorship on his return in the fall, in accordance with the tenor of previous letters; but under date of "April 22nd," he assures me that he shall not take it up in case its publication should be suspended after the completion of the 4th Vol. until his arrival. It is hoped that some arrangement may be made before long for its continued publication, or that Mr. Baldwin will be induced to resume the Editorship on his return next fall. Many circumstances absolutely forbid that I should continue its Editor and publish *The Recorder* at Foochow. In case any arrangement for its continuation shall be made, a notice to that effect will be sent around to Agents &c. as soon as possible by the future Editor.

Justus Doolittle.

Foochow, June 21st, 1872.